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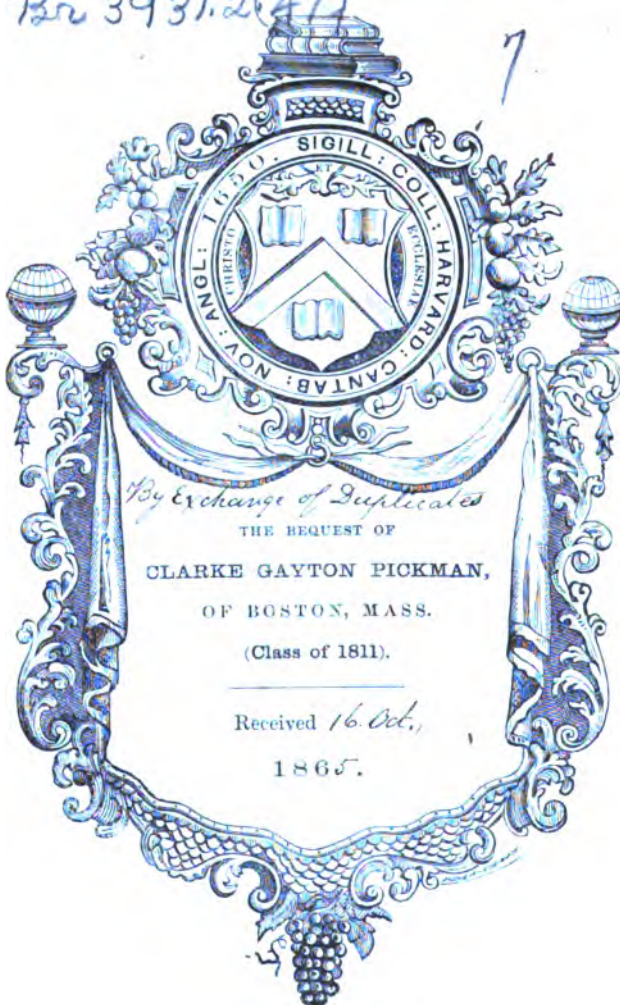
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REMAINS

HISTORICAL & LITERARY

CONNECTED WITH THE PALATINE COUNTIES OF

LANCASTER AND CHESTER,

PUBLISHED BY

THE CHETHAM SOCIETY.

VOL. XLVII.

PRINTED FOR THE CHETHAM SOCIETY.

M.DCCC.LIX.

1863. Oct. 15.

By Exch. of duplicates
given by
C. F. Packman



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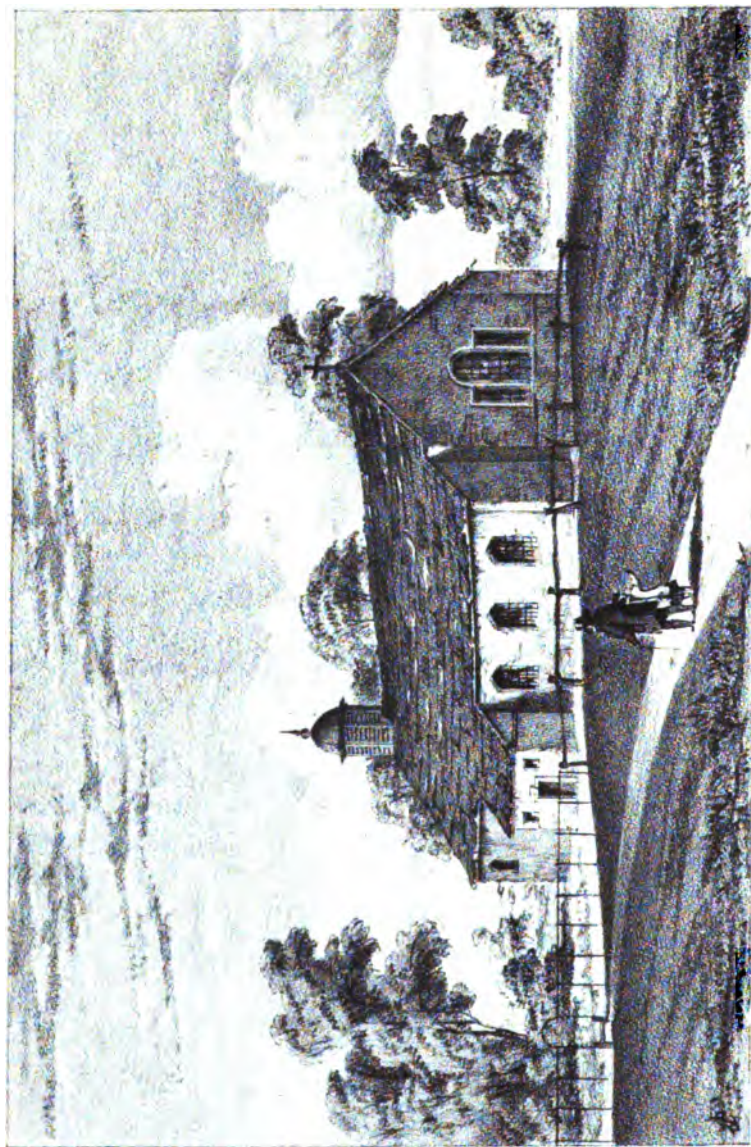
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Birch Chapel.

(IN RUSHOLME)

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CHAPTER 2

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A HISTORY

OF THE

Ancient Chapel of Birch,

IN MANCHESTER PARISH,

INCLUDING

A SKETCH OF THE TOWNSHIP OF RUSHOLME, FOR THE CONVENIENCE
OF WHICH TOWNSHIP THE CHAPEL WAS
ORIGINALLY ERECTED:

TOGETHER WITH

NOTICES OF THE MORE ANCIENT LOCAL FAMILIES, AND PARTICULARS
RELATING TO THE DESCENT OF THEIR ESTATES.

BY THE REV. JOHN BOOKER, M.A., F.S.A.,
OF MAGDALENE COLLEGE, CAMBRIDGE,
CURATE OF ASHURST, KENT.

PRINTED FOR THE CHETHAM SOCIETY.

M.DCCC.LIX.

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P R E F A C E.

THE following pages constitute the fifth in a historical series of the more ancient Chapels within Manchester parish, — the Chapels of Blackley, Denton, Didsbury and Chorlton, with their surrounding districts, having been already described.

As in its arrangement the present volume so nearly resembles those which have preceded it, nothing is required by way of explanation. One single deviation may be noticed, namely the addition, in the present instance, of an Appendix, containing copies *in extenso* of the original documents on which the early history of the township is founded; these, from their variety and interest, seem to merit the space assigned to them.

The author has to acknowledge his obligation to Sir JOHN WILLIAM HAMILTON ANSON, of Portland Place, London, Bart., and CHARLES CARILL WORSLEY of The Platt, near Manchester, Esq., for the valuable assistance they have afforded in placing at his disposal the stores of information contained in the evidences, &c., of their respective families,

and which are now for the first time made public. To the latter gentleman the Members of the CHETHAM SOCIETY are indebted for the accompanying portrait of Major-General Worsley, which has been engraved expressly for this volume from the original at Platt, the entire cost of its preparation having been defrayed by Mr. WORSLEY.

The remaining lithographic illustrations are from the pencil of Mr. JAMES CROSTON of Manchester, for whose renewed kindness the author's best acknowledgments are due.

ASHURST, KENT,
JANUARY, 1859.

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BIRCH CHAPEL.

A HISTORY OF THE ANCIENT CHAPEL OF BIRCH,

(WITHIN RUSHOLME.)



RUSHOLME township lies to the south-south-east of Manchester, distant from it about two miles and a quarter. Its boundaries are, on the north, Chorlton-upon-Medlock and a small detached portion of Moss-Side; on the south, Withington and Burnage; on the east, Newton, Gorton and Levenshulme; and on the west, Moss-Side and Withington.

It was anciently written without much regard to an uniform standard of orthography, the several variations Riseholme, Rusheolme, Rushulme, Rusholme, Rusheholme, Ryshome, Risshome, Rissehome, Ryssum, Russum and Ruschun occurring, with doubtless other modifications of the word unrecorded. It derives its name from the well-known aquatic plant the *Rush*, the latter syllable *holme* signifying in the Anglo-Saxon a flat area of damp ground by a river side; and like its neighbour Withington it marks by its name the low level of the adjacent lands. Rusholme is situated upon the new red sand stone formation, the rock being generally covered with alluvium varying in depth from a few feet to many yards; the average depth of the rock throughout the township is said to be about seven yards, the subsoil of the greater portion of the area consisting of brick-clay. The township of Rusholme contains the several hamlets of Rusholme, Platt, Birch, and Longsight.

As a member of Withington manor Rusholme was held in the reign of Edward I. by the family of Grelle, lords of Manchester, who in turn held the same of Ferrars, Earl of Derby, himself tenant in chief of the king.¹

From the inquisition of Robert Grelle in the 10 Edward I, (1281) we learn that he died seised of Withington manor, and also of Manchester and its church. It appears that sometime previously the Grelles had granted to the Hathersage family, in consideration of one knight's fee, the manor of Withington including, as already intimated, the township of Rusholme.

Matthew, son of Matthew de Hathersage, conveyed a portion of this recent grant to Richard de Trafford, namely, the twenty acres bordering on Tollache,² beginning at the Great Moss in the going up to Goslache as far as the boundary of Platt, and so crossing from the bounds of Platt towards Grenchow-lach, together with the right of common pasture in Wyddine, to hold the same of the said Matthew to himself, his heirs and assigns, Jews and Ecclesiastics alone excepted,³ by the annual payment of one iron spur or three-pence at the Annunciation of the Blessed Virgin Mary, the said Matthew reserving to himself and his heirs the right of traversing the customary road towards Manchester. The date of this deed is not given, but as it is clear from the prohibitory clause that the statute of mortmain had not then been passed, the time of its execution must have been before the year 1224.

On the death of Matthew de Hathersage the manor of Withington passed to Nigel de Longford and Simon de Gousul, in right of their respective wives, Maud and Cecilia, daughters and coheir-esses of Matthew de Hathersage. In the 11 Edward II. (1317) Nicholas de Longford, lord of Withington, confirms to Sir Henry

¹ Mathus de Hav'seg tenet unū feodū milit' in Wythinton de feodo Thom' le Gretley, et ip'e de feodo com' de Ferrar et ip'e in capite de d'no Rege.—*Testa de Nevill*.

² The word *lache*, of such frequent occurrence in the geographical relations of the township, signifies a marshy hollow.

³ For the cause of this prohibition (exceptis viris religiosis et Judeis) vide *History of Didsbury Chapel*, Chetham Society's Publications, vol. xlii. p. 121, *Note*.

de Trafford the grant of his predecessor. It is described in the deed as "a certain tract of waste land," and the bounds are more distinctly specified, beginning at the Goslache to the Hunt Lane in Platt, following the king's highway towards the north as far as Grenlow-lache, and so descending Grenlow-lache towards the west as far as Kemlache, and from Kemlache crossing towards the south by the wells and ditch as far as the Yhildhouse ditch, thence going up as far as Goslache, and along Goslache as far as the aforesaid Hunt Lane in Platt, which was the boundary first named, to hold the same to himself and his heirs by an annual payment to the said Nicholas de Longford of seventeen shillings, in equal portions at the feast of the Annunciation and on the feast day of St. Michael.

This plot of land, situated near the boundary line which separates the townships of Rusholme and Moss-side, but in the first named township, is known as the Healdhouses or Yieldhouses, a corruption of Guildhouses, from its former connexion with some ancient Guild long since forgotten in its association with the locality indicated. The unsettled orthography of the name, or rather the settled incorrectness it has now assumed, may be traced to the variable use of the initial letters G and Y in early times, examples of which we have in the words "yeven" for "given," "yate" for "gate," &c. In the reign of Henry III. the name of Roger de Penilbury occurs as lessee of Hathersage and Gousul in respect of this estate, whose under-tenant was Henry de Trafford. In a deed undated, Roger de Penilbury conveyed to Henry de Trafford, the true and lawful attorney of Sir Simon de Gousul, the homage and service of three shillings, being an annual rent arising from a certain tenement in Withington manor called the Gyldehousis, which tenement the said Roger holds from Sir Simon. On receiving the estate, Sir Simon made an immediate grant thereof to Henry de Trafford on the consideration of like services to those rendered by the family of Pendlebury. It is described in Sir Simon's grant as "le Gyldehousys" lately relinquished by Roger de Penilbury; and the services agreed upon were identical with those formerly ren-

dered by "Henry de Trafford and his ancestors to Roger de Penilbury, who then held the tenement from me and my ancestors." The bounds of the estate are defined by Elias de Penilbury in a contemporaneous deed wherein it is designated "Gildehusestide," from Goselache as far as the saplings (pullum), where Matthew, the son of William, formed the ditch to convey the water to his mill, and descending alongside the said saplings as far as the ditch which I myself made, and so alongside that ditch to the moss, and from the moss again to the Goselache. Other privileges are included, namely those which the free tenants of the aforesaid Matthew [de Hathersage] the lord have, as they are found enumerated in the charter received from him touching the lands in question. A reservation is made to Matthew and his heirs of a right of road to the land of the said Henry for the purpose of leading hay.

In the 11 Edward II. (1317) Nicholas de Longford, as lord of the manor of Withington in succession to Matthew de Hathersage, grants to Sir Henry Trafford and his heirs a right for himself and tenants to dig turves on the Yhildhous Moor, so that it may be lawful for him and them to dig and carry away turf without hindrance or molestation. From the inquisition post mortem of Sir Edmund de Trafford in the 21 Henry VIII. (1529) the estate is found still vested in the family, and also at a yet later date, the 32 Elizabeth (1589), from the inquisition of his grandson.

Towards the middle of the following century "the Yeldhouses" is found in the possession of the Warden and Fellows of Manchester, as appears by indenture dated April 7, 1645, in which Richard Heyrick, warden, and the Fellows of the College of Christ lease for a term of twenty-one years to Ralph Worsley of Platt, Gent., all that and those their messuage and tenement with the appurtenances, called the Yeildhowse, situate in Rusholme, excepting therefrom one cottage and two closes of land commonly called the Gorse Crofts; which lease was afterwards renewed from time to time, the last grant being dated June 4, 1709. Mr.

Worsley's tenants for several generations were a family named Travis. It is now held on lease by Thomas Holford Esq. from the Dean and Canons of Manchester. It consists of farm-buildings, two detached houses (one of which is called Heald House), six cottages, and about twenty-two acres of land, Lancashire measure.

The family of Trafford held lands in the township by grant also of Matthew de Cissor of Manchester. The conveyance is dated the 9 Edward II. (1315), and is to Nicholas, son of the above-mentioned Sir Henry de Trafford; the lands and tenements therein conveyed are given with remainder, in case of failure of issue, to Geoffrey, Thomas, Robert, Richard and Henry, his brothers, in succession. John Cissor de Mamcestre is an attesting witness to a deed conveying the Platt estate in Rusholme, dated 1288.

Another of the early proprietors in the township was Henry de Rusholme, who lived about the middle of the thirteenth century, deriving his name from the place of his residence, and holding his lands of Matthew de Hathersage.

By a deed undated, but executed probably about the year 1260, Henry de Rusholme conveys to Geoffrey, son of Luke de Manchester, certain lands in Rusholme, which are thus described: — One messuage &c. situated at the end of his (Henry de Rusholme's) meadow towards the north, near to the Hutte [Hunt] Lane, in length fifteen perches and in breadth four perches; also an acre of land, one end of which lies contiguous to the messuage just referred to, and the other end stretches towards the orchard of the said Henry; an acre of meadow land in Rusholme Meadow; an acre of land, one end of which adjoins the Rusholme Meadow, and the other end extends westward to Le Menegate; half an acre of land lying between the parcel just referred to and the Goselache; a ridge or narrow slip of land, called Le Qwikehaggedlonde, lying between the Goselache and Le Menegate; half an acre of land lying between the Hutte [Hunt] Lane and Goselache; six acres of land adjoining the land of Hugh de Asselum, and bounded

at either end by Goselache and the old ditch ; — to have and to hold the same to the said Geoffrey and his heirs by the annual payment to Henry de Rusholme of a pair of white gloves on Christmas Day. — By another deed in the same series, also without date, but subsequently executed, Henry de Rusholme remises and quitclaims to Matthew de Hathersage his lord the homage and service due to him from Geoffrey, son of Luke de Manchester, in respect of the aforesaid lands. The name of Henry de Rusholme occurs moreover in another deed of the same period, wherein he quitclaims to Geoffrey, son of Luke de Manchester, all his right in twenty acres of land in Rusholme, which acres he the said Geoffrey then held of Robert de Hulton. And there is a further record of this same Henry, as granting to Hugh de Haselum in return for certain homage and service all that his land which lies between the highway in Rushford and the land of the said Hugh, together with half a bovat of land in Rusholme ; the service to consist of an annual tribute of sixpence, to be rendered in two equal payments, at the nativity of John the Baptist and the feast of St. Michael.

Lands in the township were also conveyed about this time to the neighbouring family of Manchester, whose members were grantees of the Hathersages and also intermediately of Henry de Rusholme. To the conveyance of the latter family reference has been already made. In the 29 Edward I. (1300) William, son of Henry, son of Houlot de Manchester, grants to Jordan, son of William de Fallowfield, and his heirs a portion of his lands in Rusholme, namely, the three acres bounded on both sides by the lands of Henry de Trafford, and extending lengthwise from the land of Matilda del Holt to the highway leading to Stockport ; the same to be held by Jordan and his heirs of the chief lord, on payment of three pence annually in two stated payments, namely, three halfpence at the feast of the nativity of our Lord, and a like sum at the feast of St. John the Baptist, which said sum of three pence is part of the annual tribute of fourpence in which the afore-

said William is bound to the chief lord for the lands he possesses. An adjacent parcel of land formed the subject of another covenant between the contracting families named in the deed just recited. It is a grant from John de Annacotes [Ancoats] son of Robert de Manchester, to Jordan, son of William de Fallowfield. The lands conveyed are described as "all that his part of one plough-land called Grenclowe-field lying between the land of Henry de Trafford on the one side, and that of William, son of Henry de Manchester on the other side, of which said plough-land one end reaches to the king's highway leading to Ince (?), and the other end reaches to a plough-land called Le Somer Werkeddeffeld, and also half an acre of meadow land situated in Le Brodemedowe bounded on both sides by the land of Henry de Trafford, one end of which extends to the bank or boundary of the wood called Le Birchenewode and the other end extends to Clayffeld."

Other contemporaneous names are those of Henry de Mosedon (? Moston) who about the year 1270 conveyed to Matthew de Byrches and his heirs certain water privileges in the Gore brook from Halegateford to Rushford; and Agnes de Honford (Handford of Handford in the county of Chester) wife of Henry de Honford, who in the 3 Edward II. (1309) made a grant to her son of lands in Rusholme, &c., being the same lands which Matilda de Holt held in the name of dowry, with remainder to Geoffrey his brother. "The marsh of William the Honford" is given as one of the boundaries of the Platt estate some time before the year 1190, thus indicating a much earlier association with the township. The names of Hulton and Haslam also occur in the annals of Rusholme, but too incidentally to claim further notice.

From the rental of Thomas West, Lord de la Warre, dated May 1st 1473, we learn that Barton de Bamford held one messuage, &c., called "le fforty acres" in Ryssun of the said lord in socage and by a yearly rent of one shilling. His descendant John Bamford Esquire, described as of Bamford near Middleton and of Holt Hall in Withington, died also seised of lands in Rysshorne, as appears

from an inquisition post mortem dated the 6 Elizabeth (1563). He left an only daughter, Anne, his sole heiress, the wife of George Birch of Birch Esquire, by whom the Rusholme and Withington estates of the Bamfords were conveyed to the Birch family, the Bamford Hall estate descending to a collateral branch and being continued to the male line. To this family a more extended reference has been made under the head of Withington township.¹

In the reign of Henry VIII. certain lands in Rusholme were held by the family of Beswick. By deed dated 28th June, 22 Henry VIII. (1530), Roger Beswick grants to Miles Beswick his son all those his lands, tenements, &c., situated in Grindlow and Rusholme which he lately received from William Heylde, to hold the same to him the said Miles, his heirs and assigns, for ever from the chief lord, rendering the customary services.

In the following reign the name Strangeways occurs in the annals of the township, though the family never resided there, living at Strangeways in Manchester, where they are found as early as the reign of Richard II. An indenture made the syxte daye of Aprill in the fyfte yere of the regne of o^r so^vayne Lord Edward the Syxte (1552) by the grace of God kyng of England, ffrauce and Ireland, Defendo^r of the ffaithe, and of the churche of England and also of Ireland in erthe supreme head — betwene William Strangwayes gentylmañ son and heyre apparant of Phelippe Strangwayes of Strangwayes in the countie of Lancaster escuyer on the one parte and Thomas Byrche of Byrche Hall wⁱn the towne of Wythyngton gentylmañ upon th^oder partye, witnesseth that wheare Kataryn late wyffe of Thomas Strangwayes deceased hathe holdethe or enjoyethe for terme of her lyffe one messuage or tenemente w^t th^o appurtenances and buyldynges thereapon made and all the landes, tenementes, medowes, pastures, woodes to the same messuage or tenemente belongyng, sett, lyeng and beyng in Risshehulme wⁱn the towneshippe of Wythyngton

¹ *History of Didsbury Chapel*, Chetham Society's Publications, vol. xlii. pp. 115-120.

in the countie of Lancastre aforesaid and nowe beyng in the tenure and occupieing of one Richard Dyconson and John Dyconson son of the said Richard or of eyther of theym, the revercion or remaynder thereof ys to the said Willyam Strangwayes and his heyres; the said William Strangwayes for the some of seven powndes of lawfull money of England to hym beforehand paid by the said Thomas Byrche, dothe bargayne, sell, gyffe and graunt by these presentes to the said Thomas Bryche his heyres and assignes the forsaid messuage or tenemente and all oder the premisses and all the right remaynder of the said messuage or tenemente and all the right, tittle, interest and demaunde that the said William hathe in the same messuage, to have and to holde the forsaid messuage &c. of the said William Strangwayes to the said Thomas Byrche his heyres and assignes for ever. In 1575 Katharine Davenport wife of Robert Davenport of the New Pale in the county of Chester gent. late widow and sometime wife of Thomas Strangweis son and heir apparent of Philip Strangweis of Strangweis in the county of Lancaster Esquire, for good and lawful considerations, bargained, alienated, sold, &c., to George Birche son and heir apparent of Thomas Birch of Birch, his heirs, &c., all and every that and those messuages, lands, &c., in the township of Withington, now in the occupation of John Dicconson of Risholme, late the inheritance of the said Philip and now parcell of the jointure of the said Katharine, which lande, &c., were conveyed by the said Philip to certain feoffees to the use of the said Katharine during her natural life after the death of the said Thomas Strangweis her late husband.

This however does not appear to have been a total relinquishment on the part of the Strangeways family of all connexion with Rusholme; they still continued to retain certain estates in the township. From an inquisition post mortem, dated the 7 James I. (1609), we learn that John Strangwaies had recently died seised of lands in Withington manor and in Rusholme, which is the last we hear of them in this immediate neighbourhood; indeed about this time their more ancient possessions of Strangeways

c

passed out of the family, by purchase, to John Hartley of Manchester, draper, and all further traces of them are lost.

In the reign of Elizabeth, Edward Tildesley of Tildesley Esquire held lands in Rusholme. His inquisition post mortem is dated the 29 Elizabeth (1586). Ten years earlier he was plaintiff in the Duchy Court at Lancaster in a cause against Alexander Entwissell Esquire, the matter in dispute being messuages and lands in Entwissell manor, Chorlton, Rysshelholm, Ardwick and Withington.

In the 30 Elizabeth (1587), as appears from an inquisition post mortem of that date, Edward Siddall died seised of estates in Riseholme, Withington, Gorton, Manchester and Kersal. This individual was the son of Richard Siddall of Withington, yeoman, and became the purchaser of the Slade Hall estate, to which attention will be hereafter directed. He was buried at the Collegiate Church of Manchester February 20, 1587-8.

The name of Edmund Prestwich of Hulme Esquire, whose inquisition post mortem, dated the 9 Charles I. (1633), refers to certain lands in Rusholme as appertaining to himself at the time of his death, may serve to complete the enumeration of the more ancient possessors of estates in the township not reserved for special notice.

Descending to later times, Rusholme was the residence at the period of the Commonwealth of a family named Edge. Captain Edge, the parliamentary officer by whom the Earl of Derby was taken prisoner after the battle of Worcester, was a son of Oliver Edge of Birch Hall Houses in the township. Of his capture, the earl gives the following account in a letter to his wife:—"I escaped a great danger at Wigan, but met with a worse at Worcester, being not so fortunate to meet with any [who] would kill me, and thereby have put me out of the reach of envy and malice. Lord Lautherdale and I, having escaped, hired horses, and falling into the enemy's hands were not thought worth killing, but have quarters given us by Captain Edge, a Lancashire man,

and one that was so civil to me that I and all who love me are beholden to him.”¹ A passage from the “Memoirs of Captain Hodson of Coley,” who was present on the occasion, “the place being the road about half a mile south of Nantwich,” states moreover that the captain “was one Oliver Edge.”

The will of Oliver Edge, the father of Captain Edge, is dated December 26, 1635. He describes himself as of the Birch Hall Houses in the county of Lancaster, linen webster, and requests that he may be buried in the Parish Church or churchyard of Manchester. He names his wife Anne Edge, and his children Oliver Edge, John Edge, Thomas Edge, Katharine Edge and Mary Edge; also his daughter Elizabeth Knot, whom he states himself to have lately preferred in marriage with a valuable portion. He names moreover his father-in-law Anthony Schofield and his loving friend Mr. Thomas Birch of the Birch Hall, Gent., the latter of whom and the aforesaid Anne Edge he constitutes his executors. He appoints as overseers of his will his loving friend Ralph Worsley and his loving brother Thomas Edge. His inventory is dated January 20, 1635-6. His house was held on lease from Sir Humphrey Davenport and Sir Edward Mosley.

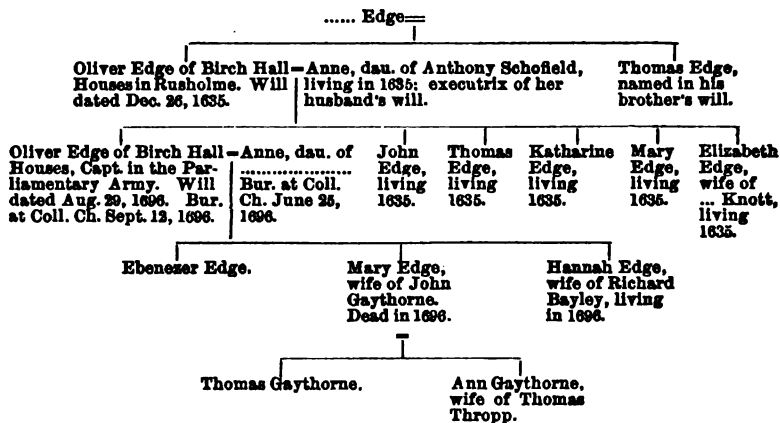
Captain Oliver Edge, the son, makes his will August 29, 1696. He describes himself as of Birchall Houses in the parish of Manchester and county of Lancaster, Gent. He names therein his son Ebenezer Edge; the children of his daughter Mary deceased, late wife of John Gaythorne, namely Thomas Gaythorne, Anne wife of William Thropp, &c.; his daughter Hannah, wife of Richard Bayley; and his reverend and worthy friends Henry Finch of Manchester, clerk, and John Chorlton of Manchester, clerk. The will was proved at Chester May 21, 1697.²

The name of Captain Edge of Birch Hall Houses occurs in a list of the ratepayers in the township in the year 1655. He was buried at the Collegiate Church September 12, 1696.

¹ *Civil War Tracts*, Chetham Series, p. 311.

² *Cheshire and Lancashire Historical Collector*, vol. ii. pp. 80, 81.

Edge of Rusholme.



The Platt estate within the township of Rusholme was known by its present name as early as the twelfth century. Platt is a word which in the Anglo-Saxon language denotes a place or station, or more precisely a sheepfold. It gave its name to a family seated there for many generations. By a deed undated, but probably executed about the year 1150, Matthew, the son of William, conveyed the lands of Platt to the Knights Hospitallers of St. John of Jerusalem. This religious order had its origin in the taking of Jerusalem by the Crusaders in 1099, when the release of the Holy City from Saracen bondage was signalled (amongst other deeds of charity) by the restoration of an hospital dedicated about fifty years previously to St. John, and designed for the reception of Christian pilgrims visiting Jerusalem. This hospital, at first but a secular establishment, now became a convent and its members a religious brotherhood. The pilgrims who flocked to Jerusalem from all parts of the world received from the Hospitallers so much kindness in the relief of their necessities and in the furtherance of the devout object of their mission, that on their return to their native land they spread the fame of the fra-

ternity far and wide ; and so great a religious fervour was excited in its behalf that in all parts of Christendom lands were bequeathed to it, and it increased rapidly in wealth as in reputation.

A branch of this sacred order was, according to Dugdale, first established in England about the year 1100 by Jordan Briset, a knight, who erected at Clerkenwell in the suburbs of London a house or hospital upon which was lavished the liberality of kings and nobles, together with a share of the sequestered revenues of the Templars on their suppression in the reign of Edward II.¹ Amongst these endowments were the lands of Platt, as already intimated, and the bounds of the estate at the time of its transfer to the Knights Hospitallers were as follows : — Beginning at the Great Ditch, and following that ditch to its lower extremity as far as the cross which is cut in the tree ; thence from the said ditch

¹ *Monasticon Anglicanum*, vol. vi. p. 799 ; edit. 1830.

In 1194 Richard I., surnamed Cœur de Lion, “for the health of the souls of King Henry our father and Queen Eleanor our mother, gives and grants to God and the Blessed Mary ever Virgin, and to the Blessed John the Baptist, and to the aforesaid House of the Holy Hospital of Jerusalem in all their tenements and in alms which hath been given them, all right &c., and that they may be free from all toll &c. — *Tassey's History of the Holy, Military, Sovereign Order of St. John of Jerusalem*, vol. iv. Appendix. From the same source we learn what the rules of the order were : 1. Hospitality for all pilgrims and crusaders, including defence of the Holy Sepulchre and this new kingdom (of Jerusalem). 2. A military organisation in three classes — clergy, knights and servants at arms. 3. Knights to have all the proofs required of a miles — “nullus fit miles nisi filius militis.” 4. The non-regularly professed in the order may yet be aggregated to it. 5. Females also. 6. None professed can have any property of their own ; but only can expect to be clothed and fed plainly and frugally, and freely dedicate their lives. 7. The three vows — celibacy, obedience and individual poverty. 8. Celibacy cuts off from most of the domestic ties which are impediments to self-devotedness. Obedience, most implicit ; particularly in battle, where with an express command they on no pretext whatsoever can retire, but death must be expected with heroic fortitude. Their being individually poor means that they renounce the rights of property, so that the all of each belongs to the common treasury. 9. Their dress is that they at present wear, the cross white, from their founder being a Norman. 10. Each future head is to be selected by the order from amongst themselves, and he is to have a chapter to which he must submit, and on important matters convene a general assembly of the order, where he may have a double vote, and then the majority decide beyond appeal.

as far as Goselache, and by Goselache up to the road which passes between Platt and Rusholme; thence along this road as far as the Gore Brook, and alongside the Gore Brook to the Marsh of William de Honford, and so onwards to the Great Ditch.

Some years later, Garnier de Naplouse, grand prior of the English Brotherhood of the Knights Hospitallers, made a grant of certain lands in Platt (described as those formerly given to the order by Matthew, son of William) to Richard de la More and his heirs. Other estates were also included in the grant; the considerations specified being that the said Richard and his heirs should make a yearly payment of four shillings at the feast of St. Michael, and should keep in a state of efficiency on the river Mersey at Runcorn the vessel which John the constable of Chester, from love to God, had formerly provided for the safe conveyance of those who wished to cross the stream; and that a third portion moreover of the chattels of the said Richard and his heirs in succession, at the death of each, be reserved to the brotherhood for the good of his soul. The date of this deed is 1190;¹ and the grantor took his name from Neapolis or Naplouse in Syria, of which city he was a native. He was a contemporary of Thomas à Becket. From being grand prior of the English branch he became grand master of the entire order on the death of Roger de Moulins, and died at Ascalon, after holding the office for the short space of one year, of wounds received at the battle of Tiberias whilst fighting against the Sultan Saladin.

Richard de la More was succeeded in his newly acquired estate

¹ Platt continued to be held subject to the payment of an annual rent of four shillings until a comparatively recent period. By an indenture made March 20, 1726, between Isaac Green of Liverpool, Gent., lord of the manor of Much Woolton, and Charles Worsley of Platt in the said county, Gent., the said Isaac Green for the consideration of the payment of six pounds sterling alienates and sells to the said Charles Worsley all that annual rent of four shillings issuing out of a certain messuage in Withington, called Platt, where the said Charles Worsley doth now inhabit and dwell, and which was formerly in the possession of Ralph Worsley, and which had been anciently paid by the said Ralph Worsley, his ancestors or predecessors unto the lord or lords of the manor of Much Woolton for the time being by the name of St. John of Jerusalem's rent.

by his son William, upon whose daughter Cecilia, on her marriage with Henry, the son of Gilbert, her father settled one half of the lands of Platt, with remainder to her heirs for ever; her husband henceforth assuming the name of Platt, and becoming the progenitor of a family seated there for upwards of four centuries. The other moiety of the estate was conveyed by the Knights Hospitallers through their prior, Elias de Smethton, to Richard, son of Adam de Farneworth, and was successively possessed by him and his son Robert, the latter being seised thereof in the 8 Edward II. (1314). It is described as the same moiety which had been formerly held from the Knights Hospitallers by Adam the clerk, and was held subject to the payment of an annual sum of four shillings on the feast-day of St. Matthew, and a third portion of the chattels of each successive owner at his death.

By his marriage with Cecilia, Henry del Platt had a son Roger, who in the 17 Edward I. (1288) conveyed to Ellen his sister certain lands in Platt, the same which his mother had recovered before the king's justices, — bounded by the Thornditch and the Goselache. The terms of a covenant concluded in 1324 by this same Roger del Platt and Robert, son of Richard del Platt (probably his successor), are still extant. It relates to a partition of lands in Rusholme. It decrees that the pasture which stretches from the dwelling-house of Roger to the Gelde Brook shall be shared by both parties to the covenant; that the ditch extending from the village (a vico) as far as the Gelde Brook is on the estate of Robert. Roger moreover quitclaims to Robert and his heirs all his right and title to the parcel of land from the aforesaid ditch to the Gelde Brook between the village and the Herneflatt, and grants to him a third part of certain other lands the name of which cannot be deciphered, together with a butt of land lying in Gosecroft in exchange for other land of Robert which lies within the fall of him the said Roger. Roger was in turn succeeded by Robert del Platt, whose relationship to his predecessor is not clearly defined, although probably one of the contracting parties in the covenant just recited. He received a grant of land &c. in the 18 Edward III. (1344) from Ellen, the

daughter of Henry del Platt the younger. This estate is described as being situated in Withington manor and consisting of two messuages, twenty-four acres of arable land and one acre of meadow, being the lands which she recovered in a suit with William, son of Alexander del Bothe. In another deed she is described as Ellen the younger (*la puisnesse*), the daughter of Henry del Platte the younger, to distinguish her from her namesake Ellen, daughter of Henry del Platt the aforesaid and his wife Cecilia, who also is found a year earlier (1343) devising the lands she had received in 1288 from Roger her brother to Richard, son of this same Robert del Platt. Ellen del Platt the younger was daughter of Henry del Platt the younger, and granddaughter to Geoffrey by his wife Amabilia; she became the wife of Alexander del Bothe. Nothing is known as to the degree of affinity subsisting between the owners of the Platt estate and their collaterals Geoffrey and his son Henry the younger.

Robert del Platte makes his will on the fast-day of St. Maurus the Abbot (January 15) 1360. Like all documents of that early period, it is very short. He leaves his soul to God, the Blessed Virgin and all the saints, and directs that his body be interred in the cemetery at Manchester. He wills that his best beast be led before his body in the name of a mortuary, and concludes by appointing his son John and his wife Loreta his executors, beseeching them to make such a disposition of his goods as may best conduce to the welfare of his soul.

Besides his younger son John, whom he names as his executor, Robert del Platt left other issue: Richard his eldest son, to whom, as we have already seen, Ellen del Platt devised lands in Rusholme; Robert, a younger son; Ellen, the wife of Robert de Milkewallslade; and Margaret, who was living and unmarried in the 23 Edward III. (1349).

Some years before his death, namely in 1349, Robert del Platt had executed a deed fixing the succession to his estates. He limits them in the first instance to Richard his son and heir and to the heirs of his body lawfully begotten; with remainder in case of

failure of issue, to his younger son John and his heirs; with remainder to his nephew Robert de Milkewalleslade; with remainder to his nephew John de Milkewalleslade, the two sons of Robert de Milkewalleslade by his daughter Ellen; with remainder to Robert, son of Adam de Ferneley of Saddleworth-frith; with remainder to William, son of Edward Heth of Saddleworth-frith; with remainder to his daughter Margaret; with remainder to the right heirs of him the said Robert.

He was succeeded by his eldest son Richard, whose son John was living in the 14th Richard II. (1390), and who it is inferred died shortly afterwards, leaving no issue, having outlived his younger brother Richard. The estates consequently devolved upon Nicholas del Platt as heir to his father John del Platt, the younger son of Robert, in accordance with the succession-deed of 1349.

Nicholas del Platt, on succeeding to the inheritance of his family, re-settled his estates in the 14 Richard II. (1390). He limits them to himself and his heirs; with remainder to Alonia his sister, the wife of Geoffrey, son of John Edmundson the clerk; with remainder to Emmota, wife of John del Slade; with remainder to John del Platt the younger, the son of Richard del Platt, the son of Robert del Platt; with remainder to the right heirs of the said Nicholas. Two years later, certain lands were excepted from the succession thus indicated, being then probably held in jointure, one messuage called Goscrofthous with two acres of land, and also another parcel called the Medhap. The occurrence of the name of John del Platt the younger in this deed is not very intelligible, since, had he been then living, or, being dead, had left issue, he or his issue would have had a prior claim to the estates as in descent from an elder son. At the time of executing this deed Nicholas appears to have been either unmarried or without issue, no reference being made therein to any direct descendant. In the 3 Henry V. (1415) however he makes a more specific disposition of his lands, entailing them on his son Richard and Katharine his wife and their heirs.

At his death he was succeeded by his son Richard, whose wife

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Katharine survived her husband, being yet living as his widow in the 28 Henry VI. (1449), in which year she received from her son, then in possession of the Platt estate, a grant of a house in Rusholme, called Goosecroft House, a garden, a barn, and two acres of land for the term of her life. Richard del Platt made his will September 4, 1439, wherein he commits his soul to Almighty God, the Blessed Virgin Mary and all the saints, and his body to the worms, to be buried in the parish.....¹

He desires that whereinsoever he has done amiss or incurred a debt, a recompense may, if possible, be made. His debts and legacies paid, he wills that the residue and remainder of his personal estate (if any such be found) shall be disposed of by his son and executor, John Platt, for the good of his soul. He gives to the church in which he shall be buried one noble in gold for his interment; to his confessor or soul's physician, John Richebery, he gives three nobles in gold; to Geoffrey Platt, his son, forty nobles; and as to the residue of his estate he gives full power to his executor, John Platt, so to dispose of it as may best consult his soul's welfare. The will was made (as is therein asserted) in testator's house and in the presence of John Richebery his confessor. He died leaving two sons, John his successor, and a younger son named Geoffrey. John Platt, as already stated, was executor of his father's will. He was living in the 12 Edward IV. (1472); and six years later his name occurs as one of the bondsmen in the marriage-covenant of John Bamford of Bamford, Gent. He died sometime between that date and 1489. His wife's name was Constance, who with her husband appears to have been a devout member of the Church. In the Appendix will be found a transcript of a Papal Indulgence granted by the minister (by which name the head of that house was known) of the house of St. Robert of Knaresborough of the order of the Holy Trinity and of the Redemption of Captives who are suffering imprisonment at the

¹ The remainder of the sentence is not very clear; as far as the words can be deciphered in the original parchment, they are "in pro^a Sol S. Samtini foro melius Dioc' Malden."

hands of the pagans for their belief in Christ,¹ addressed to John Platt and Constance his wife. The document recites the advantages accruing to all benefactors to the house (amongst whom it may be presumed were John Platt and his wife), and is endorsed as follows: "By the authority of God the Father Almighty, of the blessed saints Peter and Paul, His apostles, and by the authority of the whole Church and of the Papal Indulgence entrusted to me, I absolve thee from all thy sins committed and confessed, as well as from all other sins now forgotten, but which thou wouldest wish to confess if they did but occur to the remembrance; and also from all cases in what manner soever reserved for the apostolic see, and concerning which that see ought to be consulted, by the authority of Pope Pius II. I absolve thee also in the moment of death, with full remission of all thy sins, as far as the keys of the Church extend. This, by the authority of these letters apostolic, I grant to thee in the name of the Father," &c.

Letters of affiliation were also granted to John Platt and Constance his wife by James, warden of the Convent of Franciscans or Grey Friars at Preston, dated March 8, 1429, permitting them to make choice of a confessor with power of granting absolution for the year commencing the 8th of April next ensuing, and granting them generally a full participation in all spiritual benefits and advantages appertaining to the Order both in life and death; adding moreover as a special favour that whenever an intimation of their deaths shall be

¹ The order of Trinitarians imposed vows of chastity and poverty. They devoted a third part of their income to the redemption of Christian captives from infidels. The society consisted of three clerks and three laymen in the house, beside the minister, as their head was called. Their dress was composed of white woollen vestments with a pilch and breeches, which they were not to put off in bed. In the "Specimen Monachologie," the costume is a hemispherical tonsure, a fillibeg, white woollen tunic tied with a black thong, a loose white hood with a short round pectoral hanging before, a longer pointed dorsal behind. A close scapulary shorter than the tunic. A mantle and hood, beside that of the tunic. The scapulary and left side of the mantle marked with a red and blue cross. A shirt and woollen vest.—Fosbroke's *British Monachism*, pp. 73, 289.

conveyed to the provincial chapter of the order, the same services shall be performed for them as are customarily performed for the brethren at their decease.¹

Constance Platt survived her husband, and her name occurs associated with that of her son Richard, in a deed dated 5 Henry VII. (1489), confirming to one William Adshead a dwelling-house situated in the Milne-gate in Manchester, lying between the tenement of John Bradford on the one side and the tenement of the aforesaid Richard which is now in the occupation of the wife of Nicholas Shelmerdine on the other side, extending from the highway to the river Irk. They appoint Thomas Bradford, chaplain and vicar of the college of Manchester, and Henry Leylond, their true and lawful attorneys to give seisin. This deed possesses additional interest as defining the exact place of residence of the family of Bradford, and possibly the birthplace of the martyr himself.

Richard Platt, the son and heir of John Platt and Constance his wife, succeeded his father. Of himself and of his further connexions nothing has been ascertained. He was living, as we have just seen, in the 5 Henry VII. (1489), and later in the 9 Henry VII. (1493). He may have been the father of John Platt who succeeded him in the Platt estate, but this is only conjecture.

John Platt, the next in succession, was living November 20, 1532, when he was named as one of six trustees in a deed of feoffment executed by George Birch of Birch, Gent. In the 2 Edward VI. (1548) he conveyed to his younger son William a certain messuage near Rusholme Green, and an acre and a half of land called the Croft. He died sometime before the year 1553, leaving Jane

¹ The Franciscans or Grey Friars were so called from their habit, a long grey coat reaching to their heels, with a hood and a girdle of cord. They were to have no property, and were not to take money but necessities only as rewards of their labours. They fasted from All Saints to Christmas (besides Lent from Epiphany) and at other times on Fridays. They were to beg lustily (confidently) and their tunics were full of pockets for receiving edibles, &c., for they were called mendicants because pretending to evangelical perfection, and begged from door to door.—Fosbroke's *British Monachism*, pp. 78, 288.

his widow (formerly the wife of James Lawrence of Manchester deceased) whose jointure consisted of two messuages and two closes of land, The Hall Field, and The Brucke Field, in Rusholme, in the respective occupation of Margaret widow of Edmund Duncouthley and Ralph Duncouthley. He was succeeded by his elder son Richard, who in the first year of Queen Mary's reign must have become reconciled to the ancient faith, if indeed his forefathers had ever renounced it. In 1555 a participation in the masses, prayers, preachings, fastings, abstinences, watchings, and other labours of the convent of the order of Preaching Friars at Chester was accorded to him and Annes (in all probability his first wife) by Brother Matthew the prior of that order, as also such masses and prayers for the salvation of his soul after his decease as are customarily offered for the souls of departed brothers and friends.¹ He died June 2, 1593, and was buried the day following at the Collegiate Church, Manchester. His inquisition post mortem was held at Wigan September 10, 1593, before Thomas Hesketh escheator for the county palatine, Robert Pilkington Esq., James Worthington Gent., and Ralph Haughton Gent., on the oath of Thomas Lane Esq., Robert Hindley Gent., Roger Bradshaw Gent., John Dewhurst Gent., Thomas Markland Gent., William Ascroft Gent., Miles Gerrard Gent., and Thomas Tarlton Gent. The jurors affirm on their oath that the said Richard Platt the day before his death, was seised in his demesne as of fee, of and in one messuage, twenty-eight acres of arable land, two acres of meadow, and ten acres of pasture, within Rusholme in the manor of Withington, and also of one house and garden in Manchester; and that being thus seised he had on the 15th day of December 1576 granted a part of the aforesaid lands to a certain Elizabeth Platt widow, late the wife of John Platt now deceased, by the name of Elizabeth Birch, for the term of her life, which said Elizabeth is yet living and residing in Rusholme. And further they say that on the 4th day of August 1590 the said Richard made his will, in which he gave to Isabella Platt his wife one cottage, fourteen acres of

¹ Preaching Friars, or Jacobites, as they were sometimes called.

meadow and pasture land, and one field containing half an acre, all in Rusholme aforesaid, to be held for the term of her natural life. And further they affirm that the aforesaid messuage and lands &c. in Rusholme are held and at the time of his decease were held from the Queen as of the late Hospital of St. John of Jerusalem in England¹ by the payment of an annual rent of four shillings and a certain portion of the chattels of each successive tenant at his death; and are worth twenty-six shillings and eightpence per annum: and that the aforesaid house and garden in Manchester are held of the lord of Manchester in socage by the payment of an annual rent of twelve pence and are worth two shillings per annum. They say moreover that the aforesaid Richard Platt died on the second day of June last past and that Edmund Platt is his son and heir, and is, at the holding of this inquisition, of the age of eight years eight months and twenty-seven days; and they say further that the said Richard Platt had no other messuages, lands or tenements. His wife Isabel survived him, and dying in 1617, was buried (November 24) at the Collegiate Church. Of his three children, John, the eldest, married in December 1576 Elizabeth, daughter of Thomas Birch of Birch, Gent., but died in his father's lifetime, leaving no issue. The estates consequently devolved upon Edmund the younger son, who at his father's death was still in his minority, his guardian being his kinsman Thomas Birch of Birch, Gent., as appears from the will of the latter proved at Chester in 1595. He was twice married, having issue by his first wife, who died in January 1618, John his son and heir, Richard his younger son, and a daughter named Isabel. His second wife Joane survived him, and was living a widow in 1633.

¹ The order of St. John of Jerusalem had now ceased to exist in this country. In 1539 a bill was brought into parliament to vest in the crown all the property of religious houses. The site of the priory was granted in the 38 Henry VIII. (1546) to John Viscount Lisle, and a great part of the church, with the fine bell tower, was blown up in the 3 Edward VI. (1549). An effort was made to re-establish the order by Philip and Mary, who repaired the house and restored many of the old estates, but it was finally suppressed in the first year of Elisabeth (1558). Dugdale's *Monasticon Anglicanum*, vol. vi. p. 799.

Edmund Platt was the last of his family who resided at Platt. The estate, at first mortgaged, was in 1625 sold to Ralph Worsley of Manchester, yeoman.

By indenture dated December 31, 1623, between Edmund Platt of Platt in Withington in the county of Lancaster, Gent., upon the one part, and Raphe Worsley of Manchester in the said county, yeoman, upon the other part. It is witnessed that the said Edmund Platt, for certain considerations, grants, bargains, sells, enfeoffs and confirms unto the said Raphe Worsley his heirs and assigns for ever, all that capital messuage or dwelling house situate and being in Rushulme in the aforesaid county of Lancaster, wherein the said Edmund Platt doth now inhabit and dwell, commonly called and known by the name of The Platt, and also all and singular those closes, clausures, fields and parcels of land, commonly called the Kiln Croft, the Broad Croft, the Long Eyes, the Short Eyes, the Pingot, the Pike End, the Black Flatt, the Great Brook Field, the Little Brook Field, the Middope, the Hall Field, the Hall Croft, and the Stony Lands, containing by estimation forty and four acres of land or thereabouts, according to the measure there used, lying or being in Platt and Withington aforesaid.

The above deed was a mortgage on the estate, with power of redemption to the said Edmund Platt up to January 20, 1625, the sum advanced by Ralph Worsley being £420 6s. By indenture between the same parties, dated January 26, 1625, Ralph Worsley pays to Edmund Platt the additional sum of £129 14s., being in all £550, and the estate was finally conveyed to the Worsleys without further power of redemption. Portions of the estate were, at the time of its transfer, under lease to George Travis and Thomas Sheldermine. By a bond dated January 25, 1625-6, Edmund Platt pledges himself and his family "peaceable and quietlie to flitt, remove and depart out of and from all that capitall messuage or dwelling house called The Platt." He retired to Blackley, where he died shortly afterwards, and all further traces of the family were lost.

Platt of Platt.

Gilbert, father of Henry del Platt. —

Henry del Platt. — Cecilia, dau. of William de la More.

Roger del Platt, 17 Edw. I. (1288). Elena del Platt. Devises certain lands to Richard, son of Robert del Platt, which had been enfeoffed to her by Roger del Platt 17 Edw. III. (1343).

Robert del Platt. — Loreta, dau. of
23 Edw. III. (1349). Living 1380.
Will dated 1360.

Richard del Platt, son and heir, 23 Edw. III. (1349). Devises of his kinswoman Elena del Platt.

John del Platt, 23 Edw. III. (1349). Executor of his father's will. Living 1374.

Robert del Platt.

Elena del Platt, wife of Robert de Milkewalle-slade 23 Edw. III. (1349).

Margaret del Platt, 23 Edw. III. (1349).

Robert de Milkewalle-slade, son and heir, 23 Edw. III. (1349).

John de Milkewalle-slade, 23 Edw. III. (1349).

John del Platt, living 14 Ric. II. (1390).

Richard del Platt, living 48 Edw. III. (1374).

Nicholas del Platt, 14 Ric. II. (1390), 5 Hen. V. (1415).

Adam del Platt, 48 Edw. III. (1374).

Alonad del Platt, wife of Geoffrey Edmundson, living 7 Ric. II. (1383).

Richard del Platt, 3 Hen. V. (1415). — Katharine, dau. of
Dead 18 Hen. VI. (1439). Will dated Sept. 4, 1439. Living 3 Hen. V. (1415) and 28 Hen. VI. (1449).

John Platt, executor under his father's will. Living 13 Edw. IV. (1472); dead 5 Hen. VII. (1489).

Constance, dau. of Living 1456 and later in 1493.

Geoffrey Platt, living 1439; named in his father's will.

Richard Platt, son and heir, — living 1489.

John Platt of Rusholme, Gent., — Jane, widow of James Lawrence 2 Edw. VI. (1548). Dead 1553. of Manchester.

Annes (?) Living 1555.

Richard Platt of Platt, Gent., — Isabel, dau. of 19 Elizab. (1576). Inq. p.m. 35 Elizab. (1593). Bur. at Coll. Ch. June 3, 1593. Will dated Aug. 4, 1590. Living Bur. at Coll. 1593. Bur. at Coll. Ch. Nov. 24, 1617.

William Platt, — younger son, 2 Edw. VI. (1548). Bur. at Coll. Ch. March 17, 1595.

William Platt, son and heir, Bapt. at Coll. Ch. June 28, 1583.

John Platt, Bapt. at Coll. Ch. Sept. 7, 1594.

Elizabeth Platt, Bapt. at Coll. Ch. May 9, 1582. Wife of William Worsley; marr. at Eccles Nov. 22, 1601.

John Platt, — Elizabeth, dau. of son and heir. Thomas Birch of Birch, Gent. Marriage Settlement dated Dec. 15, 1578. Living a widow 1592. 1567, in vit. pat.

Elizabeth, — dau. of Bur. at Coll. Ch. Jan. 9, 1617-18.

Edmund Platt, — Joane, youngerson but dau. of heir to his father, et. 8 in the Living 35 Elizab. (1592). a widow Sold the Platt estate to Ralph Worsley 1625. 1633.

Margaret Platt, living unmarried 1570.

An Infant. Bur. at Coll. Ch. Jan. 9, 1617-18.

John Platt, son and heir. Bapt. at Coll. Ch. Oct. 14, 1606-7.

Richard Platt. Bapt. at Coll. Ch. April 6, 1613.

Isabel Platt. Bapt. at Coll. Ch. Nov. 17, 1601.

The Worsleys of Platt claim descent from Elias de Workesley, lord of Worsley, a Crusader, who, attending Robert Duke of Normandy in his expedition to the Holy Land, after many triumphs over the infidels, died at Rhodes and was buried there. A pedigree given in the Harl. MSS. (2100, fo. 32) "collected," as it states, "from deeds of y^e auntient family of Worsley of Worsley," derives them from this source, and connects with the ancient stock Nicholas Worsley of Manchester, the scion with whose name the pedigree commences which was submitted to Sir William Dugdale at the Lancashire Visitation of 1664.

Nicholas Worsley is described as son and heir of Otes Worsley of Newham Green near Worsley, by Ciceley, daughter of Nicholas Rigby of Harrock. He was residing in Manchester in 1598. His younger son Charles followed the trade of a linen draper, and, prospering in business, purchased certain lands in Rusholme in 1614, as the following abstract testifies:— By indenture dated March 31, 1614, Oswald Mosley of Manchester, Gent., for and in consideration of the sum of £280, bargained, aliened, sold, &c., to Charles Worsley of Manchester, linen draper, all those tenements, lands, &c., in Rusholme late in the tenure of Richard Birch and George Birch his grandson, known by the several names, the Wheatfield, the Croft, the Breadie Buttes or Breadie landes, the Banke, the Hobearthe, the Withens, the Ouldearthe, the Barnelanton, the fourth part of the Houlgate Meadow, the Acre, the Half-acre, and the Seaven Falls (which three last parcels are situate in the Rusholme Meadow). No acreage is given to the lands thus conveyed. He married Elizabeth, daughter of Raph Gee of Manchester and sister of Alice Clark, wife of George Clarke, the munificent founder of the Charity in Manchester which bears his name, and dying in 1641 left issue, Raph, his son and heir; Edward, his second son, who married and resided in Withington; Cicely, wife of John Brownsword of Manchester; and Alice, wife of Thomas Bolton of Salford, yeoman.¹

¹ By indenture made February 7, 1615, between Thomas Boulton of Salford in the county of Lancaster, yeoman, upon the one part, and George Gee of Leigh in the said

Raph Worsley, eldest son of the aforesaid Charles, was born in 1592. He married first Isabel, daughter and heiress of Edward Massey of Manchester, Gent., and widow of Alexander Ford of Wigan, Gent.¹ The marriage-settlement is dated January 11, 1620,

county of Lancaster, clerk, and Edward Worsley of Manchester in the county aforesaid, chapman, upon the other part, It is witnessed that the said Thomas Boulton, for and in consideration of a marriage already had and solemnized between him the said Thomas Boulton and Alice his now wife (daughter of Charles Worsley of Manchester aforesaid, yeoman) and for a convenient and sufficient jointure to be had and made unto or for the said Alice out of the lands &c. of the said Thomas Boulton, doth covenant, grant and fully agree to and with the said George Gee and Edward Worsley, that he the said Thomas Boulton shall and will on this side and before the feast of Easter next ensuing after the day of the date hereof lawfully and sufficiently convey to the said George Gee and Edward Worsley all that the barn with the appurtenances, situate in or near adjoining to a certain street or lane in Salford called the Gravel Hole, together with the garden, croft, or parcel of land at the back of the said barn, and all the closes and parcels of land with their appurtenances, lying in Salford aforesaid, called by the several names of the Wheat-croft, the New Intack, the Hanging Meadow, the Hall Cliff, the Dole, or parcel of land lying at the back of the now dwelling-house of Anne Bradshaw, widow, and the Dole or parcel of land lying at the back of the now dwelling-house of George Ouldam, — to the immediate use of the said Thomas Boulton and his assigns for and during his natural life; and from and after the death of the said Thomas Boulton, then to the use of the said Alice (now wife of the said Thomas Boulton) and her assigns for her natural life; and from and after the death of the longer liver, then to the use and behoof of the heirs males of the body of the said Thomas Boulton lawfully begotten and to be begotten upon the body of the said Alice his now wife; and in default of such issue, then to the use and behoof of the heirs and assigns of the said Thomas Boulton for ever.

¹ The family of Massey had resided in Manchester for some generations. From the presentment of the jurors at the Court Leet, held October 4, 1558, we find that "Katherine, late wyffe of Hamnet Massey is deceased since the last court daie, and that Randle Massey her sonne is her heire and at lawfull age and readie at this present to take his oath and doe the lord servisse according to the custome of this mannor" &c. Randle Massey died, as appears from the same source, in the last year of the reign of Elizabeth, leaving Edward his son and heir of full age. Edward, son of Randle and grandson of Hamnet, married first in 1586 (marriage settlement dated May 12 in that year) Anne, daughter of and secondly Margaret, daughter of who was living a widow in 1625. By his first wife he had issue, Joel, living in 1608, and Isabel married (1.) Alexander, son and heir of William Ford of Swyndley Woodhouses in the parish of Wigan, Gent. (marriage settlement dated October 28, 1617), and (2.) Raph Worsley of Platt, Gent., as above. The residence of the Masseys

the trustees named therein being Charles Worsley of Manchester, yeoman, Edward Massie of Manchester, Gent., George Clarke of the same, haberdasher, and John Dawson of the same, yeoman. The issue of this marriage was Charles, the eldest son and heir, of whom we shall hereafter have more particularly to speak; Edward, rector of Runton in the county of Norfolk and of Letheringsett in the same county; and George, of Blake stake in the parish of Manchester. His second wife (married in 1629) was Elizabeth, daughter of George Walker of the parish of Ashton-under-Lyne and widow of John Booth of Manchester,¹ by whom he had the following issue: Raph, of Pembroke College, Oxford, parson of Macclesfield in the county of Chester, and in 1668 vicar of Egmont in the county of Notts; and Elizabeth, married to the Rev. Joseph Ottiwell, parson of Aston in the county of Chester and of Ellesmere in the county of Salop. By his third wife Martha, daughter of George Siddall of Milke-walleslade, Gent., he had no issue.

At his father's death he succeeded to the business, and contributed much to the prosperity of the family. He had, for the period, extensive dealings with weavers residing in the villages around Manchester, to whom he entrusted yarn for the purpose of having it woven into cloth, afterwards disposing of the same at his shop in Manchester. In 1625 he was enabled to add to his father's original purchase of lands in Rusholme by annexing thereto the Platt estate, which henceforth became the distinguishing abode of the family.

was "in the Milnegate neere unto a streete comonly called Toad Lane," where they were lessees of the Platts of Rusholme.

¹ By this marriage an estate in Moston, the purchase of her deceased husband John Booth from the family of Street, was conveyed to the Worsleys, in whose representative it is now vested. Letters of administration of her late husband's effects were granted to Elizabeth Booth his widow April 9, 1629, and from an inventory dated July 6 it is seen that John Booth followed the same trade as did Raph Worsley, several weavers whose names are given, residing in the villages of Moston, Newton and Blackley, being in his debt at the time of his decease to the amount of £338 17s. 9d. for yarn supplied to them. The issue of her first marriage with John Booth consisted wholly of daughters — Elizabeth, Martha, wife of John Stonehewer of Manchester, Sarah and Mary, the latter of whom became the wife of her afterwards celebrated step-brother Charles Worsley.

From many memoranda still remaining he was evidently a man of considerable intelligence, of great energy and of active business habits. In his later years, having retired from business, he found occupation in managing his estate and in superintending the trusts reposed in him by others in the many executorships and trusteeships he was solicited to undertake. In the contentions which marked the reign of Charles the First he took sides with the parliament and approved of their deeds, and, as appears from the journals of the House of Commons of this period, was a member of the parliamentary sub-committee of accounts sitting at Manchester in May 1648. He died November 6, 1669, at an advanced age, having lived to see the monarchy restored. His will is dated September 1, 1668, and is as follows:— In the name of God, amen. This first day of September in the year of our Lord God one thousand six hundred three score and eight, I, Raph Worsley of Platt within Rushulme within Withington in the county of Lancaster, Gent., being in health of body and in good and perfect memory, praised be God, knowing death to be certaine but the houre and time of it most uncertaine, doe constitute, ordaine and make this my last will and testament in manner and forme followinge— To witt, ffirst and principally, I comēd my soule into the hands of Almighty God my Creator and Maker, and my body to the earth, to be buried in Christian mañer att the discretion of my executors hereafter named; and as concerninge such worldly goods and chattells as God of His great goodnesse hath bestowed upon mee, it is my will and mind that all my debts, funerall expenses, and all other some or somes of money which my executors may have cause to lay out about the execution of this my last will and testament, may be paid forth or out of my whole goods, debts and chattells. Item it is my will and mind that that some of one hundred pounds of lawful money of England which my loving wife Martha Worsley before her marriage with me agreed to accept in full discharge and satisfaction of what my said wife may challenge or demand att or after my decease out of all or any of my lands, goods, debts or chattells, may be paid to my said wife by my executors hereafter named, within three months next after my decease.

Item I doe give and bequeath unto my only daughter M^{rs} Elizabeth Ottiwell, in lewe of her portion or child's part of all my goods, debts and chattels, the sum of £200 of lawful money of England. Item I doe give and bequeath unto my loving sonne Mr. Edward Worsley of Letheringsett in Norfolke one hundredth pounds of lawful money of England, in full of his portion. Item I doe give and bequeath unto my youngest sonne Mr. Raph Worsley of Egmenton in the countie of Nottingham the sume of £50 of lawful money of England, in full of his portion. Item I give and bequeath unto my granchild Raphe Worsley, sonne and heire of my deare deceased sonne Mr. Charles Worsley, my bed-stid and presse in the greate chamber of my dwelling-house att Platt, the cheese-presse in the brew-house, with the stone trough under it, the best meale-arke and the greate arke in the barne. Item I give and bequeath unto my sonne George Worsley the sum of £20 of lawful money of England, in full payment, satisfaction and discharge of his filial portion or child's part of all my goods, debts and chattels, or of what sume or sumes of money my said sonne George Worsley maye in any kind claime, challenge or demande out of my goods, debts and chattles, in regard I have heretofore given unto my said sonne George Worsley and duly paid the same a very considerable portion of £200, as my said sonne very well knoweth, besides other valuable considerations. Item I give and bequeath unto my granchild Raph Worsley, sonne and heire of my aforesaide sonne Mr. Charles Worsley deceased, my messuage and tenement called the Yeildhouse for and during all such terme and interest as I have in the same, my said granchild paying, doing and performing all such rents, taxes and reparations as may be chargeable upon the same during the said term and time. Item I doe give and bequeath unto my granchild Charles Worsley, younger sonne of my aforesaid sonne Mr. Charles Worsley, £20, to be paid to my said granchild by my executors within one month after my said granchild shall accomplish the age of twenty-one yeares, if he be then living. Item I doe give and bequeath unto my loving wife Martha Worsley all my lands or ground in Levenshulme in the tenure and occupation of Thomas Broome carrier, and

that free farme yearly rent of thirty-nine shillings and eightpence issuing forth or out of one messuage and tenement heretofore in the tenure and occupacōn of John Alexander and William Birch or their assignes, within Grindlow aforesaid, to have and to hold the said land or ground and the said yearly rent of thirty-nine shillings and eightpence unto my said wife for and during the terme and time of her naturall life, if shee my said wife doe soe long keep her self chaste and not married to any other man, and not otherwise, my said wife yielding, paying and performing all such rents, lays and taxations as may be chargeable upon the same during the said terme and time. Item it is my will and mind that forasmuch as I might leave unto my wife a considerable joynture out of my lands at Platt for and during the time of her natural life, but am not willing soe much to prejudice my granchild Ralph Worsley, who is to succeed me, yet it is my will and mind that my said granchild Raph Worsley or whomsoever may come to have that estate after me, shall and may allow and provide that my said wife may have sufficient meate and drinke fitting for her at Platt, and the chambers at Platt wherein my deceased sonne Mr. Charles Worsley and Martha Worsley were accustomed to lye, for and during the naturall life of my said wife, if my said wife do so long keep her self chaste and unmarried to any other man, and will be pleased therewith; but if that hereafter there should any difference or dislike grow betwixt my said wife and my said granchild Raph Worsley, it is then my will and mynd that my said granchild Raph Worsley shall pay unto my said wife the full and just sum of £4 of lawful money of England yearly during the natural life of my said wife (if she live so long chaste and unmarried) in lewe of her diet and chambers at Platt as is aforesaid, and then my said wife to provide for her self as she seeth good. Item I give and bequeath unto my sonne George Worsley all that time, terme and interest that I have in one messuage with the appurtenances in or neare a certain street in Manchester there called the Marketstidlane, which was granted unto me by one Thomas Walker of Didsbury and others for several years yet unexpired. Item I do give and bequeath unto my granchild Charles Worsley aforenamed the

sum of £40 of lawful money of England, to be paid unto the said Charles Worsley within one month after he shall accomplish the age of twenty-one years by his brother Raph Worsley forth of the rents of one messuage in Manchester, there called the Smithy-doore, in the holding of one Robert Johnson and others; and if the said £40 be not paid to my said granchild at the time aforesaid either by my granchild Raph Worsley or by who ever may hold the said messuage at that time, in that cause it is my will and mynd that if the said sum of £40 as aforesaid be not paid to my granchild Charles Worsley at the time aforesaid, in that cause it is my will that my granchild Charles Worsley shall receive the rents, issues and profits of that messuage wth the appurtenances until my said granchild Charles Worsley may have received to his own use the said sum of £40 over and above all rents issuing out of that messuage, charges and reprises, and no longer. Item it is my will and mind, and I do hereby devise, give and bequeath all the rest and residue of my goods, debts and chattels not herein formerly disposed of, if there be any remaining, to and amongst my three sons Mr. Edward Worsley, George Worsley, Mr. Raph Worsley, and my daughter M^{rs} Elizabeth Ottiwell, to be divided amongst them four by even and equal portions; and if any of my sons or daughter be refractory and not well content with this my disposition, but contradict the same or go about to make frustrate the same, it is my will and mind that he or they which shall so do shall be wholly deprived of what is given to him or them by this my last will and testament, and what is hereby bequeathed unto him or them that are not well content with this my disposal shall be equally divided amongst them that are content with this my disposition. And lastly, I do hereby disannul, make frustrate and voide all former and other last wills, gifts, legacies and bequests which I may heretofore have formerly made, given and bequeathed; and I do hereby ratify and confirm this for my last will and testament; and for the execution thereof, I do hereby nominate and appoint my loving son George Worsley and my loving grandson Raph Worsley aforesaid executors of this my last will and testament, intreating them to see this my will and mind in all points

performed, as my trust is that they will do. In witness whereof I have hereunto sett my hand and seale the day and yeare first above written. Witnesses: William Jackson, Raph Fletcher, Raph Livesey. Proved at Chester November 26, 1669.

The inventory of Raph Worsley, Gent., is dated November 14, 1669. The total value of his goods and chattels is estimated at £1261 6s. 11d., and includes under their several heads the following items: —

Stock and Farm produce: —

Thirteen coves, one w th anothr at 3 ^{li} 0 ^s 0 ^d a peece	39	00	0
One bull calfe.....	01	10	0
One bull	02	10	0
One calfe.....	00	15	0
The blind horse and blacke maire.....	02	10	0
Bay maire	03	00	0
A filly	05	10	0
Gray maire.....	05	00	0
The pacing horse	04	10	0
Tow great hogges	03	00	0
Three young shoates	03	00	0
In hay.....	20	00	0
In oates thresht and unthresht	10	00	0
In barley and beanes unthresht.....	07	00	0

In the Hall: —

A lookeinge glasse	00	00	06
Tow tables, tow formes, and tow course stooles..	01	08	00
Three seeld chaires.....	00	18	00
One ould clocke, one ould habbeard	00	06	00
One ould fire iron	00	05	00

In the Great Parlor: —

One standing bed	01	10	00
In curtaines, valandes, rodde and ringes	00	13	04
One feather bed, tow bouldsters and tow pillowes	02	12	00

The Buttry: —

Tow barrills with drinke in y ^m , one ould barrill	00	16	00
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A bread losset [flat wooden dish] tow costrills [wooden bottles] tow kinnells [tubs]	
12 trenchers, a swirt, &c.	
The Milke House : —	
The Womans Parlor : —	
The Little Parlor : —	
The Brewhouse : —	
One washing runge	00 02 00
Three milking piggins, one sigh [sieve or strainer], one brass scimmer	00 02 08
The Kitchin with Bessy Parlor : —	
An hundred fifty three poundes of pewter att eleven pence y ^e pounce came to	07 00 03
An hundred fifty seaven pounde of brasse att 7 ^d a pounce... ..	04 02 04
In three skellits [brass pots]	00 03 00
The kneading turnell [trough] and board under it.....	00 01 06
One paire of gobertes [racks for chimnies] one brundrith [an iron tripod fixed over the fire on which a pan or kettle is placed] &c.....	00 13 00
One lanthorne, an hour glasse, bellows	00 01 08
The Drinke house : —	
Tow runges, one tundish and an hose	00 04 00
One ffaire brewing keare [mash-tub] with the thro it stands on.....	00 10 00
The Cheese Chamber : —	
In the worser sort of cheese	01 19 08
In the better sort of cheese	02 04 00
The Arke Chamber : —	
The Boarde Loft : —	
fforty six yards of inch boards and an halfe.....	00 19 02
Sixteene yarden and halfe of ash boards	00 04 08
Eleven yards of ratchmentes	00 02 08

The Little Chamber : —

One standing Bed; 71 poundes of feather bed
ticke after 8^d a pound 03 01 04

The Generall's Chamber : — [the whole contents given]

One standing bed 01 00 00

Valandes, curtaines and roddes..... 00 16 00

One coveringe and one blankett, one chaffe bedd,
one matt 01 01 00

One feather bed..... 01 08 08

Pillowes 01 00 03

One court cupboard with its coveringe 00 16 00

One table 00 09 00

One chaire, tow backe stooles, tow other stooles
and a little one 00 19 00

One picture and one coate of armes 00 08 00

The Great Chamber : —

The Middle Chamber : —

The High Chamber : —

The Little Chamber and Closett : —

The Yarne Chamber : —

In white yarne of several sortes... 258 17 00

In bouldsters white and stript..... 65 05 00

Tow great Bibles and an ould one 00 18 00

One statute booke 00 04 00

In Wearing Apparell : —

In one suite as jump, doublett and breeches..... 01 00 00

One sattan doublet, jump and breeches..... 01 15 00

One blew coate 00 13 04

One rugg gowne. 00 10 00

In Rentes due and good 09 17 00

In Desperate Rentes and Debtes 11 09 00

In Gould, forty peeces little and great.... 32 00 00

In Plate weighing ffive pounde eleven ounces after 5^s
the ounce..... 22 15 00

In Gould and Silver Ringes	03 00 00
In Coine	144 06 04
In Debtes for Yarne and Cloath	176 03 00

From the number of apartments specified in the inventory it is evident that the house must have been of considerable dimensions. It was of lath and plaster, and its site was not far distant from the modern structure which has superseded it. It occupied in part the area of the present garden and faced towards what is now the turn-pike road. It was rebuilt in 1764 at a cost of £10,000.¹

Amongst the many papers in the handwriting of Ralph Worsley which still find a resting place at Platt is a Diary relating chiefly to family occurrences, commencing with the year 1605 and terminating with 1668. It is written in a volume wherein had been already inscribed many memoranda of a family named Ramon, for one of whose members Ralph Worsley had acted as testamentary executor.

The earlier entries are in French, but as these with one exception have no connexion either with the Worsleys or with Manchester itself, they are omitted in the subjoined extracts: —

1605. L'an 1605 la maladye de la peste fut grieve en Manchester dont en mourut cette année 22 cent ou envyrans.

1645. June —. Borne Sarah, doughter of Charles Worsley of Platt.

1646. Oct. 2. Martha Worsley, doughter of Charles Worsley of Platt, wthin Rushulme, was borne.

1647. Feb. 7. Raphe Worsley, sonne of Charles Worsley, was borne at Platt, Monday the 7th of ffebr. about ten a clocke in the evening, and was baptized at Birch Chappell the 13th day of the same moneth.

1648. July 7. Paid to my sister Cycley Brownsword one half yeres rent due 24th of June last past for my chamber at her house, v^s.

1648. July 16. Ther fell soe much raine in Manchester in tow

¹ *Gentleman's Mag.*, vol. lxi. p. 434.

houres tyme that in the hencing dich [Hanging Ditch] it was more then tow yards and an half deepe, and in other partes of the towne the streetes weare very deepe wth water, many sellers cleane filled up wth water, to the great wonder and astonishment of the behoulders herof.

1648. Aug. 17, Thursday. Their was a sharpe battell fought upon [blank] Moore about tow myles from Preston in Lancashire betweene Leiuetennant Generall Cromwells fforces and the great bodie of the Scotch fforces under comand of Ducke Hamleton [Duke of Hamilton], in w^{ch} battell L.Gen. Cromwell was victorius and slew many, and pursued the Scotts from the place aforsaid through Preston to Corley and soe to Standich Moore, from thence to Wigan and soe to Newton and from thence to Warrington, in all which places wear many sharpe battells in which many of the Scots fell, 10,000 prisoners taken, and many more Scotts which fled further into the kingdom weare in sundry places taken prisoners, among whom was taken at Utsiter [Uttoxeter] in Stafordshire Duke Hamleton their generall, wth 2,500 horse, Sr Marmaduke Langdell wth many others in severall other places.

1648. January 22. Robert Bardsley cam to his serviss, and is to have after 50s. the yeare.

1648. March 12, Munday, Paid to one John Hardman of Boulton, trooper, for one sad bay horse wth crop eares, w^{ch} horse the said Hardman said he had in an exchang of a Corporall Key in Capt. Buterworth troop, and the said Corporall had the sam gelding of Richard Bradshaw of Boulton, comisary. I saie paid to the said Hardman for the said horse the day above, the some of vj^{li} xij^s vjd.

1648. March 24, Saterday. At 3 in the morning, Mary, the wyff of Charles Worsley of Platt w^{thin} Rushulme, was delivered of a litle doughter tow moneths before her tyme, w^{ch} said doughter died the same day about three of the clocke in the after noone.

1649. April 1. The 1st of Aprill following, being in 1649, the afforesaid Mary, the wyff of Charles Worsley of Platt afforsaid, died about 3 of the clocke in the after noone, and was buried at Birch Chappell upon Tuesday following being the third of the same moneth.
1649. April 22. Thomas Worsley of Nuum Greene in Eckles p'ish died, and was buried the day following at Eckles.
1649. April 24, Tuesday. George Worsley, sonne of Raphe Worsley of Platt w^{thin} Rushulme, was maryed to Mary, doughter of Edmund Shelmerdine of Kenerdey in Northerden p'ish in Cheshire.
1649. May 19, Saturday. Mary Stonhewer of Platt w^{thin} Rushulme, doughter of John Stonhewer by Martha his wyffe deceased, doughter of John Booth late of Manchester allso deceased, died at Platt aforsaid, and was buried in the Birche Chappell on Monday then next following.
1649. July 12. Sould to Nicholas Barton 7^{li} 3^{oz} of whit Irish yorne [yarn] at 2^s 2^d a ^{li}, 00 15 07.
1650. May 4, Saterdag. About 6 of clocke in the evening, Raphe, sonne of the aforesaid George Worsley and Mary his wife, was borne at Kenerden aforsaid, and was baptized at Northerden aforsaid the 12th day of same May.
1650. July 19, Fryday. At Cheetam Hill was the first muster of L'tenn. Coll. Charles Worsleys souldiers. The second in the same place August 2, 1650.
1650. Aug. 19. Leiuetennant Coll. Charles Worsley set forward towards the north wth the regiment. August 24, Leiuetennant Coll. Charles Worsley came to Skipton. September 2, he came to Durram. September 3, to New Castle. September 9, to Barwicke. September 12, to Edenborow.
1650. Sept. 3. The battell at Dunbar in Scotland was fought.
1650. Nov. 2. Upon Saterdag the 2 of November 1650 I agreed with John Burdsell of the Milgate in Manchester to cary my armes during the serviss; and for his paines I have given him in hand xxx^s, one greene coate, and am to pay him dayly

j^s when he wth the rest of his company is trained ; and when his is to go forth of the countie upon serviss I am to pay him xxx^s more.

1650. Nov. 16, Saturday. Sister Joane Garside died at Greenackers at cosen James Leezes house, and was buried at Ouldham upon Monday following.

1650. Dec. 1. The battell of Hamleton in Scotland was fought.

1651. March 20. Elizabeth Worsley was married to Mr. Ottiwell.

1652. Oct. 6. My eldest sonne, Lt. Coll. Charles Worsley, was married to Mr^{rs} Dorathie Kenion at Parke hed neere Wholey [Whalley] by Mr. Briskoe.

1652. Oct. 11. I, Raphe Worsley, did set forward to ride to-wardes London, and the 5th day of November then next following I came to my owne house.

1652. Oct. 18. My sonn, Lt. Coll. Charles Worsley, with his wyffe, did sett forward from Platt to ride to London.

1652. Oct. 18. My sonne Raphe Worsley came home from Oxford.

1653. May 22. My sonn, Mr. John Stonewer aforesaid, died at Parke hed in Wholey, and was buried at Wholey on Tuesday following, being 24th of the same moneth.

1653. June 2, Thursday. The great sea feight betweene the English and the Hollanders began, and continued 3 or 4 days [under Admiral Blake and Van Tromp].

1653. July 19. Charles Worsley, sonne of Mr. Charles Worsley, was borne at Parke hed in Lancashire, July 19, 1653, and was baptized the 24th of the sam moneth by Mr. Jolley att Altom [Altham].

1654. Oct. Dorathy, daughter of Lt. Collonell Charles Worsley, was borne at James House [St. James' Palace], neer Westminster.

1655. Major Generall Charles Worsley, comander of Lancashir, Chishir, and Stafordshire, was caled to that comand 1655.

1656. May 25. Roger, the sonne of Major Generall Charles Worsley, was baptized at Wholey by Mr. Eaton.

1658. June 8. My daughter Elizabeth, wth her husband Mr. Ottiwell, went towards Wrenbury.
1664. April 24. Edward, the sonne of my sonne George Worsley of Blakestake, was baptized at Didsbury, and was borne about the 13th day of the same moneth.
1664. July 30, being Saterdag. Sarah, the daughter of my sonne George Worsley, died at Blakestake, and was buried at Birch Chappell the day following in the evening.
1667. March 23. Martha, the daughter of Major Generall Charles Worsley, was married at Birch Chapell to William the sonne of William Higinbotom of Salford.
1668. Feb. 13. William, the sonne of William Higinbotom of Salford, was borne the 13th of february 1668, and was baptized the 2th of March then next following, by Mr. Hyde, minister at Salford Chapel.

Returning to the issue of Raph Worsley by his wife Isabel Massey, we have his eldest son and heir Charles Worsley, who became one of the most distinguished officers in the service of the Commonwealth. He was born at Platt and was baptized at the Collegiate Church, Manchester, June 30, 1622, the same day on which his brother Edward also was baptized. The silence of the registers on this point renders it improbable that they were twin-brothers, but this may, notwithstanding, have been the case. Inheriting from his father the Puritan sentiments of the age, he carried with him those feelings into a more extended sphere, and adopting arms as a profession he took his stand with the parliament against the king. He was a captain in the parliamentary forces in 1644, and though nothing is said of his zeal in the cause his rapid promotion proves it, for in 1650 he had reached the step of lieutenant-colonel. He appears to have had some share in raising a regiment for the service of the state, and being appointed to the command of it he marched into Scotland in August 1650 to the aid of Cromwell, arriving too late to participate in the victory at Dunbar, though sharing probably the successes of the rest of the campaign. He was still in Scotland

in April 1651, but whether he remained there or accompanied Cromwell in his hurried march towards the south in pursuit of the king, which terminated in the overthrow of the latter at the battle of Worcester, is uncertain. The high qualifications of Colonel Worsley did not escape the notice of Cromwell, who, about this time, gave him the command of his own regiment of foot—an appointment which attached him more closely to the person of that ambitious general; and in this capacity he accompanied Cromwell on an occasion memorable in the annals of England, when on the 20th of April 1653 he dissolved the long parliament. Of Colonel Worsley's personal share in the events of that day, history speaks. Summoned to attend his chief with a band of three hundred men, he remained outside the House of Parliament until the signal should be given requiring their presence within; nor was that signal long delayed. Stamping with his foot, the signal agreed upon, Cromwell conveyed to them his wishes, and immediately his soldiers rushed in and surrounded him. Having displaced the speaker, he next turned to Algernon Sydney that staunch republican, who happened that day to be seated next to the speaker: "Put him out!" cried Cromwell to Harrison. Harrison instantly ordered Sydney to go out, but Sydney said he would not go out, and sat still till the general said again: "Put him out!" and Harrison and Worsley, who commanded Cromwell's own regiment of foot, laid their hands upon his shoulder as if they would force him; then Sydney rose and went towards the door.¹ Cromwell next advanced to the table where the mace lay, and pointing to it cried: "Take away that bauble!" The narrative does not state the name of the individual who obeyed these directions, but as from the journals of the House of Commons it appears when the next parliament met, in the month of July, that a message was sent by order of the house to Lieutenant-Colonel Worsley for the mace, there can be little doubt that it was he who charged himself with its safe custody when the order was issued for its removal.

On the 12th of December 1653 this parliament resigned its

¹ Knight's *Pictorial History of England*, vol. iii. p. 410.

powers to the Lord General Cromwell, and another being summoned by him in its place, to assemble on the 3rd of September 1654, he nominated Lieutenant-Colonel Charles Worsley of Platt as the representative for Manchester, on which town, for the first time, the franchise was then conferred. An official notification of his election was conveyed in the following terms:— This indenture, made the nineteenth day of July in the year of our Lord one thousand six hundred and fiftie-four, between Peter Bold Esquire, high sheriff of the county of Lancaster, of the one part, and John Hartley Esq., John Hartley Gent., John Gilliam, Alexander Green, Edward Byrom, Henry Dickenson, William Jackson, Thomas Dickenson, Henry Nield, Robert Boardman, Robert Fleetcroft, Robert Marler, Richard Halliwell, Robert Owen, James Ottiwell, Samuel Harmer, Arthur Buckley, John Broxupp, Philip Stampe, John Whitworth, Ralph Briddock, Gents., and Michael Buxton, James Lancashire, George Richardson, John Barlow, John Faulkner, John Ridings, Jonathan Gee, and John Ouldham, constables of the town and parish of Manchester, of the other part, Witnesseth that by virtue of a warrant unto the constables of the said town of Manchester and to the rest of the constables within the parish of Manchester aforesaid, and from the said high sheriff to them directed, for the electing and choosing of one burgess of good understanding, knowledge and discretion, for causes concerning the public good of this Commonwealth, to be at his highness' parliament to be holden at Westminster the third day of September next, we the said inhabitants there have made choice and election of Charles Worsley of the Platt within the parish of Manchester aforesaid, Esquire, to be burgess of the said town and parish of Manchester, to attend the said parliament according to the tenor of the said warrant unto them the constables of the said town and the rest of the constables of the said parish of Manchester directed in such behalf, who, for himself and all the people of the said town and parish of Manchester aforesaid, hath full power to do and consent unto those things which in the aforesaid parliament shall then and there by common counsel and consent happen to be ordained—provided, and it is hereby

declared, that he shall not have power to alter the government as it is now settled in one single person and a parliament. In witness whereof we the parties above-named to these presents interchangeably set our hands and seals the day and year above written.

PETER BOLD.

This parliament continued to sit until the 22nd of January 1654-5, when, having voted General Cromwell lord-protector of the three kingdoms, it was dissolved after a brief session of five months with but slight opportunity to Colonel Worsley for exhibiting any legislative talent he might possess. To him and several other members was entrusted (September 25, 1654) the bill for recognition of the government, and his name is found on several committees of the house — for ejecting scandalous ministers and schoolmasters — for the affairs of Ireland and for auditing or revising the public accounts.

In October 1655 he was appointed by the Lord-Protector one of the ten general officers set over the kingdom to command the forces within their several precincts and to act as his vicegerents in the administration of public affairs. Their commission was to take a roll and account of all suspected persons of the king's party; and such as were actually so, to receive security of them, in which they were to be bound to act nothing against the government and to reveal all plots that should come to their knowledge. They were to suppress all horse-races, cock-matches, and other concourses of people; to secure the highways; to take engagements from royalists for their servants and children, and those that did not so nor give security, to commit to prison; and to rate and receive money rising from this decimation. In short, there was nothing which they might not do, nor which they did not, such an arbitrary vast power they had from the Protector.¹ He was advanced at the same time to the rank of major-general, and the oversight of the counties of Lancaster, Chester and Stafford assigned to him. The names of the other officers nominated with him were the Lord Deputy Fleet-

¹ Heath's *Chronicle*, p. 378.

wood, Lord Lambert, General Desborough, Col. Goffe, Col. Kelsey, Col. Berry, Commissary-General Whalley, Major Butler, Major-General Skippon. "This," says Thurloe in a letter to Henry Cromwell, the Protector's second son, "is the greatest creation of honours His Highnes hath made since his accesse to the Governement."¹

On receiving the appointment, General Worsley at once threw himself into the duties of his office. Writing from Manchester to the Government, under the date November 3, 1655, he says: I have beene with most of the officers that command the countie troops of Lancashire, Cheshire and Staffordshire, and have communicated unto them that which was given mee in charge by his Highnes and Council. And truely I find in them a spirret extraordinarily bent to the worke, and I plainly discern the finger of God goeing alonge with it, which is indeed noe smale encouragement unto mee. The sence of the worke and my unworthynes and insufficiencie as to the right management of it is my onely present discouragement. Yet, however, this is the ground of my hope and comforth, that the Lord is able to supply my wants and will appeare in weake instruments for His glory to the perfectinge of His worke. I shall (through the grace of God) discharge my trust in faithfullnes to those that have employed mee; and I omit noe opportunitie nor avoyd paines whereir my weake endeavours may bee usefull. I am hopefull to have the Commissioners of Lancashire togather upon Thursday next — them for the cittie and countie of Cheshire the weeke following — and them of Staffordshire foure dayes afterwards. In a short tyme I am hopefull to give you a good accompt of all.²

His next letter is more specific, detailing the points of discipline to which in particular he intended to address himself. It is dated Preston, November 9, 1655. As I informed you in my last, soe wee had our meeting yesterday att Preston, where wee had a considerable number of Commissioners. Wee have put ourselves into a method of proceedinge and have chosen a clerke, a messenger and a dore-keeper and brought our businesse to this issue as that wee have sent

¹ *State Papers*, vol. iv. p. 88.

² *Ibid.* vol. iv. p. 149.

order for divers off our great malignants in this county to apeare and to bringe in an exact account of there estates both reall and personall. Wee have done this not that wee shall rest upon there survey, but still take that course that wee may come to a full and right understanding of the full vallue, and proceede with them accordingly. Our next meetinge wil be the 29th of this instant. Upon Tuesday next I intend, if the Lord will, to bee at Chester, and see to Stafford, and back here by that time of our next meetinge. I have alsoe got a day set for to sitt upon the ordinance for ejectinge of ignorant and scandelouse ministers and scoalmasters. I have daylie more and more encouridgment that God will carry on this good worke. I have bene in divers tounes and corporations and have acquainted them with something I have in chardg, and with the good people who doth noe litle rejoyse and seeme to be abundantly affected therewith, and promis to set hart and hand to this good worke; and indeede I hope it will make itselfe (by the blessinge of God) a reconsillinge worke. I find that Major Wildman bath a great estate in this county, bought and compounded for in his name. I beg a word of that from you by way of direction. If I here not from you I intend to sequester all that belongs to hime. I am hopefull wee shall bring things to a good and blessed issue. I found many of the Commissioners very free and resolved to be very active.¹

In a letter of a date three days later, addressed to Secretary Thurloe, he gives further particulars of his progress and ef the encouragement he met with in the prosecution of his plans: — By my last I gave you an account off our meetinge att Preston from which I received much incouridgment. You may see by my last what progrese was then made; and since that time I have with the assistance of the lieutenant of this county-troope, taken care that all Papists and malignants and evill affected persons be disarmed; and that wee may not be in the least prevented have taken care that as much as possible it may be done in all parts of the county in one day. One thinge I had forgott in my last to signifye to you, and that is, that wee have apointted a time to put in execution the ordinance for ejectinge of

¹ *State Papers*, vol. iv. p. 179.

scandelouse and insufficient ministers and scoolmasters. I have since bene in some corporations with the mayor and aldermen and the best of the people, to stir up and quicken to be puttinge in effectual execution the lawes against drunkenness, sweringe, profaineinge the Lord's day and other wickednesses, and I indeede find a very great seeminge rediness, and I am hopefull it's very much upon there hart soe to doe. I hope, when wee have a litle more time to take some course to get out bad officers and put good in there roomes in corporations. But truly that which is none of the least incouridgments is that God hath alredey put into His people a prayinge sperit for this great and good worke; and indeede I find it alredey in good men of differing principels.¹

From Lancashire General Worsley proceeded into Cheshire, where his actions were a repetition of those already detailed. Under the date December 14, 1655, he recounts further confiscations against the Cheshire gentry, sympathisers of the murdered King, at a meeting held a few days previously at Middlewich. He adds: There beinge a horse-race apointted in this county the last weeke, beinge informed of it, I sent a party of the troop. They apprehended the chiefe actors and they took the horses, which I heare since I came to Manchester are still in custody.²

After completing these preliminary arrangements in Lancashire and Cheshire, he hastened to the third portion of his little principality — Staffordshire — where likewise he summoned the Commissioners and other officials of the county, to whom he announced the same intentions as those he had before expressed, and from whom he received like promises of support.

In December, 1655, he writes to the government for directions as to the confiscation of the estates of Lord Byron, now a prisoner at St. James'. I have one thinge to mind you of, he adds in the course of the letter, about which I onst spoke to you, and that is about the postidge of my letters. There is such a multitude comes upon mee out of all parts that it puts mee to very great chardg, and not one of many but is about publick businesse.³

¹ *State Papers*, vol. iv. p. 187. ² *Ibid.* vol. iv. p. 315. ³ *Ibid.* vol. iv. p. 322.

On the 24th of December he addresses himself directly to the Protector, recommending a tax on all estates of delinquents which exceed the annual value of £50, and not limiting it as heretofore to estates of £100 per annum. He complains that as the law now is, many escape who ought to be made liable to confiscation; and concludes by stating that in the three counties over which his jurisdiction extends, he has, during the two months which have elapsed since his appointment, taxed the delinquents in Lancashire to the amount of £1,100 per annum, Cheshire £1,500, and Staffordshire £1,300 or £1,400.¹

On the 21st of December he asks his Highness' permission to occupy the Castle of Liverpool with one company of his regiment "till things be a little over." He states as the reason for his application that many of the great delinquents in this county are papists, and are now beginning to fill the prisons, and that he fears he shall be troubled for a convenient place for them, as also for the safe custody of the arms, &c. he has. "Wee are much trobled," he proceeds, "with them that are called quakers; they troble the markets and get into private houses up and down in every towne, and drawe people after them. I have, and shall take what course I can. I have taken good bond for men and horse that were about the horse-race that should have bene."²

In the month of January he set himself to redress another social evil. "I find it," he says, "a difficult business how to observe my instructions as to alehouses and not weaken that renew, though truly it's too visible that they are the very bane of the countys. Yesterday and the day before I mett the Commissioners and Justices for the hundred of Blackborne about these things specified in the orders, and we find that these alehouses are the very wombe that brings forth all manner of wickednese. Wee have ordered at least 200 alehouses to be thrown down in that hundred, and are catching up loose and vile persons."³

He had now introduced the Commonwealth policy into the three counties over which he presided, and was enforcing the views of the

¹ *State Papers*, vol. iv. p. 340. ² *Ibid*, vol. iv. p. 383. ³ *Ibid*, vol. iv. p. 450.

Protector and his Council with the utmost zeal, when suddenly his career was brought to a close. His labours, carried on from day to day without intermission, had begun at length to tell upon his health; for, though young and active, the fatigue attendant on the discharge of his new duties, added to the constant scenes of excitement through which he was passing, were more than his strength enabled him to sustain. In May 1656, he was summoned to London by a letter from the Lord Protector, and the summons found him all but incapable of undertaking the journey. In a letter to Thurloe from Warrington, dated May 13, 1656, he writes thus. —

Right Honorable,

Your's beareinge date the 10th instant I received yesternight; but as to his Highnese letter I have herd nothings off it as yet, but by your's. I have bene now neere upon one mounth ridinge abroad in the three countyes and Chester cittie, and had apointed a meetinge to morrow at Bury. And indeede, Sir, I am not well. My intent was to have taken a litle rest at my cominge home, and some phisick. But seeinge I have received this command, I intend (if the Lord will) to be with you with all speed; but if not att the very day, it shal be because I am not able; but I shall take post and observe your commands as neere as possible. That's all from

Your honour's faithfull servant,

CHA. WORSLEY.¹

Warrington, the 13th May 1656.

Accordingly he proceeded to London with as little delay as possible, and, arriving there, took up his abode at St. James's Palace, a residence which had been assigned to him and his family two or three years previously. Here the inroads of disease became more apparent, and about nine o'clock in the evening of Thursday, June 12, he expired at the early age of thirty-five. He was interred the day following in Westminster Abbey, in King Henry VII.'s Chapel, near to the grave of Sir William Constable, his interment taking

¹ *State Papers*, vol. v. p. 19.

place in the evening at nine o'clock, and being conducted with much pomp. Heath, in his *Chronicle* (p. 381), alluding to his early death, says, "Worsley died before he could be good in his office, and was buried with the dirges of bell, book, and candle, and the peale of musquets, in no less a repository than Henry VII.'s Chapel, as became a Prince of the modern erection, and Oliver's great and rising favourite."

Nor was the testimony of those with whom he acted wanting to do honour to his memory. The Commissioners for the county of Chester, writing from Knutsford to the Protector and his Council within a week of General Worsley's death, convey the following estimate of his character: It hath pleased God to deprive the Commonwealth and us of him [Worsley] which is a loss we cannot but be deeply affected with, having had so large and manifest experience of his sincere zealous and upright endeavours both to the discharge of his trust and comfort and satisfaction of good men's spirits.¹ And the Secretary of State, conveying to the Protector's son Henry, the announcement of his death says, Major General Worsley died here at St. James upon Thursday last, of whom his Highness and the nation hath had a very great loss, having been a most trusty and diligent man.²

But perhaps the most valuable tribute paid him is to be found in the spontaneous and ready recognition of his usefulness which was borne by the government under which he served. This was conveyed to the father of the deceased in a letter from one Thomas Hartley, written apparently at the instance of the widow; the original is still preserved at Platt: —

Sir,

I reseed youres by the last and am sory to heire of your grife and sorrow. My Lord Protector and his Counsell haith given won hundered pownd a yeare for ever to youre sones childeren, and tow hundered pownd in moneys to youre sones wife. Shee remembers her duty unto you and would not have you thinke much that

¹ *State Papers*, vol. v. p. 128.

² *Ibid*, vol. v. p. 122.

shee haith [not] wryten unto you, for shee haith not wryten unto her owne mother. Shee desires to know whether you come up or noe, and what course you intend to take about proving of the will.¹ Shee will give you an account of every thinge. She is trobled that you have not bought your self morning, considering you have as much power as shee. Shee desires you to call for a bond of Leiv^{te} Couper of a hundered pownd which monney is to bee reseived heire and cannot without the bond. And if you should come up it is desired that you will bring it or ells to send by some shur man. Soe having noe mor but my best respects unto you and your wife,

I rest, yours to my power,

THO. HARTLEY.

July 26, 1656.

I have aquanted and ingaged frinds acording as you desired in your last letter. I desire the wellfare of you and the litle ones.

Addressed: "ffor my very good frind Mr. Raphe Worsley of Plat, neir Manchester, in Lancashire."

It has been recorded, but with no great appearance of probability, that after the interment of General Worsley had taken place, Mr. Roger Kenyon, M.P. for Clithero and Clerk of the Peace for the county, himself a zealous royalist, the brother-in-law of the deceased and one of the mourners, returned secretly to the abbey and wrote upon the stone the words, WHERE NEVER WORSE LAY, which indignity being reported to Cromwell, so offended him that he offered a reward for the discovery of the writer.

Major-General Worsley married first; his step-sister Mary, daughter and coheiress of John Booth of Manchester, which marriage was solemnized at Didsbury Chapel September 18, 1644. By her (who died in 1649) he had issue—Ralph, his eldest son and successor; Sarah, born in 1645; and Martha, born in 1646. He married secondly, in 1652, Dorothy, daughter of Roger Kenyon of Park

¹ General Worsley's will is not found in Doctors' Commons, nor in the Diocesan Registry at Chester; nor does any copy of it exist amongst the evidences of the family of Platt. His widow Dorothy was executrix.

Head in Whalley parish, Gent., and sister to the Rev. Edward Kenyon B.D., rector of Prestwich, by whom he had issue—Charles, born at Park Head July 19, 1653; Dorothy and Roger, who both died in their infancy. She survived her husband, and in 1659 became the wife of Waldive Lagoe of Manchester Esq., by whom also she had issue, and dying in her second widowhood was buried at Prestwich March 16, 1693-4.

Amongst the heir-looms of the family at Platt is a portrait of this its most celebrated member. It is half-length, and represents the general with long flowing dark hair, and habited in the plate armour of the period. In the left-hand upper corner of the canvas are the arms borne by him, and since transmitted to his descendants—arg. on a chief gules a mural crown or—corresponding with the arms borne by the Worsleys of Worsley with the addition of the mural crown, said to have been granted to the general as an honourable augmentation.¹

Here too has found a resting-place the general's sword. Its blade is of bluish steel, straight and of considerable length. It is inlaid with gold and inscribed on either side with maxims, religious and moral:—“Vincere aut mori;” “Si Deus pro nobis quis contra nos?” Then follows the date 1651, and beneath the date a trooper on horseback. This again is followed by the words, “Achilles Græcus,” and below these words is a delineation of Achilles himself. The other side of the blade is similarly inscribed:—“Fide

¹ It is much to be regretted that in the Platt archives but one single letter in the handwriting of General Worsley is known to exist, namely, that from which the

*Your obedient servant till
death*
Charles Worsley

accompanying fac-simile is taken. It is dated August 9, 1649, and is addressed from his brother's house in Norfolk to his father. It is short, and possesses no interest. Among the more miscellaneous papers of memoranda &c. is a list (dated January 3, 1653) of chief rents in Bolton, formerly the estate of the late Earl of Derby, but now belonging to Lieut. Coll.

Worsley. It is stated therein that “the toule of Boulton market is used to bee let for the yeare at 10s.”



Charles I. King of England

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*From the original in the possession of
Charles I. King of England*

sed cui vide;" "Regere seipsum summa sapientia;" trooper on horseback; the words "Anibal Cartagus," followed by a portraiture of Hannibal.

In striking contrast to his brother Charles was Edward Worsley, the second son of the aforesaid Raph Worsley of Platt, in whom love of peace and unavailing regret of the evil times in which he lived were as conspicuous as active gallantry and thirst for military renown were in his more distinguished brother. On quitting the university he took orders and settled in Norfolk as rector of Runton near Cromer, and afterwards of Letheringsett, where he married Mary, daughter of Henry Playford of Northrepps. The following letters, addressed to his father, will convey some idea of the general insecurity then prevailing and the constant fears of all peaceable and well-affected persons:—

Deare Father,

About a fortnight since I received yo^r letter sent by Peeter Booker, y^a I perceived y^t your condition was y^e same y^t it was before, and so was mine; but, since, it hath pleased y^e Almightye to mingle my cup with gall and with wormewood, for He hath deprived me and my wife of our deare, our onely first borne son:— But I dare not repine;— God gave him, and therefore He might deservedly call for him when He pleased. 'Tis true at first it caused and wrought in me an abundance of heavynesse, but since, y^e Lord hath learned me another lesson, namely in this my condition to be content; so that, notwithstanding all that hath befallen me, I dare not but say Blessed be y^e name of y^e Lord. Sir, mine intention concerning my giving you a visit at y^e Spring (God permitting) is still stedfast and unmoved; but looke not for me ere yow see mee. I am much dissuaded from my journey by my frends in these partes by reason of y^e many, yea y^e very many dangers many have of late met withall in there travayles; for of late severall have beene robbed and many murdered, so at y^e present our prisons are as ful as they can be crowded of theives and man-slayers. However, if God give me a way I shall make use of it, beeing at y^e present as desirous to see

yow as ever I was in my life. I prayse my God (though the tymes be hard and everything very deere) yet I want nothing. The prise of corne is greate; fetches have of late beene sould for 40^s y^e combe; gray pease for above 40^s; barley for 20^s; oates for 15^s; and wheate and rie for above twice an ordinary rate. My wife and my little onely girle are indifferently well at present; though of late my child was sicke and forced to take phisick shees recovered. This letter was conveyed by a deere frend of mine to my cousen Brownsword at London, who delivered it wth his owne hand unto him; hees one of my parishioners. I pray yow send me word concerneing my sister Marie. My wife desires her duty might be presented to you, wth her respects to her brothers and sisters and freinds in your partes; and so doth he who is your and there continuall remembrancer at the throne of grace for helth, safty and deliverance in these tymes of danger here and your salvation in heaven hereafter. And so rests

Your truly affectionate son,

EDWARD WORSLEY.

At Runton, 14th of Aprill 1649.

Addressed: "To his assured lo. father Mr. Raph Worsley, at his house in Rushulme neere Manchester in Lanchashire, p'sent theise I pray yow.

Deliver this letter to my cousen John Brownsword at Mr. Delves house in Fryday Streete, London, att y^e signe of y^e Wheat Sheafe, to be delivered as above."

Runton neere Cromer, y^e 11 of Feb. 1650.

Deere Father,

About a weeke since I received yours of the 18th of Jan. wⁱⁿ I was satisfied concerning yo^r welfare and y^e welfare of yo^r family and my freinds, w^{ch} did noe little rejoyce me. Since that I received a letter from my brother Charles, w^{ch} came to my handes by London; I received it wthin 10 dayes after 'twas writt, to my exceeding joy and contentment. I have returned him an answer by one of my brother Playfords who is a draper, and suddainely intendes to sayle wth some cloath from Yarmouth to Scotland. He hath en-

gaged himself to me to see him if possible ere hee returne. I have had y^e advantage of sending to him oftner than I have had of late of sending unto you, and have lately sent him 3 or 4 letters, and I have directed him at least 4 wayes of sending safely and speedily unto mee. I hope hee will make use of them. S^r, of late y^e High Court of Justice hath put 20 to death for y^e late insurrection in these partes; many are still in prison, and have of late beene brought in, but y^e Court doth not sitt. Our charges and taxations of late have beene far greater then ever heretofore, w^{ch} makes our countie to grone exceedingly. Moneyes are very scarce, and cornes but at an indifferent rate in respect of y^e two last yeares. Sir, I have of late (beeing necessitated) purchased a small library of bookes, so that I am affrayd I shall not bring you y^e 8^{li} I owe yow, when I come into Lanchashire. However, if you please to send me word before, that yow cannot forbear me, I will provide it som way or other, as I do not question but I shall borrow either so much, or at least as much as I shall want of y^e summe. The two last moneths assessment cost me above 3^{li}. Sir, I think I cannot com downe to you till the latter end of May, for I am necessitated to stay till I have gotten my barley into y^e earth, and afterward as soon as I have an opportunity I intend (God permitting) to see you; but my stay, I feare, will not bee so long as you expect and desire. My wife and children and freinds are in good helth, praysed bee God; they desire to bee remembered to yow and yours. Thus, with my duty to you and my respects to them, with my prayers to y^e Almighty for you all, I rest

Your assured lo. son to comānd,

EDW. WORSLEY.

Since I began to write this letter I am informed of one whom I have a long tyme (even ever since I had corne) delt wthall, he is broken and gone away; hee is in my debt above 5^{li}, w^{ch} is a great hindrance unto me now in theise hard tymes. 'Tis y^e first tyme that ever I lost by any whom I trusted.

Addressed: "To his lo. father Mr. Raph Worsley, at his house neere Rushulme neere Manchest' in Lancashire, p'sent theise."

Edward Worsley died, leaving a son Charles, who was also in holy orders, described as of Holt Market in the county of Norfolk,¹ and a daughter Mary, wife of the Rev. Nathaniel Palgrave.

¹ Charles Worsley, now of Holt Market in the county of Norfolk, clerk, makes his will December 8, 1682, in manner and form following. He commends his soul into the hands of Almighty God, trusting through the merits of Jesus Christ to be made partaker of everlasting life, and his body to the earth, to be decently interred at the discretion of his executors. And as to his worldly estate, wherewith it hath pleased God to bless him, he disposes of it as follows: — First, he gives and bequeaths to his dear mother Mary Worsley all and singular his messuages, cottages, lands and tenements in Letheringset, Holt and Northrepps, to hold for and during the term of her natural life; and after her decease he bequeaths all his messuages &c. in Letheringset aforesaid in the county of Norfolk to Mary Palgrave, daughter of Nathaniel Palgrave, clerk, by Mary Worsley his (testator's) sister, and to the issue of her body lawfully begotten, upon condition that the said Mary Palgrave pay or cause to be paid to Elizabeth Claxton, the daughter of Hamond Claxton of Aylsham in Norfolk, Gent., the sum of £50. And if the said Mary Palgrave shall depart this life without issue, then he gives his said messuages &c. to the right heirs of him the said testator. And his will is, that if Mary his mother shall depart this life before Mary Palgrave his niece shall attain to the age of one and twenty years, then that Peter Beake of Norwich, his brother-in-law, and Thomas Bainbrige of Holt Market, clerk, shall receive the issues and rents of the said messuages &c. in Letheringset given to Mary Palgrave his niece, and shall improve the same to and for the use and advantage of the said Mary Palgrave, and pay the same to her at the age of twenty-one. But if Mary Palgrave shall depart this life before she shall become one and twenty years old, that then the said Peter Beake and Thomas Bainbrige shall divide the said rents &c. amongst Richard Playford, George Playford and Nicholas Playford, sons of John Playford now of Letheringset, within three months after the death of his said niece Mary Palgrave. Also, after the death of Mary his mother, he gives and bequeaths one moiety or half part of his messuages, lands &c. in Northrepps in the county of Norfolk to Thomas Allen, son of Thomas Allen of Holt aforesaid, mercer, and to the issue of his body lawfully begotten; and for want of such issue he gives the same to Sherwood Bainbrige, son of the aforesaid Thomas Bainbrige, and to the issue of his body; and for want of issue of the said Sherwood, he gives the same to Ann Bainbridge, sister of the said Sherwood, and her heirs for ever. Also, after the death of Mary his mother, he gives the other moiety of his messuages &c. in Northrepps to Sherwood Bainbrige aforesaid and to the issue of his body lawfully begotten; and for want of such issue, to Ann Bainbrige and her heirs for ever. Also, he gives and bequeaths, after the decease of Mary his mother, one acre of land in Holt aforesaid to William Pope of Holt, butcher, and his heirs for ever. He appoints Peter Beake of the city of Norwich, his brother-in-law, and Thomas Bainbrige of Holt, clerk, his

By his second marriage, as already intimated, Raph Worsley had a son bearing his own name, the half-brother of the general and of the Rev. Edward Worsley. He too studied at Oxford, and whilst there incurred, as many others at that seat of learning have done, the gentle rebuke of his father for a too lavish expenditure. His letters in reply are still preserved, and it is amusing to perceive how adroitly

executors; to whom he gives all his messuages &c. in the city of Norwich upon trust, that by sale of his said messuages &c. they pay his legacies hereinafter given, and dispose the overplus as hereafter is disposed. And first, he gives to Elizabeth Ottywell of Elsmere in Shropshire, the daughter of his father's sister, the sum of £80, to be paid within twelve months after his decease at Holt church-porch; and if she be then dead, the same £80 to be paid to Mary his mother if living, but if dead, then to the right heir of the said Mary his mother. He gives to Susan, the daughter of Hamond Claxton, his god-daughter, £100. Also, he gives to Peter Beake, son of the aforesaid Peter Beake, his brother-in-law, £100. To Nicholas Playford, son of John Playford, he gives £20; but if he die before the age of sixteen years, then the said £20 to be equally divided amongst the children of Thomas Rogers of Northrepps. To Thomas Rogers of Northrepps he gives £10. He gives to George Playford, son of John Playford, £10, to be paid to him by testator's executors at the determination of his the said George's apprenticeship. To William Pope of Holt Market, butcher, he gives £10. To the poor of Salthouse in Norfolk, forty shillings; and a like sum to the poor of Letheringsett and to the poor of the parish where he shall happen to die. To Robert, son of John Abraham of Salthouse, £5. To Mary Worsley his mother £30, and all his wife's wearing apparel and the boxes and trunks wherein they are. To John Ottywell, his father's sister's son, he gives all his books or library. To each of his executors he gives £10; and he forgives to Mary Worsley his mother the £50 which she oweth him. To Hamond Claxton, his brother-in-law, his little brown mare. To Mary Goate his servant, forty shillings. To Mary his mother, "the strange peeces of gold and silver unconverted," which were his father's. He desires to be buried in the chancel of Letheringset, as nigh his wife as conveniently may be, if the incumbent there shall give leave; otherwise in the body of the church there; and that his executors lay one gravestone there for him and one for his said wife. To his mother Mary Worsley he gives £30 towards the building of "a new sawne rooffe" over his head house in Letheringset. He appoints Holt church-porch as the place for the payment of his aforesaid legacies. To his mother Mary Worsley he gives all his wearing apparel and linen. He gives to Elizabeth Claxton his sister-in-law, to Paulina Claxton his sister-in-law, to Mary Allen his sister-in-law, and to Sarah Bainbrig, wife of the said Thomas Bainbrig, — to every of them a mourning ring of twenty shillings value. Witnesses: Nicholas Bainbrig, Katharine Gymer, Peter Wilson. Proved at Norwich.

he evades, in the first, his father's impeachment, and in the cant of the day proceeds to exhort and admonish his reprover : —

March 27, 1650.

Most assured loving Father,

My duty binding mee, and your charch which you gave mee when I left you spurring it on, I could not but write, though I exceedingly wonder y^t I heare not from you. On Thursday, March 21, I sent a letter [by] my Mr. Wilde of Rachdale, in which was enclosed a letter of my tutors to you, which I hope might call back y^e bad report y^t is among you in my behalfe, which when I told my tutour hee was liker a madman then one y^t should have wit and understanding. But as I wrote before so now, God is my witness it is a falsity. I pray you tell Mr. Lomax if hee will sende his sonne to Pembroke let him but write to me betwixt this and Easter by Mr. Deane, or y^e post y^t goeth to London, and I will get his name entred in y^e bookes and lay downe entrance for him till he come; and hee gaines the terme by y^t meanes if he come before Easter or a weeke after. I give thanks to y^e Lord God, by whose help I hope y^t you and I both may receave comfort perpetually for his good succes which Hee hath given mee, in whose help (most endeared father) I beseeke you and entreate you to put your totall confidence and believe. Let not y^e times troeble you; let not the prowde and malicious words of wicked men disharten you; let not y^e errorrs of deceitfull men decieve you, for though they are without in sheeps clothing yet within they are like to ravishing wolves. Cleave to y^e word of God, and follow no man's words further then they are agreeable to y^e word and law of God. Here was a captaine in Oxford not long since who denied y^t their was any God, any resurrection, or any Christ, though wee live at peace and y^e colledges as pure from wicked men as they were this long time. In owre colledge there is not a gamster, drunkard, or any such person, and I hope you will see y^t I live at as frucall a rate as any in Oxford, excepting serviters. I pray you to remember my love to my brethren and sisters, all owre friends in generall, neighbours and servants,

hoping your health as mine I comend you to the hands of Him who is able to help you, with my praiers for you continually.

Your obedient sonne till death,

RALPH WORSLEY.

Pembroke, Oxon.

If you enquire at Mr. Jepsons you may know if Mr. Wilde bee returned, for hee went from Oxford to London. I am very sorry to heare y^t my uncle Brownsword is . . . I pray God y^t hee may come of well.

Addressed: "For his much respected father Mr. Ralphe Worsley at Platt in Rushulme theise. Leave theise, I pray, wth Mr. John Brownsword in Manchester, to be delivred as aforesaid."

Most endeared and ever loving Father,

After my duty to you presented, wth my best respects to my deare brothers and sisters, hoping y^t you all are in good health as I at y^e writing hereof, blessed be y^e name of y^e lord. I having so oportune a messenger, wth a longing desire anexed to it, knowing your care, love and praiers dayly for mee, could not omitt y^e opportunity. ffather, I must confesse since you saw mee I have spent more then ether you thought I should or I had intentions to have spent. You write to mee that I have spent more by far then my brother Edward when hee had but beene the same time in y^e universitie; but that is no marvail if I have; hee was in health, I in sicknesse, yea so far underwent y^e pangs at sicknesse y^t I wished many a time y^t death would come, and many thought it was at y^e doore. This is y^e dearest yeare y^t ever you shall have, as many reasons I could give you for it, as keeping my chamber 32 daies and almost all y^e time keeping one by mee, being so y^t I could not move wthout helpe, and I believe when ever it may please y^e lord y^t I may obtaine y^e sight of you, y^e markes which I can shew will almost strike you into an amasement y^t I was so soone sound of them. What ever I have, it is but lent, for, God willing, if ever I shall recieve any externall fruits of my studyes, you shall have to y^e uttermost whatever you have laid downe or shall lay downe; and till

then I shall put up praiers daily to y^e most high y^t you may obtaine life and health. And so wanting time to expresse my selfe, I rest wth my praiers for you all,

Your obedient sonne till death,

RALPH WORSLEY.

Pem. Oxon., Decem. 24, [1650.]

I wonder exceedingly y^t I heard nothing of my brother Charles, nor never heard from Edward nor George. Pardon, I pray you, what ever is past, and you shall see things to fall out other wise. Remember my love, I pray you, to my sister, and tell her I would have writ to her but time prevented mee. I have sent you a token enclosed heare.

Addressed: "For his much esteemed father Mr. Ralph Worsley at Platt in Rushulme neer Manchester, theise &c."

Kind Father,

Yesterday I recieved yo^r letter in which was one enclosed to my tutor, which here hee hath answered. I am sorry y^t you should be so troebled concerning mee; would God I could helpe it. You know how my expence was till December, and so they had beene still had it not pleased God my leg had beene sore, which quarters expences set mee behinde egregiously. Would I could see you at Oxford y^t I might answer for all I have spent, and I believe it would be more for your contentment and mine also. I call God to witnesse and y^e men in y^e world to accuse mee, if they can, y^t I have not beene in an alehouse this quarter but with Mr. Deane and once with some others, where I spent ij^d. I have spoken to my tutour to take up my moneyes and to give an accompt to you, which hee will. I should have taken up this journey, but I forbear more money then I have, hoping to see you at Oxford before long. Were I even, I will wish no more but 7^{li} 0^s 0^d a quarter till I have a place, and then 3^{li} 0^s 0^d, and perhaps nothing; but not to troeble you wth a multitude of words, wth my duty to you and love, respect to all my brethren and sisters, once more thanking my brother

George for his letters, I rest, and intend to write more fully at Mr. Urin Deanes returne,

Your obedient sonne till death,

RALPH WORSLEY.

Pem. Oxon., May 16, [1651.]

My cloathes grow extreame bare and my shirts.

Addressed: "For his very much esteemed father Mr. Ralph Worsley at Platt Rushulme neere Manchester, these."

Sir,

I have this day received your letter, and at first did much wonder y^t your son should be so expensive here with us, seeing y^t he may live as cheape, yea I think veryly cheaper then in any other house within this university. But he tels me y^t the curing of his sore legg hath cost him very much, and y^t the moneyes which he hath had so soone one after another was in part for to cure it and to pay for his expenses in the colledge, besides other things which schollars have need of. I assure you y^t he is very civill and diligent in his studyes, and our master, as well as all the house, hath a very good opinion of him. It is true y^t he hath spent some weeks 7 or 8 shillings as many other, but he hath been punished for it in exercises (though it be not extraordinary much in these scarce times). He promises now to be very frugall, and I assure you I have cause to beleve him, for I have not found him to my knowledge as yet in a lye. Were he given very much to spending I would writ unto you to send his money to me, as it is common in Oxford, but I have not found it as yet necessary, though in this you may use your owne discretion. My only ayme is y^t he may carry himselfe so y^t (with Gods blessings upon his endeavours and myne) he may be an instrument of much glory unto His name, which is the desire of him who is

Sir, your most humble servant,

PETER JERZEY.

Pemb. Coll. Oxon., 16 May, 1651.

After completing his studies at Oxford, Mr. Ralph Worsley received ordination at Manchester after the Presbyterian form then by law established, and was licensed to the curacy of Chelford in Cheshire. His letters of orders bear date June 15, 1653, and are subscribed by Richard Hollinworth, moderator pro temp., John Angier, John Harison, William Meeke, Edmund Jones, and Nathaniel Rathband. The document runs thus:—

Whereas Master Raphe Worsley, Batchelor of Arts, aged about 22 yeares, hath addressed himselfe unto us the Presbyters of the first Classis of the Province within the countie palatyne of Lancaster, authorized for ordination of ministers by ordinance of both houses of parliament, dated the 29^o of August 1648, desireinge to bee ordeyned a presbyter, for that hee is chosen for the worke of the ministrie in the church of Chelford in the countie of Chester, as by a certificate now remaineing with us touching that his election appeareth, hath exhibited a sufficient testimoniall of his diligence and proficiencie in his studies, and unblameableness of life and conversation, hath beene examined accordinge to the rules for examination in the said ordinance expressed, and thereupon approved; and there haveinge beene no just exception made against his ordination and admission, These may testifie to all whom it may concerne, that upon the fifteenth day of the moneth of June, wee have proceeded solemnely to set him apart to the office of a presbyter and worke of the ministrie of the Gospell by layinge on of our hands with fastinge and prayer, by vertue whereof wee doe declare him to bee a lawfull and sufficiently authorized minister of Jesus Christ; and haveinge good evidence of his lawfull and faire callinge, not onely to the worke of the ministrie but to the exercise thereof in the church of Chelford in the countie aforesaid, wee doe hereby actually admitte him to the said charge to performe all the offices and duties of a faithfull pastor there, exhortinge the people in the name of Jesus Christ willingly to receive and acknowledge him as the minister of Christ, and to maynteyne and encourage him in the execution of his office, that hee may bee able to give up such an account to Christ of their obedience to his ministrie as may bee to

his joye and theire everlastinge comfort. In witnes whereof wee have hereunto set our hands this fifteenth day of June anno Dñi 1653.

Raph Worsley of Platt, Gent., at his death in 1669, was succeeded by his grandson Raph, eldest son and heir of Major-General Charles Worsley, deceased, by his first wife Mary Booth. He was born at Platt February 7, 1647. His political and religious opinions coincided with those of his father and grandfather, and after the Restoration he found much difficulty in accommodating himself to the new rule. In the reign of William III., the rigour against dissenters being relaxed, he caused his own house at Platt to be licensed for congregational worship in 1697, and two years later a chapel was built on his estate mainly through his instrumentality, to which at his death he bequeathed the sum of £100 towards an endowment fund. He married firstly, in 1671, Deborah Cliffe of Bretherton in the parish of Croston, by whom he had issue an only son Charles and several daughters. By his second marriage (his wife's name unknown) he had no issue. His death occurred August 9, 1728. His will, dated June 11, 1725, is as follows:—

In the name of God amen. I, Raphe Worsley of Platt in the parish of Manchester and county of Lancaster, Gent., being in health of body and of sound and perfect mind and memory (praised be God therefore), doe make and ordaine this my last will and testament in manner and form following. ffirst, I doe hereby revoke, make void and disanull all former and other will or wills by me made, and doe make this my last will and testament, viz^t.: ffirst, I comēd my soul into the hands of Almighty God, hoping thorough the merits, death and passion of my Saviour Jesus Christ to have full and free pardon and forgiveness of all my sins and to inherit everlasting life; and my body I comit to the earth, to be decently buried (att Platt Chappell) att the discretion of my executors hereafter named; and as touching the disposition of all such temporall estate as it hath pleased Almighty God to bestow upon me, I give and dispose thereof as followeth. ffirst, I will that all my just

debts, funerall expences, with the probate of this my will, be paid out of the whole of my estate; and then I give and bequeath one hundred pounds sterling to my son Mr. Charles Worsley and Mr. Peter Worsley my grandson, in trust, that the lawfull interest thereof shall be yearly paid and given to such orthodox Gospell dissenting preaching minister as shall be constantly resident att Platt Chappell or meeting-place for publick worshipp; and if lyberty in or at any time to come shall be restrained, it is then my will and mind that the interest and produce of the said one hundred pounds be given and bestowed for the benefit and reliefe of the most religious poore people, whether housekeepers or others, within Rusholme, ffallowfeild and Birch-hall houses, at the discreation of my executors and their successors for the time being. Item I give and bequeath one hundred pounds sterling to my granddaughter Deborah Worsley, to be paid her within twelve months after my decease. Item I give and bequeath one hundred pounds more to my granddaughter Clementia Worsley, to be paid to her or to her guardian for her use and benefitt within twelve months after my decease. I give and bequeath to my grandson Mr. Peter Worsley the reversion of Taylor's Tenement att Street-fould in Moston, together with seventeen shillings of a yearly lease-rent issueing and payable from the said tenement. Item I give, devise and bequeath to my son Mr. Charles Worsley one of the two hundred pounds which I reserved to my selfe a power to dispose of att my decease, according to the settlement made at my son's marriage, I haveing already assigned and given the other hundred pounds to my son-in-law Mr. Culcheth as a part of his marriage portion with my daughter Sarah. Item I give and bequeath to my loveing son-in-law Mr. Thomas Culcheth and his wife ten pounds a peice to buy them mourning with. Item I give and bequeath the sume of twenty pounds to my executors hereafter named and to their heires, in trust, that the interest and produce thereof may be bestowed in cloath, wollen or linnen at their discretion, upon the poor within Rusholme. Item I give to my deare son Mr. Charles Worsley my gold seale-ring and also a peice of broad gold called a Spurr Royall. And I give to my loveing

daughter-in-law Mrs. Worsley my wedding-ring, desireing her to accept the same as a token of my love and gratitude. Item I give and bequeath to my grandson Peter Worsley one broad peice of old gold called a Scepter. Item I give to my granddaughter Deborah Worsley one peice of broad gold with two X X on it, and alsoe a ten shilling peice of angell gold which dear sister Sergeant gave unto mee. Item I give to my granddaughter Clementia Worsley one peice of broad gold with two X X on it, to keep in remembrance of mee. Item I give and bequeath our servant Esther Deane, if she lives at Platt at the time of my decease, two guineys; and to Esther Worthington one guiney, if servant at Platt at my decease; and to Henry Massey one guinea, if a servant at Platt att my decease. Item it is my will, and I hereby order Mr. Whitaker two guineas to preach my ffunerall sermon if he be minister at Platt att the time of my decease. Item I give and bequeath to Mr. and Mrs. Whitaker either of them a guinea to buy them a mourning ring. All the rest and residue of my personall estate, goods and chatteles whatsoever, I doe give and bequeath unto my deare son Mr. Charles Worsley and to my deare granson Mr. Peter Worsley, to be equally devided between them. And for the execution of this my last will and testament, I doe nominate and appoint my deare and only son Mr. Charles Worsley and my deare granson Mr. Peter Worsley, both above named, executors of this my last will and testament, intreating them to see this my last will and testament in all points performed, as my trust is that they will doe. In witnesse whereof I have here unto sett my hand and seale the eleventh day of June anno Dom̃. 1725. Witnesses: Peter Shelmerdine; David Hulme; Charles Hulme. Proved at Chester November 2, 1728.

By his first marriage General Worsley had issue also two daughters, sisters of the aforesaid testator — Sarah, born in June 1645, who died in 1659, having first made a will; and Martha, born October 2, 1646, afterwards the wife of William Heginbothom of Salford.¹ The will of Sarah Worsley, though that of a child of

¹ William Heginbothom of Salford, chapman, son of William Heginbothom of the same place and Joane his wife, married Martha Worsley at Birch Chapel, March 23,

fifteen years, was admitted to proof at Chester in 1661. It is as follows :—

In the name of God amen. This eighteenth day of January one thousand sixe hundred fiftie and nyne. I, Sarah Worsley of Platt within Rushulme, daughter of Charles Worsley late of Platt afore-said, deceased, beinge sicke in body but of good and perfect memory, praised be God, do constitute, ordain and make this my last will and testament in manner and forme following. To wit, first and principally I commend my soul into the hands of Almighty God my Creator and Maker, and my body to the earth, to be buried in

1667. He died in 1670, leaving an only son William. His brother Henry Heginbothom, also of Salford, married January 5, 1674, at Prestwich, Cassandra, daughter of Peter Sergeant of Pilkington, Gent. The issue of this latter marriage was a son Henry, who died during the life of his father in 1709, having married Beulah Hudson of Salford, widow (marriage covenant dated 1703). William Heginbothom of Salford makes his will October 12, 1670. He describes himself as "William Heginbothom of Salford, junr, in the county of Lancaster, chapman." He commends his soul to God; and his body he commits to the earth, to be buried at the discretion of his friends. He wills that his debts and funeral expenses be paid out of his personal estate, out of which he also bequeaths the following legacies :— To his mother Joane Heginbothom, £10. To his sister Elizabeth Orrell, £20; and to Frances Orrell her daughter, £5. To his brother Henry Heginbothom, and to his cousin John Arderne, his executors, £5 each. To his brother-in-law Mr. Raph Worsley of the Platt, his mourning cloak, his hat and his cane; and to his brother Henry Heginbothom, all the rest of his clothes. To Master John Harrison of Ashton-under-Line, £5. To Master Constantine of Salford, twenty shillings. To Master Newcome of Manchester, twenty shillings. To Master Scholes of Salford, twenty shillings. To Master Finch of Manchester, twenty shillings. To the children of the aforesaid Master Scholes, five shillings each. To his aunt Jane Ridge, fifty shillings. To Martha Fletcher his child's nurse, forty shillings. To the poor of Salford, £4. To the poor of Manchester, forty shillings. And all the rest and residue of his personal estate he gives to his only son William Heginbothom. But if it should please God to take away his son by death before he shall have accomplished the age of twenty-one years, or before he shall have married, then he hereby further bequeaths to his said brother Henry Heginbothom, £100; and to his sister Elizabeth Orrell, £100; and to Frances Orrell her daughter, £30; to his said brother-in-law Master Raphe Worsley of the Platt, £25; to his grandmother Worsley, £25; to his uncle Ottiwell's children, £25; to his uncle Raphe Worsley's children, £25; to his aunt Jane Ridge, £10; To Master Scholes's children, £50. Proved at Chester March 18, 1670-1.

Christian manner at the discretion of my executors hereafter named ; and as concerning all such goods, debts and chattels as my dear deceased father did leave unto me at the time of his decease, and all other my goods, debts and chattels whatsoever (if any such there be), it is my will and mind that forth of the same all my debts, if I do owe any, all my funerall expenses and all other charges and expenses which my executors may have occasion to disburse and lay out about the execution of this my last will and testament, shall be paid forth of the same. Item I do give and bequeath unto my deare and only sister Martha Worsley all myne apparel whatsoever. Item I give and bequeath unto my mother M^{rs} Dorothy Legoe, forty shillings. Item I give and bequeath unto my brother Charles Worsley five pounds of lawful money of England, to be paid unto him by my executors when he shall accomplish the age of twenty-one years. Item I doe give and bequeath unto my loving grandfather Raphe Worsley of Platt aforesaid ten pounds of lawful money of England ; and I do give and bequeath unto my loving grandmother Martha Worsley, fifty shillings. Item I give and bequeath unto my uncle Mr. Edward Worsley of Runton in the countie of Norfolk, twentie shillings ; and I give and bequeath unto my cosen Mary Worsley, daughter of my said uncle Mr. Edward Worsley, twentie shillings. Item I give unto my uncle George Worsley, twentie shillings. Item I give and bequeath to my cosen Elizabeth Worsley, daughter of my said uncle George Worsley, twentie shillings. Item I give and bequeath unto my uncle Mr. Raphe Worsley, twentie shillings. Item I give and bequeath unto my loving aunt M^{rs} Elizabeth Ottiwell, fiftie-five shillings. Item I give and bequeath unto my cosen Elizabeth Ottiwell, daughter of my said aunt M^{rs} Elizabeth Ottiwell, forty shillings. Item I give and bequeath unto Ellen Willinson, my grandmother Worsley's servant, ten shillings. Item I give and bequeath unto Jane Bouker, servant unto my said grandmother Worsley, five shillings. Item I give and bequeath all the rest and residue of my said goods, debts and chattels not herein formerly disposed of, in whose hands, custodie or possession they be, and of what nature or quality soever they be, unto my deare brother Raphe

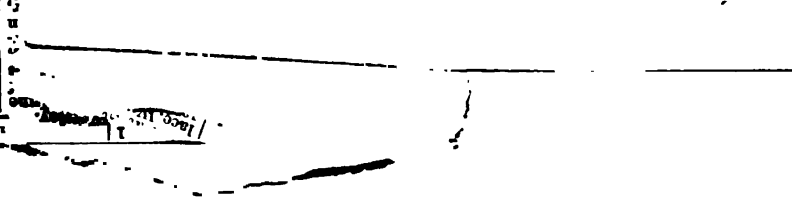
Worsley and to my dear and only sister Martha Worsley aforementioned, to be equally divided amongst them. And for the execution of this my last will and testament I do hereby nominate and appoint my loving grandfather Mr. Raphe Worsley aforesaid and my loving uncle George Worsley executors, hoping they will see this my last will and testament executed according to my mind herein expressed. In witnes whereof I have hereunto set my hand and seale the day and year first above written. Witnesses: Robert Birch, Renolds Parkinson, Thomas Wilkinson. Proved at Chester in 1661. The expenses of her funeral amounted to £31 14s. 1d., amongst which are included the following items derived from a memorandum in the handwriting of her grandfather Raph Worsley:—

Paid ffor suger and other spices and bread	00 18 02
Paid to Dorathy Bouker for 3 hat bands	00 06 06
Paid ffor making the grave j ^s . and ffor one coffin 5 ^s ...	00 06 00
Paid to Myles Bradshaw ffor tow scarfes for my wyffe and Martha.....	01 01 06
Paid to M ^{rs} Stampe ffor drinke.....	01 03 00
Paid to Mr. Thomas Minshall ffor spices	03 05 00
Paid to Raphe Poole ffor tow cloake clothes, the one ffor myselfe, the other ffor my grandsonn Raphe.	06 16 00
Paid to Mr. Allexander Greene for wyne	01 12 00
Paid to the glover ffor 46 peare gloves	03 07 06
Given to the poore on the day of the buriall.....	03 10 00
Paid ffor shag to Raphe Poole ffor a jump for myself.	00 07 09

The issue of General Worsley's second marriage was Charles Worsley, born at Park Head July 19, 1653, from whom spring the only lineal descendants of the General now surviving; Dorothy, born at St. James' Palace, Westminster, in October 1654, died an infant; and Roger, born May 25, 1656, who also died in his infancy.

Charles Worsley, only son of Raphe Worsley of Platt, Gent., and grandson of Major General Charles Worsley, married, April 30,

Mary, dau. of
John Booth
his step-son
Marr. at Mids
bury Chapel
Sept 18, 1844
Died April 3

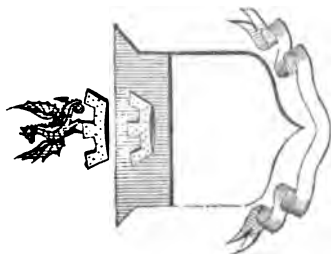


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1700, Clemence, daughter and eventually heir of Thomas Sergeant of Pilkington in the parish of Prestwich, Gent., by his wife Hannah, daughter and coheir of John Carill of the Inner Temple, Esq. He died June 1, 1753, leaving issue, besides two daughters, an only son Peter, born November 29, 1708. Peter Worsley died unmarried and intestate January 17, 1759, having in 1753 executed a deed barring the entail of his estates, which else had reverted to the heirs of Charles Worsley, the General's younger son. These estates (her sister Clementia having also died) consequently descended to Deborah Worsley, as sister and sole heir of Peter Worsley of Platt Esq. Deborah Worsley was born March 19, 1705-6. In December 1744 she became the wife of Mr. John Lees of Manchester, merchant, who in 1775 assumed by royal license the name and arms of Carill Worsley. Of this marriage there was no issue; but by a former marriage with Ruth Scholar, her husband having had issue an only son, his wife adopted him, and at her death he succeeded to the inheritance of the Worsleys as Thomas Carill Worsley of Platt, Esq. Thomas Carill Worsley Esq. was born May 12, 1739. He married in 1791 Elizabeth, only child of James Norman of Winster in the county of Derby, Esq., and dying in 1808 left issue, besides daughters, three sons—Thomas Carill Worsley Esq. his successor, born in 1792, but died in 1848 s.p.; Charles Carill Worsley Esq., who succeeded to the estates on the death of his brother, and is now the representative of the family; and John Carill Worsley, in holy orders, who died unmarried in 1829.

The following pedigree of the Worsleys, in descent from Charles the younger son of the Major General and his wife Dorothy Kenyon of Parkhead, is enrolled in the College of Arms:—



Worsley of Crompton.

Charles Worsley of Cowleshaw in Crompton, co. Lancaster, set 11 years 1664. Born at Parkhead July 19, and bapt. at Athlum, co. Lancaster, July 23, 1663 registered at Whalley. Died at Cowleshaw Jan. 11, 1709, and bur. at Oldham 13th of same month. Admon. granted at Chester Feb. 4, 1709, to Ralph Worsley, Alice wife of Joseph Hobson, Roger Worsley and Sarah Worsley, his children renouncing.

Roger Worsley of Levenshalme, co. Lancaster, afterwards of Etchells in Northern in the said county, only son. Born at Cowleshaw May 1, and bapt. at Oldham May 9, 1686. Died at Poundnack in Northern Dec. 26, 1784, and bur. at Northern Dec. 26, set. 88.

Mary Ratcliffe of Manchester. License for marriage at Rochdale or Ashworth granted at Chester Nov. 6, 1721. Died at Northern Moor End Sept. 20, May 9, 1686. Died at Poundnack in Northern Dec. 26, 1784, and bur. at Northern Dec. 26, set. 88.

Alice Worsley. Born at Crompton Hall in Oldham aforesaid Feb. 6, and bapt. at Oldham Feb. 24, 1686-7. Marr. ante 1710. Joseph Hobson. Died June 2, and bur. at Gorton, co. Lancaster, June 4, 1723.

Dorothy Worsley. Born at Hunt Lane in Chadderton in the parish of Prestwich-cum-Oldham March 30, and bapt. at Oldham April 6, 1689. Died at Cowleshaw March 6, and bur. at Oldham March 10, 1700.

Jane Worsley. Born at Cowleshaw Feb. 23, and bapt. at Oldham March 3, 1692-3. Died at Cowleshaw April 12, and bur. at Oldham April 14, 1693, set. 6 weeks and 5 days.

Sarah Worsley. Born at Cowleshaw April 30, and bapt. at Oldham May 6, 1697. Marr. Boardman. Died Nov. 17, and was bur. at Didsbury, co. Lancaster, Nov. 20, 1735.

Charles Worsley of Northern. Born at Didsbury Oct. 4, 1722, and bapt. there the same day. Died at Northern Sept. 23, and bur. there Sept. 30, 1763.

John Worsley, second son. Born June 11, 1724, at Fog Lane House in Burnage, in the parish of Manchester. Marr. at Northern, then April 14, 1748, and bur. there March 13, 1790, set. 67.

Roger Worsley, third son. Born March 7, 1725-6, at Northern Jan. 20, 1728-9. House in Burnage.

Sarah Worsley, eldest daughter. Born at Northern Sept. 18, 1731. Died at Northern Moor Dec. 2, and bur. there Dec. 5, 1811, in her 81st year.

Mary Worsley, second daughter. Born Oct. 23, 1734. Died Feb. 6, and bur. at Northern Feb. 6, 1734-5.

Martha Worsley, third daughter and seventh child. Born Sept. 13, 1737.

Thomas Worsley of Lavenhulme. — Alice dau. of John Cookson Born March 18, and bapt. at Northampton April 8, 1747. Died at Manchester July 16, 1832, and bur. at the Cemetery, Rusholme Road, Manchester.	Winifred Worsley. Born Nov. 28, 1798. Marr. Richard Pollett of Manchester. son of Manchester. $\bar{\text{I}} \quad \bar{\text{Q}}$	Jane Worsley. Born April 23, 1750. Marr. Joseph Nicholson of Manchester. son of Manchester. $\bar{\text{I}} \quad \bar{\text{Q}}$	Anne Worsley. Born May 11, 1783. Marr. William Shuttlesworth of Stockport, co. Chester. $\bar{\text{I}} \quad \bar{\text{Q}}$	Mary Worsley. Born Oct. 10, 1764. $\bar{\text{I}} \quad \bar{\text{Q}}$	Betty Worsley. Born April 30, 1760. Died unmarried. Bur. at Northern Feb. 4, 1764. $\bar{\text{I}} \quad \bar{\text{Q}}$	John Worsley. Born Aug. 18, 1768. Bur. at Northern Feb. 4, 1764. $\bar{\text{I}} \quad \bar{\text{Q}}$
Charles Worsley of Manchester, — Elizabeth, dau. of James Wood of Stockport, Chester. Marr. at Stockport Nov. 25, 1810. Died Dec. 1, and bur. at Withington Dec. 5, 1859, <i>et. 71.</i>	Sarah Worsley. Died unmarried at Stockport. $\bar{\text{I}} \quad \bar{\text{Q}}$	Thomas Worsley. Born in May 1794. Deceased ante 1857. Marr. and had issue. $\bar{\text{I}} \quad \bar{\text{Q}}$	James Worsley of Stockport. Born Dec. 8, 1797. Marr. and had issue 1857. $\bar{\text{I}} \quad \bar{\text{Q}}$	James Worsley. Born Dec. 8, 1797. Marr. and had issue 1857. $\bar{\text{I}} \quad \bar{\text{Q}}$	Anne Worsley. Living unmarried in 1857. $\bar{\text{I}} \quad \bar{\text{Q}}$	
Charles Worsley. Born Oct. 10, 1819, and bapt. at Hillgate Chapel, Stockport. Died an infant, and bur. at St. Peter's Church there July 25, 1817.	Charles Worsley. Born Nov. 11, 1814, and bapt. at the Parish Church of Stockport Jan. 11, 1815. Bur. the 16th of same month at St. Peter's Church, Stockport.	Mary Worsley. Born Dec. 1, 1816, and bapt. at the Parish Church of Stockport Jan. 20, 1817. Marr. at Union Chapel, Oxford Road, Manchester, Feb. 1, 1844. Thomas Norbury of Manchester. $\bar{\text{I}} \quad \bar{\text{Q}}$	Elizabeth Worsley. Born Sept. 2, and bapt. at the Parish Church of Stockport Oct. 13, 1819. Marr. at St. John's Church, Manchester, Aug. 31, 1838. Andrew Paterson of Manchester. $\bar{\text{I}} \quad \bar{\text{Q}}$	Helen Worsley. Born Nov. 16, and bapt. at Hillgate Chapel, Stockport, Nov. 25, 1821. Bur. Dec. 2 following at St. Peter's Church, Stockport. $\bar{\text{I}} \quad \bar{\text{Q}}$	Ann Worsley. Born Feb. 27, and bapt. at the Parish Church, Stockport, April 30, 1822. Marr. at Coll. Ch. Manchester, Nov. 12, 1846. John Vergeans of Manchester. $\bar{\text{I}} \quad \bar{\text{Q}}$	

By her will, dated May 23, 1699, Alice Haward, wife of Samuel Haward of Salford in the parish of Manchester, bequeaths unto Roger Worsley, son of Charles Worsley of the parish of Oldham, her nephew, her large silver tankard. Item she gives and bequeaths to Alice Worsley, daughter of the said Charles Worsley, her niece, £100; the largest silver cup, marked on the bottom with D L; the large silver pottenger, marked with A L; six silver spoons, one being less than the rest; the trunk in the best chamber, marked with A K and 1659, and all in it; and the chest of drawers in her (Alice Worsley's) chamber, with what is in them. She gives unto Dorothy Worsley, daughter of the said Charles Worsley, her niece, £100; the little silver tankard with broad rings on the bottom, and a silver plate with broad edges; the less silver pottinger; one marked silver dish; six silver spoons, marked with C W D; one silk quilt for a bed; her garden and bugle basket; the trunk in the best chamber, marked with A K, and what is within it; the chest of drawers in the best chamber, with what is in them. Item she bequeaths to her said nieces, Alice and Dorothy Worsley, one pair of damask sheets, four damask table cloths, twenty-nine table napkins, and two pair of Holland pillow beers, — equally to be divided betwixt them. Also she bequeaths to Sarah Worsley, daughter of the said Charles Worsley, her niece, one little wrought silver cup taster and one silver boat. She appoints William Ashton, rector of Prestwich, and Ralph Worsley of Platt, Gent., her executors.

At an early period in the thirteenth century the hamlet of Birch, or as it was more anciently designated Hindley Birch, was vested in the family of Hathersage, to whom, as a part of the manor of Withington, it had been granted by the Grelles, lords of Manchester.

Towards the close of the reign of King John, or in the early part of that of his successor Henry III., Matthew, son of Matthew de Hathersage, conveyed the estate to Matthew, son of Matthew de Birch.

A copy of the deed by which this transfer was effected is still in

existence.¹ It gives us the original bounds of the hamlet; commencing at the great ditch and so across, as far as the boundary of Platt; thence towards the north as far as the Gore-brook, and up the stream of the Gore-brook as far as the ford at Rushford; thence following "le matregate" as far as the great ditch, and keeping along the great ditch to the boundary of Platt. To this territorial transfer was annexed the right of pannage, or the feeding of his swine, in the lord's woods and the grinding of corn hopper-free, without payment of toll, at any of the lord's mills within the manor; the acknowledgment to be rendered being the yearly payment of three shillings, namely, eighteen pence at the feast of the Annunciation of the Virgin Mary, and eighteen pence at the feast of St. Michael. The deed is witnessed by Sir Geoffrey de Chetham, Sir Adam de Bury, Sir William Doly, Robert de Byron, Richard de Trafford, Robert de Reddish, William de Heyton, Richard de Chorlton, William de Didsbury and Thomas de Barlow.

Alexander del Birches, grandson to Matthew del Birches the younger, in the last-recited indenture, died in or about the 12 Edward II. (1318), in which year Robert, his eldest son and heir, re-settled his estates, including certain lands which formed the jointure of his mother then living, limiting them to himself for his life, with remainder to his son Henry, and in case of failure of issue to his son Henry then the estates so limited to revert to the right heirs of himself and his wife Alice, daughter of Henry de Wytfeld. In an enumeration of his possessions we find mention of a water corn-mill. This in the 16 Edward II. (1322) he leased to Robert, son of Henry de Trafford, it being in fact but the renewal of a former lease granted by his father to the said Robert. The premises are described as Birch Mill, together with a house and an acre of land adjoining; to which was added all water privileges within the limits of Birch, a suitable place to winnow corn, and a right of road to and from the mill, &c.

William del Birches, the son and heir of William and grandson of Henry del Birch, to whom reference has been made in the deed of

¹ Vide Appendix.

entail just adverted to, was living in the 10 Henry IV. (1408). In the 7 Henry VI. (1428) he executed a deed limiting his estates to himself and his wife Margaret, with remainder at their death to Ralph, Robert, Edmund and Thomas, their sons in succession. Ralph, the eldest son, accompanied Henry V. in his invasion of France as one of the retinue of Sir Nicholas de Longford, and was present at the battle of Agincourt in 1415.¹ He had a son Ralph, living in the 27 Henry VI. (1448), whose son Robert was father to William Birch, living in the reign of Richard III.

William Birch had four sons: George, his heir; Robert, to whom in the 2 Richard III. (1484) he devised twelve acres of land in Birch, bounded by the Michewall Diche on the south, and on the north by a messuage called Wynnerhey; James; and Thomas in holy orders.

George Birch married Marion, daughter of Thomas Beck of Manchester, Gent. The marriage covenant bears date the 16th of April, 10 Henry VIII. (1518), and is as follows:—

This indenture made the xijth day of Aprill in this xth yere of the reign of Kynge Henre the eght betwene Thomas Bekke of Manchest^r upon the one p[']tie and George Byrche son and here of Witm Byrche upon the other p[']tie, wittenesseth that the sayd George Byrche cov[']ntes and grauntes to the said Thomas Bekke by thes p[']sentes that he the said George shall by the g[']ce of God wedde and take to wife Maryon doghter of the said Thomas Bekke at the resonable requeste of the said Thomas Bekke or his heres and afor the ffeste of Seynt Michael th' archaungell nexte ensuyng['] the date heroff: and furthermor the said George Byrche cov[']ntes and grauntes to the said Thomas Bekke by thes p[']sentes that he the said George afore the sayd day of weddyng shall make or do to be made to the said Maryon or to certen feoffes to her use, at the nomina[']con of the sayd Thomas Bekke, a suer sufficient astate of landes and te[']ntes,

¹ *Harl. MS.* 782.—The services of this family in France are commemorated by a grant of arms made, as it is alleged, by Edward III., who, in right of his sovereignty over France, permitted the family to assume the three fleurs-de-lis which they now bear.—Burke's *Landed Gentry*, vol. i. p. 98.

p'cell of his inheritaunce, and now beyng in his awyne possession, to and of the clere yerely value of vj m^{kes} over all maner charges and reprints. To have and to holde to the said Maryoñ or to the said feoffes to her use duryng all the lyve of the said Maryoñ. The remaynd^r theroff to the right heres of the said George Byrche for ev^r; for the whiche mariage and astate in maner and fourme aforsaid to be made and done, the said Thomas Bekke covīntes and grauntes to the said George Byrche by thes p'sentes to paye or cause to be payed to the said George or his assignes, the day of the sayd mariage or before, xli of good lawfull money of England. In wittenesse wheroff the p'tyes aforsaid to thes p'sent indentures intchaungeable have sett yare sealles. Yeven the day and yere above written.

The issue of this marriage was three sons: Thomas, his eldest son and heir; George and William, and also four daughters, Elizabeth, wife of Mr. Thomas Higgen of Manchester;¹ Annes, Margaret and Jennet.

¹ Will of Thomas Hygen of Manchester, "occupyer." Dated January 18, 1555-6. He desires to be buried in Jesus Chapel, in the parish church of Manchester. He names "Elizabeth, now my wife, Robert Hygen, my brother and his wife; Anthony Hygen, my brother; Thomas Hygen, my eldest sone; Anthonye Hygen, my seconde sone; George Hygen, my third sone; Edward Hygen, my fourthe sone; Elizabeth, my daughter; John Hygen, my godson; my brother-in-lawe, George Byrche; my brother-in-lawe, Thomas Byrche, Gent." Robert Becke to have the custody of Thomas Hygen, my sone, until he come of age; George Byrche, mercer, to have the custody of my sone George Hygen; Elizabeth, my wiffe, to have the custody of my daughter. He appoints as his executors Robert Becke and George Byrche aforessaid, and requests Thomas Byrche, Gent., Edward Rediot, Miles Gylsford and Anthony Hygen to act as supervisors. Anthony Hygen, testator's second son, entered Holy Orders, and became, in 1608, Dean of Ripon. He died November 17, 1624, and was buried the following day at Ripon. His will is dated November 12th, a few days before his decease. He bequeaths "to my cosen Thomas Burtche one bason and ure of silver and the best gelding that I have. To my cosen William Burtche of Dighton (Kirk Deighton, near Wetherby, of which parish the Dean was rector) I gave 40^{li}, and I lent him 40^{li} more, of which I quitt him all, if it please God I die. To my cosen William Burtche of Manchester 5^{li}. To my cosen Thomas Burtche one sute of damaske and ano^r of diaper w^h is at Maister Cundalls in Rippon and 20^{li} in money towards the stocking of his grounds, for I am afraid that

His will is dated the 23rd of November, 24 Henry VIII. (1532.) In nomine Dei amen. I George Byrche in the countie of Lancast^r gentylman, hole of mynde and m'mory, the xxijth day of Novembre in the xxiiijth yer^e of the raigne of o^r sov'eigne lorde Kyng Henry the vijth make this my laste will and testament of and in all and singler my mease; landes ten^{tes} and hereditamentes wth th' app^{te}nces in the said countie of Lancaster, in man^r and forme foloyng. That is to saye whearas I the said George Byrche before this tyme have by dede dated the xxth day of November in the xxiiijth yer^e of the reigne of o^r sov'eigne lorde Kyng Henry the vijth infeoffed my right trusty frendes John Bamford son and here app^{ant} of George Bamford of the Holt gentilman, John Platte of the Platte, Thomas Becke of Manchester, Robert Mosse, Thomas Chorleton and S^r Thomas Birche p^{ste}, my broder, and there heires for ev^r, of and in all and singler my mease; landes, ten^{tes}, rentes, rev^{sions} and p^mces wth th' app^{te}nces, lying and beyng in the countie of Lancaster as by the same dede of feoffement more at large dothe appere; ffirste I will that my seides feoffes and there heires and ev^y of theym shall from hensfurthe stande and be seasyd of and in all and singler the seides mease; landes, ten^{tes} and other the p^{misse}; wth yare app^{te}nces conteigned in the seid dede of feoffement, to th^e use of me the seid George Byrche for terme of my life naturall w^{oute} impechement of waste, and also shall suffre me the seid George and myn assigne; to take and levye all the issue; p^{fettes}, rentes and revenue; comyng and growing y^{of} and of ev^y p^{cell} y^{of} duryng all the seid terme of my life w^{oute} any cont^{dic}on exa^{con} or impedym^{ent} of my seides feoffes or yare heires or of any o^r p^{son} or p^{sons} by yare p^{curement}e or assent. Also I will that my seides feoffes shall wⁱⁿ the space of one quart^r of a yere nexte aft^r my decesse make or cause to be made unto Wifm Birche my yong^r soñ one full

his uncles who are his guardians will leave him verie bare." He mentions his cousin Clieburne also, to whom and to his nephew Lumley he leaves all his books, on condition that when they die the said books shall be given to the church of Ripon "for a Liberarie." The "cosen Clieburne" referred to was probably William Clayburne, B.D., Prebendary of Ripon in 1616, and for many years after.

sufficient and lawfull estate of and in two closes or p'cells of lande called the Wodesley and Wode-ende lying in the Birche wⁱⁿ the countie of Lancaster. To have and to holde the seides closes or p'celles of land wth th' app^rteñces to the seid Wi^llm and his assignes unto [sic] the seid Wi^llm shall come and be of the full age of xxiiijth yeres. Also I will y^t my seides feoffes shall in lykewise wⁱⁿ the space of one quarter of a yere next after my decesse make or cause to be made unto George Birche my soñ one suer and lawfull estate of and in other twoo closes called the Olde Marled Erthe and the Pyghell, lying in the Birche aforseide in the seid countie. To have and to holde the seides closes with th' app^rteñces to the seid George and his assignes unto [sic] the seid George shall come to and be of the age of xxiiijth yeres. P^rvidet alwayes y^t if it happen the seid Wi^llm and George or aither of theym to decesse afor they come to the said age of xxiiijth yeres that then the estate or estates to hym or theym made that shall happen to decesse shall from thenffurthe be voyde and of noñ effecte. P^rvidet also that aft^r that Thomas Birche my soñ and here appant shall come to and be of the age of xxj yeres and dothe well and truly consent and paye or cause to be payde unto aither of the said William and George my seides sonnes xx^{os} sterling that then the seid Thomas shall have and occupie the seides closes to his awyne use and behove duryng and unto such tyme as the said William and George and aither of theym shall come to and be of the full age of xxiiijth yeres. Also I will that my seides feoffes shall wⁱⁿ the space of one quart^r of a yere nexte aft^r my decesse make or cause to be made unto Elizabeth, Anne, Margaret and Jenet my doghters one sure sufficient and lawfull estate of and in certen closes called the vij acre, the ferther p^rtriche okes, the nerer p^rtriche okes, the berne filde and the falle lying in Birche aforesaid. To have and to holde the seides closes wth th' app^rteñces to the seides Elizabeth, Annes, Margaret and Jenet, and yare assignes unto suche tyme as the said Thomas my soñ and here appant shall come to and be of the age of xxth yeres. Also I will that my seides feoffes shall wⁱⁿ the space of one quart^r of a yere nexte aft^r my decesse make or cause to be made unto Maryoñ my wife one

sure sufficient and lawfull estate of and in twoo closes called the Wheyte Crofte and Calfe Crofte, lying in Birche aforseid, for terme of the liffe of the said Maryoñ, if shee kepe her sole and unmarried. Also I will that the said Maryoñ my wiffe shall have and occupye all the seides meases, landes and ten'tes unto suche tyme as my seid soñ and here shall come to and be of the age of xxj yeres, and therw^t shall fynde my seides children meyte, drynke, lodgings and wraymentes duryng the same tyme, if they will so longe abyde w^t her and be ordred and ruled by her and do their duties as they owe to doe. And if eny of theym will not be ordred as they owe to be, then they to depte at there pleasures and to take and receve the p'fettes of suche feoffement as her'tofores is expressed. And if my seid soñ and here appant will not abyde w^t my seid wiffe unto suche tyme as he come to and be of the age of xxj yeres, then I will that my seides feoffes shall suffre my seid soñ and here appant to occupye and inioye to his awyne ppr use thes closes or pcelles of lande called the Brode Meadowe, the Small Meadowe, the Milne Knolle and Damys, except suche porcōn of the Brode Meadowe aforseid as the seid Maryoñ hathe in dower and joyntur to th' exhibicōn [sic] of my seid soñ and here unto suche tyme as he shall come to and be of the seid age of xxj^{iij} yeres. Also it is my will that if it happen the seid Maryoñ my wiffe heraft^r to be maryed, that from thenffurthe she shall not sawe ne cause to be sawen eny of the seides landes bot onely suche as afor this tyme was giffen unto her in the name of dower or joyntur. Also I will that my seides feoffes shall suffre James Byrche my broder to take and r'ceyve the p'fettes of all the herbage of the Byrche Wode, suche tyme as the seid James shall come to the age of xxiiij^{iij} yeres pvidet alwayes that it shall be leafull for me the seid George to adde, chaunge or mynysshe this my p'sent will at all tymes duryng my naturall liffe at my pleasure; and after my decease and my will p'formed in man^r and fourme afor'seid, I will that my seides feoffes and there heres shall stande and bee seased of and in all the saide meases, landes, ten'tes and other the p'mises w^t their appteñces to th' use of myne heres for ev^r.

George Birch was succeeded by his eldest son Thomas, of whom

little more has reached us than the fact that he was twice married, his first wife being Elizabeth, daughter of John Chetham of Nut-hurst Esq. (marriage-covenant dated the 16th of April, 2 Edw. VI.) By her he had issue George Birch, his son and heir; Robert, a Fellow of the Collegiate Church Manchester, and William; besides four daughters, Elizabeth, wife of John Platt of Platt in Rusholme Gent.; Alice, the wife of Jepson; Jennet, and Anne. By his second wife Ann, widow of John Bamford of Bamford Esq., he left no issue; she survived her husband, and dying in 1616, was buried (July 23) at the Collegiate Church. Her will is as follows: In the name of God, amen. This third day of July in the yeare of our Lord God one thousand six hundreth and sixteene. I, Anne Birch, late wyffe of Thomas Birch of the Birch Haule in the p'ishe of Manchester and in the County of Lancaster widdowe, being at this instant sicke in body but of good and p'fect remembrance, thanks I give unto the Allmighty for the same, — knowing that all creatures are mortall, and that death is most certayne and the houre of death most uncertayne, doe make this my last will and testament in manner and forme following. ffirst and principally I commend my soule into the handes of Allmighty God my Saviour and Redeemer, hoping to be saved by the p'tious blood sheddinge of Jesus Christ onely; and my body to be buried in the p'ishe Church of Manchester, neare unto my late husband. And for all my goodes chattells and cattelles whatsoever, it is my will and mynd that my debtes and funerall expences whatsoever they be, shall be deducted and payd out of the whole before any divisionne thereof be made. And after my debtes being payd and my funerall expences discharged, then y^t y^s my will and mynd and I give and bequeath unto my daughter Ales Jepsonne, widdowe, the best of my three kyne, which shee shall make choyse of. And for the other twoe kyne yt ys my will and mynd that they shall bee sould or otherwyse equally divided betwixt my sonne William Birch and my daughter Ann Birch. Allsoe I give and bequeathe unto my grandchild Elizabeth Birche one black heyfer which is in calve. Allsoe I give and bequeathe unto John Jepsonne, James Birche, Thomas Birche sonne to Thomas Birche,

and Elizabeth Hulton daughter to William Hulton, one litle blacke stirke amongst them. Allso yt is my will and mynd and I give and bequeathe unto my twoo daughters Ane Birch and Ales Jepsonne my twoo gownes to be equally divided betwixt them. And I give and bequeathe to Elizabeth Birche my grandchyld abovesayd my chamlet kyrtle. And after that my debtes bee payd, my funerall expences discharged, and theise legacies given satisfied and contented, yt is my will and mynd that the remaynder of all my goodes, chattells and cattells whatsoever shall bee equally divided amongst theise hereafter nominated, — to witt, my sonne William Birche, my daughter Ane Birche, my daughter Ales Jepsonne, and my grandchyld Elizabeth Birche. And I doe make executores of this my last will and testament my loving kinsman Edmund Platt and my grandchyld Thomas Byrche. Proved at Chester August 27, 1616. In the 13 Elizabeth (1570) with the view of regulating the descent of his estates Thomas Birch of Birch Gent. conveys on trust to Sir William de Radcliffe, Ralph Platt of Rysshulme Gent., George Birch of Manchester mercer, and John Haughton of Manchester draper, his capital messuage called Hindley Birches, &c., to the use of George Birch his son and heir, with remainder to Robert Birch his younger son, with remainder to himself the said Thomas Birch, with remainder to his brother George Birch.¹ From the muster-roll of soldiers to be furnished in the county of Lancaster in 1574 for her Majesty's service, we learn that he was charged with one long bow, one sheaf of arrows, one steel cap, and one bill. He died in 1595, his will being proved at Chester February 10, 1595-6. It is as follows: — In the name of God amen. The xxvijth daye of September anno Do^{mi} 1595 and in the xxxvijth yeare of the raigne of our Sovereigne Ladye Elizabeth by the Grace of God Queene of England, ffrance, Ireland, Defendor of the faithe, &c. I, Thomas Birche of Hindley Birche in the p'ishe of Manchester and the countie of Lancaster gent., beinge sicke in bodie but of good and perfecte remembrance, thankes bee geaven to God, knowinge death to bee comon and certaine to all livinge creatures,

¹ *Harl. MS.* 2112, fo. 144.

but the howre of deathe most uncertaine, and myndinge by the helpe and assistance of the Lord Jesus to order and set in readines suche thinges as Hee of His bountifull goodnes and liberalitie hathe bestowed upon mee. Theirfore I doe institute, ordaine and make this my laste will and testament in maner and fforme followinge. ffirste and principallye I comend my soule into the handes of Almighty God trustinge by the merites and death of Christe Jesus onlie to bee saved; and my bodie I comitt to buriall, to bee buried wthin the Church in Manchester in the Chapell called Jesus Chappell. Item it is my will and mynd that my ffunerall expences shalbee discharged of my whole goodes; that done, it is my will and mynd that my goodes then shalbee equallie devided into iij partes whei of one parte I give and bequeath to An my wife accordinge to the custome of the countrie; an other parte I give unto my twoe soñes Robarte Birche and William Birche my yongeste soñe; the iij and laste parte I give unto William my yongeste soñe, excepte such legasyes as I shall give heirafter, to bee taken out of the iij parte, for hee hath been broughte upe wth litle charges in comparisone of my other children; for my twoe doughters Alis and Jenet have had a hundereth markes either of them and more, in money and other stuffe. Item it is my will and mynd, and I pronounce and declare by this my laste will and testament, that the soñe of v^{li} yearely bee taken forth of the Wood Knowle and the Broad Meadowe for the space of x yeares, whei of it is my will that v noables a yeare duringe the space of foure yeares nexte after my decease, w^{ch} cometh to xx noables, bee payed to the feoffees of Manchester Scole, and the rest of the soñe of v pound duringe the tearme aforesayed, to remaine only to my soñe William Birche; but if William Birche my soñe his parte doe amounte and come to the soñe of a hundereth poundes, then it is my will that William my soñe shall have but the one halfe of the v pound yearelye duringe the tearme of x yeares aforesayed. Item it is my will and mynde that George my soñe and his heyres at any time heirafter, if it please them, shall and maye redeeme the soñe of v^{li} the yeares aforesayed. Item whereas the wife of James Holand hath a bill of myne of vij^{li} or theirabout

and hath not delivered it backe againe unto mee; I payed the same money to hir when I receaved the money of hir that came from Walshoat of London. Item whereas I have been at coastes and charges for Edmond Platt and the landes belonginge unto him, theirefore it is my will and mynd that William my soñe shall have the rule and governement of his landes for that hee is garden [guardian] to him by lawe. Item it is my will that George and William my soñes shall keepe Edmond Plat to learninge so longe as they shall thinke good. Item it is my will that George my soñe doe, accordinge to his promise, quietly permit and suffer my wife to have and injoye twoe parlors or other conveniente places to her use if shee meane to continew here and keepe her heare unmarried. Item if any troble or controversie happen to arise betweene my wife and cheldren or any of them, I desyre yⁿ my trustie frendes Mr. Robarte Hulme of Rediche, my nephew Mr. James Chetham, William Brownehill and Raphe Houghton or some twoe of y^m to doe y^r beste indevoure to make peace and quietnes amongste them. Item I give to George my soñe and his heyres theise heirelomes followinge as they were lefte to mee: The great garner in the barne; the great steepe keere; the yrans in the halle that came from Durrane; the silver salte; the swine troughe in the kitchin; the one halfe of the harmes and weapons in the house. Item I geve to Alis and Jenet my daughters eyther of them a stirke. Item I give to foure of George my soñe his children the white heapher. Item I give to Jhon Whelwrighte my blew coate and lether doblet, worste hyer endes of hoase, a shirte and a hat. Item I give to Henry Wilkensone my better frize coate. Item I give to George Houleme ij^s iiij^d and Adam Hale ij^s iiij^d; to Edward Teliare ij^s iiij^d; to George P'sivall ij^s iiij^d; to Arnold Blomeley ij^s iiij^d; to Jenet Hyndsone ij^s iiij^d; to Margaret Wilsone ij^s iiij^d; to Elizabeth P'sevall a cowe or els xl^s; to Richard Jankens ij^s; to Elizabeth Hardey xij^d. Item it is my will and mynd that my executors heir-after named shall take order for the payment of my deptes as apeere in my dept booke wthin the space of one yeare nexte after my decease. And of this my laste will and testament I make and

ordaine George Birche and Robarte Birche my soñes my executors, theese beinge witnesses, Thomas Greatres, George P'sivall, George Hulme.

William Birch, the younger brother of the testator, entered holy orders and received ordination from Bishop Ridley the martyr. He was Chaplain to King Edward VI., and held a license direct from the king empowering him to preach or minister in any diocese throughout England. In 1560 he was appointed to the Wardenship of Manchester Collegiate Church in the place of Lawrence Vaux. The Archbishoprick of York and the Bishoprick of Chester being then both vacant his presentation was addressed to the Dean and Chapter of York.¹ He held the Wardenship for the short space of one year, as is generally supposed, when he resigned it to the University of Cambridge, and not to the Crown in whom the patronage was vested, hoping thus to overawe certain court favourites who had tried, under a threat of securing his expulsion, to obtain his connivance in the alienation of the lands and revenues of the College; "being weary," as he says in a letter to Archbishop Parker, "of continuing in my College with such encumbrance as I have thereby, and having no hope to be relieved thereafter of my trouble except I betray that College with giving over a lease of the best lands it has, I desire to relinquish it to her Majesty's disposition, so that it may be converted to some College in Cambridge which may hereafter send out preachers to inhabit that quarter, and also by the rest of the revenue to maintain certain students."² On resigning the Wardenship he retired to his other preferment, the rectory of Stanhope, in the county of Durham, where he died in the year 1575.

Will of the Rev. William Birch, pastor of Stanhope in Weardale :

In Dei nomine Amen. I William Birche, Pastor of Stanhop, of perfect memorye in a dekeyed bodie, do maike my last will, 29 May, anno Christi nati 1575, as followithe. First I committ my selfe and service to Jehova, hopinge only by Jesu Christ to have full

¹ Hollingworth's *Chronicle of Manchester*, p. 79.

² *Foundations in Manchester*, vol. i. pp. 78-82.

forgeavenes of my synnes, resurrection of the bodie and life everlast-
 inge. Accordinge as in riches the Lorde haith by his good blessinge
 maide me steward, so nowe I bequithe them unto hym, as by his
 godlie will he shall guyde my harte to bestowe them, Ipse animum
 et calamum dirigit. 1. To the poor of Gatisheade I geve x^s, to be
 distributed by there collectors or churchwardens, and x^s to poore
 handye crafte men, to be distributed by there pastor, and x^s to the
 poorest prisoners in the Castell in Newcastle, by hym to be also
 distributed with foode for there sowle. 2. To the poore prisoners in
 Durham Gaile xx^s, to be delivered by a preacher that will geve
 them godlie counsell. 3. x^s to the poore prisoners in Lancaster
 Castle. 4. To the poore householders in Stanhop parishe, to be
 devided by the advise of the next pastor and two churchwardons
 and minister, iij^{li}. 5. To xx poore householders, not common
 beggers, xx^s, in Durham, by the counsell of the minister of St.
 Oswald's and St. Gyles, as be not unthrifts, and xx^s to poore begyn-
 ners, craftsmen, to sett upp there occupation. 6. To xx poore
 wedows or dekeyed artificers in Manchester and Sawforde xl^s, to
 every one ij^s not unthrifts. 7. To xx poore maidens in Manchester
 parishe, towards there mariage iij^{li} iij^s a peice. 8. To neidful briggs
 or highe waies within thre myle of Byrche my brother's house iij^{li} to
 be bestowed, out of his grounds, as he or his sonne, G. Birche,
 supposeth likelye. xl^s to poore craftsmen, beginners to sett up there
 occupation in Manchester parish or Stopperde. 9. To the porest
 schollers of the Lattyne speiche in the Grammar Scholle in Durham
 and Houghton xl^s to xxij^s a peice. 10. To xx poore schollers in
 Latten in Manchester Schole as moch, that is, xl^s. 11. To ten poor in
 Stopperd x^s, or so moche rather to fyve. 12. To eight poore and
 likely schollers in St. John's Colledge or Clarehall in Cambridge
 iij^{li} x^s a piece; and other iij^{li} to schollers in Oxforde, to be delyvered
 by two good men of the Universities. 13. To Richerd Dalton, my
 scholler there, I geve vj^{li} to maynetaine hym at learninge. 14. My
 will is that theis legaces shall be delivered, as is before said, within
 a yere after my departinge, except that the gyfts to maids mariage
 be in two yeres, viz. iij^{li}. 15. To Anthony, George and Edward

Higins, my sister Elizabeth's three children, x^l a piece, in holl xxx^l. 16. To three other her childringe, for learninge also, William, Thomas and Robert Beech, xxx^l, that is x^l a piece. 17. To William Browhill my sister Agnes' sonne, x^l. 18. To Robert Birche, my eldest brother's childe, for learninge, as to the other seaven before of my nephes, x^l. 19. To his eldest sonne, my nephew, also a student in the lawes, vj^l and Titus Livius. 20. To William, my brother George's sonne, towards learninge, x^l. 21. To his other children amonge them vj^l. 22. To George, my brother, Fabiani Chronicle, and vj sylver spoones of myne, that he haith in kepinge. 23. To the rest of my sister Ans children x^l amonge them equallie. 24. To the other children of my brother Thomas viij^l equallye, and Raufe to have James Pilkingtons, the Busshop of Durham, thre books, all in one bunden booke, that nowe I have. 25. To my brother Thomas, to be an heir lowme, my Geneva Bible, there printed in Englishe, and the sylver bear pott, parcel gilte, covered, that cost iiij^l. Also Munsters Cosmographie, in Latten, for George, his sonne. 26. To the doughters of my sister Elizabeth x^l, that is to his [sic] eldest, Elizabeth, iiij^l, and to the other two iij^l a peice. 27. To my ant Mosse, or yf she be not, to John and Anne Mosse xx^s. 28. To my ant Becke, Nicholas, Thomas Becke, Cicily Holande, my cosings, x^s for a token in gold; the holl xl^s. 29. To my neighbours at Birche, 4 as greave, ij^s vj^d a peice. To Raufe Barche ij^s vj^d, or his childe. 30. To the poorest in Rissum amongst them v^s. 31. To the poorest in Wythinton v^s. To the poorest in Didisbury v^s. 32. To Robert Bewicke of Durham ij^s vj^d. 33. To my trustie servant John Johnson, at Sedgfeilde, iiij^l and my best Lattyn Testament, with Beza's notes. To the other John Johnson, of Stanhop, iiij^l x^s. To Richard Rawlinge, minister, who with Johnsons, might helpe to gether my debts iiij^l and Inst. Calvin. To Richard Jackson, minister, my Greike and Lattyn Testament with Erasmus's Annotations; Aristotells Moral Philosophie of Argiroples Translation, with an epitome before it; Metamorphosis of Ovid, with a Commentary, and Ovidius de Fastis, with a lardge Comment. 34. To John Peirson and his wyfe, my wyves servants, vj^s viij^d.

To Richard Pursglove iij^s. To Ewen Halliwell ij^s. 35. The rest of my Englishe books to be geven to men and children of Stanhop parishe and Durham, that can reid, except that if my brother desireth A Replie to Mr. Dr Whitgifte, by Thomas Cartewrighte, is Raufe Wedowes booke, delyver with yt to hym Roderike Mors and Al. Nowell against Dorman. My books of the Lawes of this Realme I leave to Thomas my brother, for his children as he thinketh, or to George his sonne, for hym and brethren. 36. The seaven newe volomes of Civill Lawe I geve to Anthony Higgins, with the Annotations of Budæus upon the Pandects. The Canon Lawe books to G. Higgins. 37. All Greeke and Hebrewe books or halfe Greke and Hebrewe, to William and Tho. Beech. Plato, in Lattyn, to go with Greeke Plato; and Latten parts of Aristotle to go with the Greeke. 38. To William Browell the books of Erasmus, with Melancthon's Logike and Rhet., Cicero's Works to Edward Higgins, Logike, Arithmetike, Cosmographie and books of Astronomy in Latten, and the poets. 39. To Robert Birche all books of profane and ecclesiasticall histories, as the Fyve Centuries, in three volumes, Sledane, Eusebius. My Latten Gramer books to be geven to three poore Latten schollers at any grammar scholls. 40. All my Lattyn Divinitie books to be geven to those of my nephews that first be teachers in the Ecclesiasticall Ministerey. Seneca and Budæus de Contemptu rerum fortuitarum to Richard Dalton. The fyrst gyft of some books before sheweth that I meane not of them in lardger wordes after. 41. If dowtes in thes legaces, I geve to my executors auctoritie to do as by godlie discretion they shall thinke good, and dare answeere before that Judge that seith our mynde, before which Jesus Christ all must appeare; and thoughe over the funeralls, debts and legaces paid, all goods be the executors, yet my will I do declare to be, that yf the part remayning be greit, they shall of the remayning parte help poore neighbours, partlye by guifts and partlye by lending freelye to the needye, especialye the godlye, for they ar but stuerds, under God, the true Owner, and I was and am. The disposers, bestowers and executors of this my last will and testament I maike and appointe my brother Thomas or

his sonne George for hym, yf he be not leyvinge or not very willinge to execut; and with the one of them my other brother, George Birohe; or, yf George be not leyvinge, I appoint Anthony Higgins executor, prayinge my executors to agree and let not my goods trewlie gotten to helpe, be an occasion to hurte them or others. Subscriptio confirmat hoc esse Testamentum.

GULIELMUS BIRCH.

Testis Richardus Rawlinge. Probat. xxx mensis Novembris anno Domini 1575.¹

On the death of Thomas Birch Gent. in 1595, he was succeeded, as already intimated, by his eldest son George Birch.

George Birch added to the original extent of the family estate by his marriage with Anne, daughter and heiress of John Bamford Gent., and the consequent annexation of the Holt demesne in Withington, as well as other lands.

At the time of their marriage they stood to each other in the relation of step-brother and sister, the mother of the latter having recently become the second wife of Thomas Birch, the father of George Birch.

He died, as appears from his inventory, in 1601, and was buried at the Collegiate Church, February 15, leaving issue George Birch his eldest son, William, Thomas, John, Edmund and James.

His inventory, "taken and praised" the 24th day of February 1601, shows the value of his goods and chattels to have been £191 5s. 10d.; among the items which occur are the following:— In apparell for his bodie vj^{li}; item in bookes xl^s; item in pewter lxxij poundes at vj^d a pound xxxvj^s; item a bakspitte, a fleshooke, ij tostinge irons and ij fringe-pans; item a pair of bellies xvj^d; item ij chers and iiij stols wrought with neeld work xxxiiij^s viij^d; item a case of trenchers ij^s.

Shortly after her husband's death the widow executed a deed bearing date February 12, 1602, settling all the lands she inherited from her late father John Bamford upon her eldest son George Birch and his heirs, subject however to a life interest in a house and

¹ Surtees Society's Publications, vol. xxii, pp. cx-cxiv.

certain lands called the Forty Acres to the use of her son William Birch; and also a life interest in a tenement in the parish of Middleton, in the tenure of John Kay, and one close in Spotland called Smythie Scholfeild, to the use of her son Thomas Birch; and also of a life interest in a tenement in the parish of Rochdale, in the tenure of Robert Chadwick, to the use of her son John Birch; and as to the remainder of her lands the same to be to herself for her life; and all these several uses ended, the whole of her inheritance to go to the use of her eldest son George Birch and his heirs for ever. She married secondly Francis Dukinfield.

On the death of George Birch in 1601, he was succeeded by his eldest son George, who had not attained his full age. In his minority he was committed to the guardianship of one of the Mosleys. He married shortly afterwards, in 1606, Anne, daughter of Ellis Hey of Monkshall in the parish of Eccles, Gent. The marriage settlement is dated September 30, 1606, and speaks of the marriage as having then already taken place. The contracting parties are George Birch of Birch Hall in Withington Gent. on the one part, and Ellis Hey of the Monkes Hall in Eccles Gent. and Adam Smith of Manchester, mercer, on the other part. The deed witnesses that George Birch does covenant and grant to and with the said Ellis Heye and Adam Smith for and in consideration of a marriage already had and solemnized between the said George Birch and Anne his now wife, daughter of the said Ellis Hey, and for and in consideration of the sum of £300 already paid and to be paid by the said Ellis Hey to the said George Birch, and in consideration of the better maintenance and stay of living of the said Anne, wife of the said George Birch, and for the assuring and conveying of a competent and sufficient jointure to the use of the said Anne, that he the said George Birch shall and will before the Feast of Easter next convey and assure unto the said Ellis Hey and Adam Smith all that part and portion of the capital messuage or tenement called Birch Hall in Withington, and all and every the fields, closes, clausures and parcels of land hereafter named, that is to say the Barn Field, the Two Oaks, the Seven Acres, the Five Acres, the Long Small

Meadow, the Three Acres, the Old Marled Earth, the Wood Field, the Wheat Croft, the Fall, the Pighowt and the Calf Croft, to the use and behoof of the said George Birch and his assigns for and during the term of his natural life; and after the death of the said George Birch, then to the use and behoof of the said Anne, wife of the said George Birch, for the term of her life, in lieu and in full satisfaction of all and every her dower and jointure during the minority of any heir male that may issue, and so long as she keep herself unmarried; but if any heir male should attain the age of twenty-one years in the life-time of the said Anne Birch, or if the said Anne Birch marry again then the estate to be forfeited and to be charged with an annual payment of £30 for her use.

By this marriage George Birch had issue an only son, Thomas Birch, his successor, and a daughter Anne, married in 1629 to John, son and heir of John Kinsey of Blackden in the county of Chester Gent. Her marriage-portion "was £300, being in lewe and full recompence and satisfacōn of her childes pte and filiall porcōn of the goodes and chattells" of her deceased father.

George Birch died in 1611, having scarcely reached the age of thirty years. His will is dated July 28, 1611. He describes himself as of Hindley Birche in the county of Lancaster gentleman, "sicke in bodye but of good and p'fect remembrance, thankes be given to God." First and principally he commends his soul into the hands of Almighty God, trusting to be saved by the blood-shedding and passion of Jesus Christ; and his body he commits to the earth to be buried in Jesus Chapel in Manchester Church. He gives and bequeaths towards the repairing of the said Jesus Chapel ten shillings. To Elizabeth Parsivall he gives ten shillings; and to the poor of Manchester parish ten shillings. To Ellis Chadwick of the parish of Rochdale he bequeaths forty shillings. And touching the rest and residue of all his goods, debts and chattels, his will and mind is that they shall be equally divided into three parts, whereof he reserves one part to himself, the second he bequeaths to Anne Birch his wife, and the third he gives to Anne Birch his daughter. He charges his own third part with the payment of his legacies and

funeral expenses; and the rest and residue of this his third part he bequeaths in equal portions to his wife and child. His will and mind is that "my brother James Birche shall have all that belongeth unto him upon accompt paid unto him wthin the space of one yeare after my deceasse." He gives to his brother William Birch his best cloak, and to Thomas Birch his brother his cloak best but one; all the rest and residue of his apparel to be divided amongst his brothers. He gives to Mr. Deane of Ripone one gowne and cloth to cover the pulpit wthall. And of this his last will and testament he makes, constitutes and ordains Mr. Anthonie Higgens, Dean of Ripon, Ellis Hey his father-in-law, and Anne Birch his wife his true and lawful executors. The will was proved at Chester October 16, 1611. The inventory of his goods and chattels was under £200.

The inquisition post mortem of George Birch, the testator, was taken at Manchester on Thursday September 9, 1613, before Edward Rigbie Esquire, Eschaetor, by virtue of a writ of the king to him directed, on the oaths of Robert Ashton of Shepley Gent., Edmund Haworth of Haworth Gent., Francis Wolstenholme of Wolstenholme Gent., James Hall of Droylsden Gent., Ralph Butterworth of Woldhouse (?) Gent., Edmund Whitehead of Birchen . . . Gent., Richard Bury of Gooden Gent., John Chadwick of Wolstenholme Gent., John Ashton of Herod Gent., Robert Bardesley of Ashton-under-Line Gent., Richard Lenny of Rochdale Gent., George Buckley of Whitefield Gent., Joseph Scholes of Chadderton Gent., Henry Bamford of Shore Gent., and Thomas Bradshawe of Salford Gent., jurors; who say upon their oaths that on the day before the death of the said George Birch he was seised in his demesne as of fee, of and in two parts of two messuages called Birch Hall, two cottages, three gardens, two orchards, forty acres of land, twenty acres of meadow, sixty acres of pasture and ten acres of wood, in Birch and Rusholme within Withington in the county of Lancaster; and also of and in the reversion of a third part of the aforesaid messuages, cottages, gardens, &c. in Birch and Rusholme as aforesaid, after the death of Anne Dokenfield, wife of Francis Dokenfield Gent., mother of the aforesaid George Birch deceased.

And that the said George Birch was seised in his demesne as of fee of and in eight acres of wood in Withington, lately occupied with a certain messuage called The Holt, in Withington aforesaid; and of and in a moiety of three messuages, three gardens and three tofts in Manchester aforesaid. The inquisition next recites the marriage covenant of George Birch already given, and then proceeds to say that the said George Birch, being seised of all and every the aforesaid premises, died at Eccles on the 22nd day of August, 9 James I. (1611), and that Thomas Birch is son and heir of the aforesaid George, and is at the time of the taking of this inquisition of the age of five years and four months; and that the said messuages, lands and tenements in Birch and Rusholme within the manor of Withington are held, and at the time of the decease of the said George Birch were held of Rowland Mosley Esquire as of his manor of Withington, in free socage, by fealty and a rent of three shillings and twopence; and that the premises named in the aforesaid indenture are worth yearly in all outgoings clear of deductions twenty shillings; and that the rest of the premises in Withington are worth yearly in all outgoings, &c., forty shillings; and that the aforesaid lands and tenements in Withington, lately occupied with the aforesaid messuage called The Holt, is held of the said Rowland Mosley Esquire as of his manor of Withington, by knight's service, namely, by the fiftieth part of a knight's fee and a rent of twopence, and is worth yearly in all outgoings, &c., six shillings and eightpence; and that the aforesaid messuages and lands in Manchester are held of the said Rowland Mosley Esquire as of his manor of Manchester, by knight's service, namely by the fiftieth part of a knight's fee and a yearly rent of twelve pence; and at the time of the death of the said George were held of Sir Nicholas Mosley, now deceased, as of his manor of Manchester a like payment, and are worth yearly in all outgoings, &c., ten shillings. And the aforesaid jurors further say that the said Anne Birch widow, late wife of the said George Birch, is now surviving and in full life at Manchester; and that the said Anne, wife of the aforesaid Francis Dokenfield, is surviving and in full life at Manchester; and that the aforesaid Anne and

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the aforesaid Ellis Hey have received the outgoings and profits of the lands, tenements and premises from the time of the death of the aforesaid George up to the day of the taking of this inquisition. And the jurors further say that the aforesaid George Birch had no other or more manors, messuages, lands, tenements or hereditaments, on the day of his death as far as they could ascertain.

Thomas Birch, on succeeding to the estates of the family at the death of his father, had but attained the age of three years. He was born in 1608, and baptised at Eccles on the 5th of June in that year. He lived in the eventful days of Charles I., and in the civil dissensions of that unsettled period espoused the popular side. At the commencement of the war he offered his active services to the Parliament, and on the 13th of June 1642 received from Lord Wharton his commission as captain in a regiment of foot. On the 15th of January following, a circumstance occurred which brought him in collision with one of the royalist leaders Lord Strange, afterwards Earl of Derby, and laid the foundation of a personal hostility to that nobleman, which was never afterwards extinguished. On the occasion of a banquet given in Manchester to Lord Strange, a number of adherents to the royalist cause accompanied him thither, — the high sheriff, Lord Molineux, Sir Alexander Radcliffe, Sir Gilbert Hoghton, Mr. Holt of Stubley, Mr. Farrington, Mr. Prestwich, Mr. Tildesley, &c. It is probable that this assemblage had some political significance, and was an expression of sympathy towards Lord Strange, whose recent appointment by the king to the lieutenancy of the county had been annulled by the parliament in favour of their own partisan Lord Wharton. Be this as it may, they were met by an armed band, headed by Captain Birch, who disputed their passage, and gave orders to his men to fire upon them. This, the rain (which was falling heavily at the time) prevented, putting out their matches, and the royalists taking courage repelled the attack, and forced their assailants to disperse, Captain Birch hiding himself under a cart which happened to be standing in the street. This event gained for him the sobriquet of “Lord Derby’s carter,”

and is the cause assigned by Seacombe¹ for Birch's malice towards Lord Derby, which, whenever an opportunity occurred, was too apparent to pass unnoticed. On the 14th of December in that year he received from Lord Wharton his commission as major in the regiment of Colonel Ralph Assheton. His first distinction was his success before Preston on the 13th of February 1643, which town he and his companions in arms, Major-General Sir John Seaton, Colonel Holland, Major Sparrow and Captain Booth carried by storm. Their march thither was from Manchester on the 10th instant, and their forces consisted of three companies of foot, to which about double that number of troops was added from Bolton and Blackburn. The assault lasted for two hours, and was attended with considerable loss on both sides. Amongst the killed were Adam Morte, mayor of Preston, and his son; Captain Hoghton (brother of Sir Gilbert Hoghton), Major Purvey, &c. The prisoners numbered two hundred, including Captain Farrington, Captain Preston, Mr. George Talbot (son of Sir John Talbot), Mr. Richard Fleetwood, Mr. Blundell, Mr. Thomas Hoghton and Captain Hoghton (nephews of Sir Gilbert Hoghton), Lady Hoghton and Lady Girlington. From Preston Major Birch proceeded to Lancaster, which surrendered to him almost without resistance.

On the 15th of March following he was appointed colonel of a foot regiment by Ferdinando Lord Fairfax, and in April he was named as one of the committee of sequestrations for Lancashire, "for sequestering the estates of notorious delinquents." In June 1644 the town of Liverpool, stormed by Prince Rupert, was retaken after the lapse of a few days by the parliamentary forces, and Colonel Birch was appointed governor.

For the next five years his name does not occur in any of the enterprises undertaken. His connection with Liverpool continued unbroken, and in October 1649 he was elected to represent that constituency in parliament in place of Sir Richard Wynn deceased.

About this time his duties as sequestrator brought him into contact with Humphrey Chetham, the founder, and that in relation to

¹ *House of Stanley*, p. 133.

his then contemplated foundation. Having matured his plans, Mr. Chetham was desirous of purchasing certain lands in Manchester called the College, late the property of the Earl of Derby, but then under sequestration; and to this end he applied to the committee for sequestrations, to whom a petition was addressed, and the following answer prepared: — Whereas there is a howse and outhowseing with th' appurtenances in Manchester, called the Colledge, which was sequestred as parte of the inheritance of the Earle of Derby, the which have yeilded noe profit to the publicke duringe the tyme the same hath bin sequestred nor is likelie to doe unles the same bee repaired which will require a great sūme of money, the same beinge very ruinous and in greate decay as wee are informed; and whereas Humfrey Chetham Esquire hath desired the same to bee employed for a pious use, viz^t for an habita^{co}n for some poore children or aged and infirme ould folkes, which hee intends to manteine and provide for at his owne costes and charges, and will make the same or some partes thereof habitable and fitte for that purpose; — Wee whose names are subscribed of the comittees of sequestra^{co}ns for the countie of Lancaster, beinge willinge to further soe good a worke, doe give way and leave soe farre as in us lyes to the said Mr. Chetham to have and use the said colledge howse with th' appurtenances to and for the use and purpose aforesaid; whereunto wee doe the rather consent for that wee are thereunto sollicitied by some of the cheife inhabitantes of the townes of Manchester aforesaid and Salford in the said countie of Lancaster. In witnes whereof wee have hereunto set our handes the tenthe daie of September anno Dñi 1649.

This document was signed by Peter Egerton, John Starkie, Thomas Fell and Edward Butterworth. On its being submitted to Colonel Birch for his signature, he refused to append it unless Mr. Chetham would pledge himself to apply the premises named to the purpose indicated; he therefore returned the paper, having first inscribed on the margin the following memorandum: — September 20th 1649. I, Humphrey Chethem Esquire, do undertake to maintaine twentie poore people at the colledge, viz. aged persons wth [blank] ev'ie one p ann. and younge boyes to learninge wth allow-

ance of [blank] p ann. ffor wch purpose I will settle a durable and constant estate of this value out of lands for ever as assurance to that purpose may be thought fitt and drawne up by counsell learned in the lawes. In pnce and witnes of [blank].

This insolent dictation led to a temporary abandonment of Mr. Chetham's design, that worthy individual justly regarding Colonel Birch's refusal as a suspicion that his motives were corrupt. The original document is still preserved in the Chetham library. Beneath Colonel Birch's proposal, which has been cut out but afterwards restored, are two explanatory memoranda: — Mem. That the forementioned termes and conditions were pposed by Mr. Tho. Birch of Birch Chappell to Mr. Chetham when James Lightbowne &c. were sent to the said Tho. Birch for his hand and consent (hee being then a comitteee man for sequestration) wch said pposalls when Mr. Chetham saw them was much offended that Mr. Birch should bee soe lordly to comānd ov^r soe charitable an intention, and therefore did refuse to buy the colledge.

Mem. When Major Radcliff one of y^e ffeofees saw the aboves^d sawcie pposell of the said Tho. Birtch, hee cutt it forth as may app^r, wch is still p'served that if this in after ages bee taken notice of it may and will appeare that always the greatest pretenders for reformation doe not prove reformers.

The whole is endorsed, — "The Order ffor the Colledg from the Committee hindred by Mr. Birtch. Let this be kept for a lasting monument."

On the 5th of November 1649 Colonel Birch again rendered himself conspicuous as a sequestrator by a forcible attempt to seize upon the revenues of the Church of Manchester. Warden Heyrick having refused to give up peaceable possession, Colonel Birch placed himself at the head of a company of soldiers, and having broken open the door of the chapter house, compelled the surrender of the charter chest, the contents of which, says Walker, "were sent up to London, where they perished in the fire, to the great detriment of the college."¹

¹ *Sufferings of the Clergy*, p. 88. See also *Foundations in Manchester*, vol. i. pp. 293-4.

Colonel Birch's name next appears in the month of February following as governor of Liverpool, when he submitted to the House of Commons a proposition for raising the necessary funds for strengthening the garrison of Liverpool. The sum of £600 had been already voted for that purpose, and Colonel Birch's recommendation to parliament was "that power may be given to the said Thomas Birch, Captain William Duckenfield, Peter Ambrose and Giles Meadowcroft, Gentlemen, or any two of them, to grant and renew so many leases for three lives, according to former rates, unto such of the Earl of Derby's tenants in Lancashire who have faithfully adhered to the parliament in the late wars, as may forthwith raise and extend to the sum of £600, by the said Colonel Birch to be employed for the use aforesaid."¹

In December 1650, by a vote of the House, arrears of pay to the amount of £1,805 13s. 8d. were awarded to Colonel Birch, being after the rate of fifteen shillings a day as captain, twenty-four shillings as major, and forty-five shillings as colonel. It does not, however, appear that this sum, though awarded, was actually paid; for in January 1651-2 reference is again made to it as still owing, and as being about to be allowed to him "as so much doubled monies in the purchase of any lands of delinquents."

The year 1651 was memorable to Colonel Birch as affording him the long sought for opportunity of retaliating on Lord Strange (now Earl of Derby) for the discomfiture he had already suffered at his hands. After the disastrous battle of Worcester, the earl retracing his steps towards Lancashire, on his way thither encountered a troop of the enemies' horse, by whom he was taken prisoner. "The terms on which he surrendered were that he should have quarter given him for life, and condition for honourable usage; but being now in his enemies' hands, Bradshaw, Rigby and Birch design him to be a victim to their inveterate malice Birch, because his lordship had trailed him under a hay-cart at Manchester, by which he got even among his own party the deserved epithet of the Earl of Derby's carter. These three, assisted by Sir Richard Houghton,

¹ Commons' Journals, vol. vi. pp. 356-7.

representing to Cromwell how unsafe it would be not only to that country but to the whole nation to suffer that man to live, got a commission to try him by a pretended court-martial, the result of which was that he was beheaded at Bolton,"¹ October 15, 1651.

In the month of November 1651, within a few days of the Earl of Derby's execution, Colonels Birch and Dukinfield were despatched to the Isle of Man to summon the countess, who had escaped thither for refuge, to surrender the island for the use of the parliament. On the 2nd of November they stormed the Castle of Rushin and Peter Castle, and by the treachery of an officer named Christian, to whom the deceased earl had committed the keeping of his wife and children, the island was surrendered, and the countess and her children were given up to the invaders, who refused her request that she might be permitted to retire to Peel Castle, and with her family thence to embark to France or Holland.² They were conveyed in the first instance to the castle of Liverpool, where Colonel Birch was their gaoler, but were afterwards sent to Chester Castle as a place of greater security.

In 1653 Colonel Thomas Birch was again returned by the constituency of Liverpool, in Cromwell's second parliament, which met on the 4th of July. Their deliberations were but short, the session being abruptly terminated by its dissolution on the 12th of the following December. In the succeeding parliament the name of Colonel Thomas Birch appears, and again as the representative for Liverpool. This was the parliament which conferred on Cromwell the title of Lord Protector; its sitting terminated January 22, 1656. In September 1656 he was again returned for Liverpool, but was not permitted to take his seat, the Lord Protector having exercised an assumed right of rejecting such of the members elected as were not wholly favourable to his views, Colonel Birch being of the number. In common with the other secluded members (upwards of a hundred) he signed the remonstrance to the Protector. His name appears in the parliament summoned by Richard Cromwell, which met in 1659; and on the 4th of July in that year, after the reading

¹ *Seacombe's House of Stanley*, pp. 114-115.

² *Ibid*, pp. 143-144.

of a long report about the demolition of the castle of Liverpool, wherein Colonel Walton reports from the Council of State that it will be for the service of the State that the said castle be demolished and made untenable, together with the walls and towers; it was resolved that this house doth agree with the Council of State that the castle of Liverpool and the walls thereof be demolished and the towers made untenable, and that £35 mentioned in the report as the estimated value of the lead and materials thereof be forthwith paid unto Walter Frost, Esquire, for the use of the Commonwealth, and that the dwelling-house therein with the site and materials of the said castle be conveyed unto Colonel Thomas Birch and his heirs in consideration of the demolishing thereof and for recompence of his charges therein.¹ On the 11th of August he received permission from the House to go into the country, and on the 22nd of that month a letter from him was read before the House, written from Northwich in Cheshire, announcing the defeat of Sir George Booth, in which affair it is presumed Colonel Birch was engaged. He is found also on several committees about this time, for reviving the jurisdiction of the counties palatine of Chester and Lancaster, and for settling the militia of London, on which latter committee Colonel John Birch his kinsman was one of his associates. It does not appear that he had a seat in parliament after the Restoration; his name only occurs in relation to a past transaction, involving the privileges of parliament:—On the 30th of June 1660 Sir Ralph Assheton acquainted the House that a person who sat in the last parliament took a bond of £100 for the doing of some particular service in the House; upon which it was resolved that Sir Ralph Assheton be required to name the person; whereupon Sir Ralph Assheton named Thomas Birch of Liverpool.²

¹ Commons' Journals, vol. vii. p. 704.

² The muster-rolls of this date contain an order on Colonel Birch for one light horse. The summons addressed to him is as follows:—

By vertue of a warr^t under y^e hand and seale of y^e Right honorable Charles Earle of Derby, dated 9th Octobris instant, to us directed and a list thereunto annexed whereby yo^e are charged with one light horse, yo^e are hereby required to furnish and send out y^e said light horse compleatly armed and in all poyntes fitt for service, to y^e

Thus closed the public career of Colonel Thomas Birch as far as can now be gathered. He lived for some years after his retirement, and died in 1678, in the seventy-first year of his age. His inventory¹ is dated August 14, 1678. It estimates the "value of his goods and chattels" at £184 13s. 11d., but contains nothing entitling it to a more extended notice. We may form, however, some idea of the size of Birch Hall, the residence of the family, in Colonel Birch's time, from an enumeration of the apartments which the inventory supplies:—The hall, the garden parlour, the little parlour, the white chamber, the middlemost room, the painted chamber, the dining room, the red chamber, Mrs. Birch's chamber, old Mrs. Birch's chamber, the yellow chamber, the old wench's chamber.²

rendevous at Bury on Thursday the 18th of this instant October by one of the clocke in y^e after noone, there to receive further orders from Thomas Greenehaugh Esq^r who is appoynted their capitaine, and yo^r are further required to send with your sayd horse 30 dayes pay after 2^e p^r diem; hereof faile not at your perill. — Given under our handes this 11th day of October 1660.

Your lov. friends

HENRY WRIGHT } High Constables.
THO. BROWN }

To Collonell Birch, theise p'sent.

¹ The will of Colonel Birch is not to be found either in the Diocesan Registry of Chester or at Doctor's Commons; nor is any copy of it known to exist.

² Birch Hall as it now is, if not altogether modern, has yet been so modernised as to present no features of attraction to the antiquarian investigator. Portions of the original structure yet remaining show it to have been one of the black and white half-timbered houses so common in Lancashire.

From a MS. in the autograph of Colonel Birch it appears that the distance between Birch Chapel and the Collegiate Church of Manchester was about four miles. This was in 1640, when the route lay over Ardwick Green. Marche 9th 1640. A true and p'fecte note of the distance betwene Birche Chappell and the Churche of Manchester after 5 yeades and an halfe to the pole and 320 poles to a mile, beinge measured the day and yeare above written, the ordinarie lane way thorough Birchall fould, and so to Ardwick Greene; — it is in all just 4 miles and 52 poles, viz.

first to the yate gowing out of the medowe into the lane by the horsepoole from the Chappell is 80 poles, w^{ch} is a q^tr of a mile.

Thence to the yate gowing out of Anne Edges fould is another q^tr.

Thence to the Brouke short of Rusholme is halfe a mile — all w^{ch} make one mile.

Thence to the midle of the greene is at Ed. Baguleyes house is 1 q^tr.

o

He married in October 1623 Alice, eldest daughter of Thomas Brooke of Norton in the county of Chester Esq., and by her had issue Thomas Birch his eldest son, George, Matthew, Andrew, and Peter the twin brother of Andrew, of whom more hereafter; and five daughters, Anne wife of Alexander Rigby of Burgh Esq., Alice wife of John Robinson of Bruckshaw Esq., Ellena wife of Thomas Holcroft of Hurst Esq., Mary and Deborah.

His wife survived him, dying in 1697. Her will is dated September 23, 1696, and is as follows: — In the name of God amen. I, Alice Birch, widdow of Thomas Birch Esquire of Birch in Lancashire, being in perfect memory and understanding but decayed in strength, doe upon the twenty-third day of September 1696, make this my last will and testament, revoking all others whatsoever. First I humbly commend my soul to God who gave it, in sure and certain hopes of his mercifull acceptance through the mediation of Jesus Christ our only mediator and advocate. And as for my body I desire it may be decently interred by my late beloved husband at the discretion of my executor. Item I do hereby constitute, appoint and declare my son George Birch, now living with me, to be my true and lawfull executor to all intents and purposes, to demand and receive all rights, profits and emoluments w^{ch} shall be due unto me, and to discharge all due debts and claims to which I am subject at my death. Item I give and bequeath to my well beloved children now surviving or that shall survive at my decease, to each a gold ring of twenty shillings value, to be kept in memory of me their

Thence to Tho: Shelmerdine his Brickkilne is another 1 q^{tr}.

Thence to the little Plattings beyond John Davies house is 1 q^{tr}.

Thence to the furthest tree in Raphe Hudsons furthest feild upon the right hand is 1 q^{tr}, w^{ch} makes another mile — viz. 2 miles.

from thence to Edward Richardson alias Wolworke his house as we come to Ardwicke Greene is 3 q^{trs} of a mile and 48 poles.

From Edward Wolworkes house to Manchester Church is one mile one quarter and 4 poles.

So that the Totall is ut supradict' 4 miles and 52 poles.

From the House of Birche to Manchest' Church is as neere as possibly be 4 miles of this measure and this way.

By mee Tho: Birche.

mother. Item I give to my servant Ann Wilkinson, for her good and faithful services, one year's wages over and above her just arrears at my death. Witnesses: Pet. Birch, William Birch, Sarah Righway. Proved at Chester August 31, 1697.

Colonel Birch was succeeded by his eldest son Thomas, who was baptised at the Collegiate Church October 15, 1629, and was consequently in his fiftieth year. He married in December 1658 Beatrix, daughter of William Cotton of Bellaport in the county of Salop Esquire. He was much addicted to antiquarian studies. Many of his MSS. were in the possession of Gregson, some of them being printed by that author in his *Fragments Relating to Lancashire*. The date of his death is unknown, but he was dead in 1700. He had issue three sons, — George, eldest son and heir, died unmarried and intestate in 1704, being at the time high sheriff of the county of Lancaster; his inventory is dated June 19, 1704; it estimates the total value of his "goods and chattels" at £136 7s. 6d.; Thomas, a captain in the Earl of Orrery's regiment, who succeeded to the estates on the death of his brother, but who also died unmarried; and William, to whom the estates descended on the death of his brother; living in 1723, but died also unmarried. He had issue also eight daughters, of whom Elizabeth was the wife of the Rev. John Tetlow, minister of Birch Chapel. Joyce Birch, her sister, makes her will April 28, 1704. She describes herself as of Birch in the county of Lancaster, spinster. She commits her soul to God and her body to Christian burial in such decent manner as shall seem meet to her executor. And for her worldly estate she orders, gives and disposes of the same in manner and form following: — First it is her will and mind that her funeral expenses be paid out of her whole estate. Also it is her will that all and every the sum and sums of money left and given unto her by William Cotton of Bellowport in the county of Salop Esquire, deceased, and now remaining in his executors' hands (viz. William Oldfelt Esquire and Philip Cotton Esquire) shall be disposed of as follows: She gives and bequeaths all and every the said sum and sums of money to her two affectionate brothers George and Thomas Birch, to be equally

divided betwixt them. She appoints her said loving and affectionate brother George Birch of Birch Esquire her sole executor. Proved at Chester June 23, 1704.

George Birch, eldest son and heir of Thomas Birch the younger, on succeeding to the estates, mortgaged in 1701 Birch Hall and the demesne to his uncle Dr. Peter Birch, the sum borrowed on security of the lands being £1,000; and in October 1702 he charged his lands with a further mortgage of £250. On the 25th of February 1703 he re-settled his estates, limiting them to the use of himself for his life, and to such further uses as he should by his will appoint, with remainder to his brothers Thomas Birch and William Birch in succession, with further remainder to the Rev. Peter Birch D.D. He died, as already stated, without issue and intestate; and upon the death of his brothers Thomas and William, also without issue, the estates reverted to the Rev. Peter Birch D.D., their father's younger brother. To this member of the family Anthony Wood refers.¹ He was son of Thomas Birch of the ancient and genteel family of the Birches of Birch in Lancashire. He was born in that county; educated in Presbyterian principles, and afterwards retiring with Andrew his brother to Oxford in 1670, they lived as sojourners in the house of John Foulks, an apothecary, in St. Mary's parish, became students in the public library, and had a tutor to instruct them in philosophical learning, but yet did not wear gowns. At length Peter, leaving Oxford for a time, did afterwards return with a mind to conform and wear a gown. Whereupon Dr. John Fell, taking cognizance of the matter, he procured certain letters from the Chancellor of the University in his behalf, which being read in a Convocation held May 6, 1673, you shall have the contents of them as they follow: — Peter Birch, whom these letters concern, did lately live among you, not so regularly either in relation to the church or the government of the University as he ought, yet withall, as I have understood, that before he went from among you, he declared his conformity to the church by receiving the sacrament publicly. Immediately after he was called away by his father, with

¹ *Athenæ Oxonienses*, vol. iv. p. 659.

whom he hath with great importunity prevailed to permit him to return to the University (though he was pressed to go to Cambridge, where he was sometime since matriculated), choosing to testify his change of mind and receive his education there, where he had formerly lived a dissenter. 'Tis my desire that he may be bachelor of arts after he has performed his exercises, and to compute his time from his matriculation in Cambridge, &c. The Chancellor then told the venerable Convocation in his said letters, — That when so many run away from the church you would think fit to encourage one who addresseth himself a free and thorough convert, &c. After the said letters were read there was some clamour in the house against the passing of them; and Ralph Rawson of Brazennose College, concerning himself more than the rest in the matter (for he said openly that fanatics are now encouraged and loyalists set aside, &c.), he got the ill-will of Dr. John Fell, who always showed himself forward in gaining proselytes, Dr. R. Bathurst and others of that mind. On the 12th day of the said month of May 1673, Peter Birch was matriculated as a member of Christ Church, he being then about twenty-one years of age, and being soon after admitted bachelor of arts he was made one of the chaplains or petty canons of that house by the said Dr. Fell. Afterwards he proceeded in arts, preached several times in and near Oxford, was curate of St. Thomas's parish, afterwards rector of St. Ebbe's Church for a time, and a lecturer at Carfax; and being recommended to the service of James Duke of Ormond, he was by him made one of his chaplains. Afterwards he became minister of St. James's Church within the liberty of Westminster, chaplain to the House of Commons in 1689, and prebend of Westminster in the place of Dr. Simon Patrick, promoted to the see of Chichester, in which dignity he was installed the 18th of October the same year. He graduated B.A. 1673, M.A. 1674, B.D. 1683, and D.D. 1688. Dr. Birch published several sermons: — 1. Sermon before the House of Commons on John xxvi. 3, printed at the Savoy, 1689; 2. Sermon before the House of Commons January 30, 1693, on 2 Sam. i. 21, London 1694, in the 20th page of which were several expressions

which caused some of the said house, as was then reported, to cry out "Ad Ignem." On the 20th of February following was published an answer to the latter sermon, entitled "A Birchen Rod for Dr. Birch, or some animadversions upon his sermon preached before the Honourable House of Commons at St. Margaret's, Westminster, January 30, 1693," &c.

He married Sybil, youngest daughter and coheir of Humphrey Wyrley of Hampstead in the county of Stafford Esquire, by whom he had issue two sons, Humphrey Birch and John Wyrley Birch.

He died in 1710. His will is dated June 27, 1710, and is as follows:—

In the name of God amen. I, Peter Birch, Doctor of Divinity and Prebendary of St. Peter's Church, Westminster, being sick and weak in body but of sound and perfect understanding (praised be Almighty God for the same) do make this my last will in manner following. First I give and bequeath to my eldest son Humphrey all my real estate, manors, messuages, cottages, lands, tenements, hereditaments and appurtenances whatsoever or wheresoever within the counties of Stafford and Warwick, and to his heirs for ever, paying yearly out of the same to my youngest son John £200 at two even payments; to wit at Michaelmas and Lady Day; the first payment to be made at which of the said days shall first happen next after my decease, my said eldest son subjecting himself to the settlement made before my marriage with his mother, who was the youngest daughter of Humphrey Wyrley of Hamstead in the parish of Handsworth and said county of Stafford Esquire, now deceased. Item I give all my real estate, mortgages, leases, manors, messuages, cottages, lands, tenements, hereditaments and appurtenances whatsoever in the county of Lancaster or elsewhere in the kingdom of Great Britain, and not before devised, to my eldest son; and also all my goods, cattells and chattells of what kind soever the same be, to my said youngest son John and his heirs and assigns for ever. And I hereby revoke all former wills by me made; and I do hereby make and appoint my dear sister Deborah Birch sole executrix of this my last will, and guardian to both my said sons until they shall

July 23, 1610

George Birch.
son and heir of ...
Bur. at Coll. n. Liv.
Ch. Feb. 1611.
1601-2. Inventory dated
Feb. 24, 1602.

Jennet Birch.
1595.

Anne Birch.
Living in 1596
and 1616 un-
married.

George Birch.
son and heir.
Will dated
July 23, 1611.
Bur. at Coll. Ch. Aug. 24,
1611.

Thomas Birch.
Col. in the
and M.P. for
Eccles June
1678. Inve
1678.

¹
Thomas Birch.
Bapt. at Col.
Ch. Oct. 15,
1639; set. 33.
Sept. 3, 1664.
Dead in 1700.

Alice Birch.
Marr. John
Robinson of
Bruckshaw,
Esq. Mar-
riage license
dated May 3,
1664.

Mary Birch.

Ellena Birch.
Marr. Thomas
Holcroft, Esq.

Deborah Birch.
Living unmar-
ried in 1710.

George Birch.
son and heir.
Died in 1700
unmarried,
being then
High Sheriff
of Lancashire.
His admon.
granted to his
brother Tho.
June 23, 1700.

¹ John Wyrley Birch, ² Jane, dau. of John Lane of Bentley,
took the name Wyr- Esq., by Mary, dau. and coheir of
ley. Born 1710. Died Humphrey Wyrley of Hampstead.
s.p. in 1776.

severally attain to the age of one and twenty years, and I beg she will take care of the education of them, and forthwith take them into her care and custody for that purpose. And my mind and will is that she shall receive and gather all the rents of all my estate by herself and agents, and out of the same for her trouble and care thereabouts she shall receive and take to her own use during her natural life, without rendering any account for the same, one hundred pounds yearly at Michaelmas and Lady Day by even portions, the first at which of the said feasts shall first happen next after my decease. And my mind and will is further that in case she shall depart this life before my said sons shall attain to the age of one and twenty years, that then my friend Nicholas Geast of the parish of Handsworth in the said county of Stafford shall be guardian, and have the guardianship of both my said sons until they shall attain to the several ages of twenty-one years; and I desire he will take care of the education of them and forthwith take them into his care and custody for that purpose; and my mind and will is then that he shall by himself or agents receive and take all my rents of all my said estate, and manage the same to the best advantage of my said sons, taking thereout only £100 per annum for his care and trouble thereabouts until they and both of them shall attain to the said age of twenty-one years, without rendering any account thereof. And my mind and will is further, that all the charges and expenses whatsoever that either my said sister or the said Nicholas Geast shall be put to or expend in and about the managing my said estate or education or maintenance of my said children or anyways relating to either, shall be paid and allowed to them or both or either of them out of my said estate. And my mind and will is that neither my mother-in-law, Mrs. Wyrley, nor any of the family of the Wroths shall have anything whatsoever to do with the guardianship of my said children or the management of my said estate or any part thereof. And I desire my said friend Nicholas Geast will assist my said sister. In witness whereof, &c. Proved in the Prerogative Court of Canterbury January 15, 1710-11.

On the death of Dr. Peter Birch he was succeeded in his estates

by his son Humphrey, who took the name of Wyrley. In 1743 he executed a deed barring the entail of the estates, and the following year, for the consideration of the payment of £6,000, conveyed Birch Hall and one hundred and sixty-eight acres of land to George Croxton of Manchester, merchant. From Mr. Croxton it passed in 1745 to Mr. John Dickenson of Manchester, merchant, in whose representative, Sir John William Hamilton Anson Bart., it is now vested. The arms of Birch of Birch are described by Dugdale as azure 3 fleurs-de-lis with a serpent entwined proper. Baines, in his pedigree of the family (*History of Lancashire*, vol. ii. p. 537) has incorrectly substituted the arms of Birch of Birch or Bruch near Warrington.

The town residence of the Dickensons, successors of the old local family at Birch, was situated in Market-street Lane. Here Mr. John Dickenson, the purchaser of the Birch Hall estate, lodged and entertained the Pretender on the occasion of his visit to Manchester in 1745. It is stated that the bed on which he lay was removed to Birch Villa, where it was sold a few years ago on the death of Miss Dickenson. The house itself in Market-street, from the circumstance, received the name of the Palace. It was afterwards converted into an inn, when it was known as the "Palace Inn." It has more recently been rebuilt as a warehouse, and now bears the designation of the "Palace Buildings."

Dickenson of Birch.

John Dickenson of Manchester, — Mary, dau. of Thomas Goulborne merchant. Born in 1689. Purchased in 1746 the Birch Hall estate. Bur. at Birch Chapel Jan. 20, 1779.

John Dickenson — Sarah, dau. of Taxal, co. Dorset. Thomas Chet- by, Esq. eldest son of Mellor, Esq. at St. Anne's, Manchester, Jan. 16, 1728. Bur. at Birch Chapel Oct. 26, 1810.

Thomas Dickenson. Died before his father. Bur. at Fulmouth in Cornwall Jan. 23, 1706.

Mary. Margaret.

Leigh Dickenson. — Patient, Bart. Feb. 2, 1731-2. Bur. at Kenwyn, Cornwall, May 4, 1787.

Mary Dickenson. Hannah Dickenson. Died May 16, 1770, set. 40. Bur. at Birch Chapel.

Margaret Dickenson. Died Sept. 13, 1788, set. 66. Bur. at Birch Chapel.

Elizabeth Dickenson. Marr. to Edward Borron of Manchester. Bur. at Birch Chapel Aug. 24, 1709, set. 44.

Edward Borron. Died unmarried April 15, 1790, set. 31. Bur. at Birch Chapel.

William Churchill Dickenson. Died unmarried in 1803. Elisabeth.

John Dickenson — Mary, dau. of the Hon. Charles Hamilton, eldest son of Lord Archibald Hamilton and grandson of William Duke of Hamilton. Marr. at St. George's, Hanover Square, in 1788.

Sarah Dickenson. Died unmarried. Bur. at Birch.

Frances Dickenson. Bur. at Birch Chapel Feb. 19, 1771.

Charles Dickenson. Bur. at Taxal. 1765.

Mary Dickenson. Bur. at Birch Chapel March 13, 1791.

Elizabeth Dickenson. Marr. at Taxal Aug. 10, 1791, to the Chevalier Palombi, Knight of the Order of Malta.

Giovanni Vincenti Palombi.

Louisa Frances Mary Dickenson. — General Sir William Anson, Bart., K.C.B. only child. Marr. Jan. 26, 1815. Born Aug. 13, 1773. Created a Baroness by patent Sept. 15, 1831. Died Jan. 13, 1847.

John William Hamilton Anson, eldest son. Born Dec. 25, 1816. Marr. July 27, 1842, Elizabeth Katharine, dau. of Major-General Sir Denis Pack, K.C.B. Living 1858.

William Vernon Dickenson Anson. Born Feb. 10, 1819. An Officer in the Navy. Died in 1842.

George Henry Greville Anson of Exeter College, Oxford. Born July 19, 1800. In Holy Church. Married May 27, 1848, Augusta Annes dau. of the Rev. W. F. Hook, D.D., Vicar of Leeds.

Archibald Edward Harbord Anson. Born April 16, 1824. Captain in the Royal Navy.

Mary Louisa Anson. Born Jan. 8, 1818. July 8, 1848, Rev. M. T. Farrer, incumbent of Shirley, Surrey. Died 1864.

Anne Georgiana Frances Anson. Born July 14, 1822. Marr. Feb. 19, 1846, Rev. W. Thornton, Vicar of Dodford, Northamptonshire.

Louisa Frances Maria Anson, twin with Archibald. Marr. in 1867 Major Da Caus.

William Reynell Anson, born Nov. 14, 1845, and other issue.

A branch of the Birch family settled in Ardwick within Manchester parish and entered a pedigree at the visitation of Sir William Dugdale in 1664. The precise point from which they spring is not ascertained, but their claim of descent was admitted, and the same arms were accorded to them as those borne by the Birches of Birch, differenced by a trefoil on the crest and a canton or in the arms. Samuel Birch of Ardwick Gent. resided there about the time of the Restoration. He married Mary Smith of Dob in the parish of Manchester, at whose death in 1660 the Rev. Henry Newcome preached her funeral sermon, and from the published diary of this celebrated divine we learn that on March 22, 1662, he had a "precious day" with Mr. Samuel Birch, who had then recently purchased the Ordsal estate, and removed thither.

Mr. Birch died in 1668-9, and was buried at the Collegiate Church. His will is dated July 8, 1667, and is as follows:— In the name of God amen. I, Samuell Birche, of Ardwicke in the county of Lancaster Gentleman, beinge weake in body but of perfect mynd and memorie, thankes bee to Almighty God for the same, and knowinge the uncertainty of this transitory life, and that all flesh must yeild unto death when it shall please God to call, doe constitute, ordayne, make and appoint this my last will and testament in manner and forme following: And I doe hereby revoke and disannull all will and wills, testament and testaments heretofore by mee made and declared either by word or wrytinge, and this is onely to bee taken for my last will and testament, and none other. ffirst and principally I committ my soule into the hands of Almighty God, trustinge through the meritts of Jesus Christ to bee eternally saved; and my body to the earth, expectinge a joyfull resurrection, to bee buried in such decent and Christian manner as to my executor hereafter herein nominated shall bee thought meete and convenient. And for the estate which it hath pleased God to bestowe upon mee my mynd and will is and I give and dispose of the same in manner followinge, that is to say, ffirst I give and bequeath unto the poore the summe of tenn pounds to bee distributed amongst them at the tyme of my interrment at the discretion of my executor out of my whole personall estate, and in his absence att the discretion of my

sonnes Samuell Birch, John Bent, Edward Ratcliffe and Peeter Antrobus Gentlemen. Item I give and bequeath unto my sonne John Birch of Whittebourne in the county of Hereford Esq^r all my lands, tenements, leases, and all, deeds, evidences, wrytings and rescripts touching and concerning the same. Item I give unto my said sonne John Birch all the standinge bedds, all the wainscottes and all the tables wthin my house, and all the stone troughs, hewen stone, the ladders and all the screw presses in and about the house. And for all the rest and residue of my personall estate, goods, cattells, moneys and plate, my mynd and will is the same to bee devided into ffoure equall parts; and I give and bequeath the same to bee equally devided and distributed amongst my four children; that is to say, Shusanna Bent, Elizabeth Antrobus, Sarah Ratcliffe and Thomas Birch, clarke. And lastly, I doe hereby constitute, ordayne, nominate and appoint my dearest sonne John Birch of Whittbourne in the county of Hereford Esq^r to bee the sole executor of this my last will and testament, hopinge hee will duely execute the same. In witnes whereof I the said Samuell Birch have hereunto sett my hand and seale the day and yeare first above written. Alsoe I give and bequeath unto my dearest sonne John Birch the clocke and bell with all thinges belonginge unto the same, before the sealinge and delivery hereof. And whereas I have since my declaracō of this my will, and before this day, given to my daughters Elisabeth and Sarah either twentie poundes, with an intent that they should in consideraō thereof give full discharges for any demand of any part of my personall estate at my decease, which discharge being not yet given to my content, my mind and will now is that my two daughters aforesaid shall have no part of my personall estate other then what shall amount unto above twentie pounds a peice for my sonne Thomas Birche and my daughter Susanna Bente to equall them with their other sisters, and then the overplus, whatever it may be, to bee devided in four equall parts, as I have said before, and to my four children paid or delivered, my debts, legacies and funerall charges first paid out by my executor herein named.

Witnesses, Edmund Pesivall, Edward Hartley, John Halle.

The sum total of the inventory is but £93 13s. 0½d.

The eldest surviving son of the testator, designated by the will as John Birch of Whitbourne, was the celebrated Colonel John Birch, an officer in the Parliamentary Forces, who took an active part in the occurrences of the eventful period in which he lived. He was born in 1616 (not 1626 as erroneously stated in Burke), and was baptised at the Collegiate Church, Manchester, on the 7th of April in that year. It is reported of him that in his youth, being of great stature, he enlisted in the army, and that on the circumstance being made known to his kinsman, the afterwards celebrated Colonel Thomas Birch of Birch Hall, he was received with favour, and his promotion was rapid. Be this, however, as it may, in 1643 he had risen to the rank of major, and on the 14th of October 1644, a petition from Colonel John Birch was presented to the House of Commons, praying to have as satisfaction for the sum of £1,500 lent in the service of the state, such property of one Henry Hudson, a delinquent, as is not already discovered. In May 1645 he was in command of the Kentish regiment at Plymouth, and became later in the year, by a vote of the house, governor of Bridgewater, subject to the approval of Sir Thomas Fairfax and the concurrence of the House of Lords. About this time too he entered parliament as member for Weobley, under which date and in which capacity he is alluded to by Oldmixon (vol. i. p. 299), who asserts the general moderation of his political opinions; that he sometimes voted with the Presbyterians and sometimes with the Independents; and generally went with those who voted for satisfaction and security till it was known that Oliver and his party meant the death of the king by it. On the 1st of September 1645, with Colonel Pride for his associate, he was at the siege of Bristol; and in the month of December he and Colonel Morgan, uniting their forces, took the city of Hereford by stratagem, sending into the city at night six men disguised as labourers. These surprised the sentinels, and being seconded, by a sudden assault, in which Colonel Birch led on the foot and Colonel Morgan the cavalry (in all two thousand men), they were in a short time masters of the city. They captured eleven pieces of ordnance, forty lords, knights and gentlemen of

consideration, whom they sent prisoners to Gloucester.¹ Colonel Birch was instated as governor of the city by a vote of the House of Commons, and a public thanksgiving was decreed in recognition of this seasonable success. A story is related of Colonel Birch at this stage of his career which strongly illustrates the insecurity of the times in which he lived. Soon after the taking of Hereford, Dr. Herbert Croft, afterwards Bishop of that see, preaching at the Cathedral, inveighed boldly and sharply against sacrilege, at which some of the officers then present began to mutter amongst themselves, and a guard of musqueteers in the church were preparing their pieces, and asked whether they should fire at him, but Colonel Birch the governor prevented them.² On the 23rd of March following two letters from Colonel Birch were read before the house, relating to the capture of Sir Jacob Astley and a victory over the forces under his command at Stow on the Wold in Gloucestershire, and again a public thanksgiving was decreed. In March 1646, Colonel Birch, Colonel Morgan and Sir William Brereton, with their joint forces, marched to Worcester, and summoned the city to surrender to the Parliament, assuring them that the king had no forces to relieve them; to which summons the inhabitants answering that had such been the case they should have known the king's pleasure, the besiegers replied that they would give them a short respite in order that they might the better inquire and prevent their own ruin. They consequently withdrew from Worcester, and falling upon the town of Bridgewater, carried it by storm.³ In the following May Ludlow Castle surrendered to Colonel Birch, and at his request a supply of ammunition was forwarded to him for operations against Goodrich Castle and Ragland Castle. At the close of the year he took the solemn league and covenant. On the 1st of March 1646-7, it having been determined that the city of Hereford should be disgarrisoned, and that the Castle of Hereford should be kept a garrison with one hundred and three score foot in it, he ceased to occupy the post of governor, which was conferred on

¹ Whitelock's *Memorials*, p. 190.

² *Athenæ Oxonienses*, vol. iv. p. 311, note.

³ Whitelock's *Memorials*, pp. 205-206.

Colonel Samuel Moore. After resigning the governorship of Hereford, he actively employed himself in collecting troops for service in Ireland, with the intention of accompanying them thither. Circumstances, however, occurred which rendered his presence and influence needful at home, to appease the discontent of the army, which from the pay of the soldiers having been too long withheld, began to manifest symptoms of insubordination. On the 11th of June 1647, he was requested, together with three other members, to prepare a letter, which they were authorised to send to General Fairfax, desiring that the army might remain stationary, and not advance within forty miles of London, his name being at the same time added to a committee which charged itself with the duty of putting London in a posture of defence. The delay in acting upon his original intention of crossing to Ireland seems to have led to an abandonment of his design, and whatever was the destination of the troops their colonel remained in England. Early in the ensuing year he was placed on a committee to consider in what manner such churches, houses, towns, &c. as have been burnt, demolished and spoiled since these wars may be repaired, and on the 25th of January he was chosen one of a commission to proceed on an important state mission from the parliament of England to that of Scotland, his brother commissioners being the Earls of Nottingham and Stamford, Bryan Stapleton, William Ashurst and Robert Goodwin, Esqrs. In February 1647-8, we find him in Edinburgh, accomplishing his mission, and on the 15th of that month honourable mention was made in the House of Commons of his diligence and zeal. He seems to have returned home in August 1648, when a more formal expression of the thanks of the House awaited him, and the following month he was deputed by parliament to proceed into Lancashire and the other counties where Scotch prisoners were, to inquire which of those prisoners were forced men, and to discharge all such on condition of their not serving again. This occurred shortly after the defeat and capture of the Duke of Hamilton near Preston. On the 22nd of November 1648, he was appointed high steward of the borough of Leominster, an office at the disposal of parliament, and

now void by reason of the delinquency of Sir Walter Pye ; and was the following day added to a commission whose duty it was to consider of the castles, garrisons, &c. that are to be razed and made untenable. In the last parliamentary struggle between the Presbyterians and Independents, which precipitated the catastrophe of the king's death, and which is known in history as "Pride's purge," unable to quell the storm which he had assisted to raise, Colonel Birch was in the number of those leading Presbyterians who were secluded and thrown into prison for counselling further overtures to the king against the impatient desires of the Independents, backed by the army, for a total subversion of the monarchy. With the king's death the parliamentary career of Colonel John Birch met with a temporary interruption, for although re-elected for Weobley after the dissolution of the Long Parliament in 1653, he had lost all sympathy with the usurper whose ambitious designs were now no longer concealed, and but few opportunities occurred for resisting them. He had discovered when it was too late that change is not always improvement, and that Cromwell's aims were after a power even more arbitrary than had been claimed by the deposed and murdered king. From a letter addressed by the Governor of Hereford to the Lord Protector, dated Hereford, March 17, 1654, we ascertain that at this time he was in active opposition to the constituted authorities : — "Colonel Birch," he says, "coming hither now in the middle of the assizes (the city being very full of all sorts of people) gave out before the judges, as they themselves told me, that the present insurrections (Salisbury and the rest) did not consist of cavaliers, but a company of silly quakers, with some other disaffected persons. He also told me the same, and added further that the greatest matter was our own jealousies and fears. Considering this, and what we know of his carriage when the Scots were in Worcester, and his behaviour of late, I feared such speeches were coals cast abroad to kindle divisions among the good people here, and to hinder their uniting against the common enemy. I thought it my duty for the safety and peace of these parts, and agreeable to your former orders, to secure him, which I have done ; and as his sword

was taking from him he (refusing to deliver it) said, Though my sword is short now it may be long enough within a while (the sword hanging by his side being a little short sword), and very angrily asked me whether I had orders to secure him. I answered, If I have not you will question me? He replied, Yes, that I will. I said again, I believe it. So we parted, and he is in custody. I have sent a party to possess his moated house (which I find is very strong with drawbridges; it is also well provided) lest at this time it might be surprised and manned against your highness, and be a great scourge to this country. I beseech your highness' speedy order concerning this person and his house, whether I shall continue a guard there or make it untenable."¹

In November 1655, he is found yet a prisoner by Major-General Berry, Cromwell's new vice-gerent of the county, who, writing to the government, says: "I met with (as a prisoner here) Colonel Birch, who hath applied himself to me as to a little king that could redress every grievance. I confess upon examination of the business, though there were some grounds of jealousy, yet I cannot see any great reason he should now be kept in restraint. It is true the man is popular in these parts, and he loves to be so. He is taken for a great wit, and guilty of some honesty, and upon that account able to do hurt if he have a mind to it; but he professeth desire of peace and settlement, and saith he is for the same things that we are, but could have been glad to have them in another way; but seeing the time is not yet for it, nor we fit for it, he thinks we had better have it as it is than make disturbance. And truly I think it were an easy matter to gain him if he be worth getting. But, not to trouble you with my thoughts, I shall tell you my actions: I have desired the governor (whose prisoner he is) to give him liberty to be at his own house upon his promise to appear when he shall be called for."²

In 1656 he is named (*Oldmixon*, vol. ii. p. 429) as one of the northern conspirators in league with Captain Penruddocke, whose unsuccessful efforts to check the growing ambition of Cromwell cost him his life. He was returned again for Weobley in the Protector's

¹ *Thurloe's State Papers*, vol. iii. p. 261.

² *Ibid*, vol. iv. p. 287.

third parliament, which assembled in September 1656, but was secluded, not being allowed to take his seat because he refused the engagement, a fate shared by nearly a quarter of the representatives returned by the country. The death of Cromwell in 1658 having opened a way for the restoration of the monarchy, a council of state of thirty-one members being appointed, the name of Colonel John Birch is of the number, and on the 26th of April he is found with his parliamentary associates negotiating for the king's return. The month of May 1660 was occupied in preparing instructions for those charged with the delivery of a letter inviting the king; in preparing for his majesty's reception; in drawing up the bill of general pardon, indemnity and oblivion: and for confirming to the people the privileges of parliament, Magna Charta and other rights; in all which arrangements Colonel John Birch was conspicuous. Immediately after the Restoration he was appointed one of six commissioners for disbanding the army and navy, and with this event the more distinguished portion of Colonel Birch's career may be said to have closed, though not less active or useful in the succeeding years of his public life. His name occurs in September 1666, on a committee of the House inquiring into the cause of the great fire in London, and on the 19th of January following he was deputed by the House to bring in a bill for the rebuilding of the city. He continued to represent Weobley until his death in 1691. Colonel Birch was twice married, his first wife being Alice, daughter of Thomas Deane, citizen of Bristol. She died September 10, 1676, leaving issue John Birch of Ordsal in the county of Lancaster Esquire, his eldest son, who died without male issue; Samuel Birch of Whitbourne in the county of Hereford Esquire, who married twice, but died s.p.; Thomas and George both died unmarried; and also three daughters, Mary, Elizabeth and Sarah, to the last of whom Colonel Birch bequeathed his estates on condition that she should marry her cousin John, second son of her uncle the Rev. Thomas Birch. This marriage took place, but dying without issue John Birch Esq. was succeeded by his brother Samuel, who dying in 1752, also without issue, devised his estates to his nephew (the son of his sister Eliza-

beth) John Peploe, who in consequence assumed the additional name of Birch, and now represents that branch of the family. By his second marriage with Winifred, daughter of Matthew Norris of Weobley Esq., Colonel Birch had no issue.

He was buried in the chancel of Weobley Church, where there is a monument to his memory — a full-length figure in armour standing beneath a canopy. The monument bears the following inscription: "In hope of resurrection to eternal life. Here is deposited the body of Colonel John Birch, descended of a worthy family in Lancashire. As the dignities he arrived at in the Field, and the esteem universally yielded him in the Senate House exceeded the attainments of most, so they were but the moderate and just rewards of his courage, conduct, wisdom and fidelity. None who knew him denied him y^e character of asserting and vindicating y^e laws and liberties of his country in war and of promoting its welfare and prosperity in peace. He was borne y^e 7th of September 1626,¹ and died a member of the honourable House of Commons, being burgess for Weobley, May y^e 10th, 1691."

The second son of Samuel Birch Gent. (the aforesaid testator) and younger brother of Colonel John Birch, was named after his father Samuel, and was baptised at the Collegiate Church, Manchester, in 1620-1. From the circumstance that he is named in his father's will without any bequest being assigned to him it is inferred that provision had been already made to him during his father's lifetime. He was commonly known as Major Birch, and appears to have adopted the profession of arms without reaping many laurels, his name and deeds being eclipsed by the reputation of his elder brother. His estates lay in Ardwick and Gorton, and at this latter place he

¹ The error before alluded to respecting the date of Colonel John Birch's birth is perpetuated by his monument. In Wood's *Athena Oxonienses*, vol. i. p. 118, the correct date of his birth (or rather baptism) is given, viz. April 7, 1616. We have Wood's authority for stating that in May 1694 the inscription on Colonel Birch's monument became a subject for episcopal interference. The bishop, with his attendants, went to Weobley, and defaced the inscription, "the minister and churchwardens thinking some words thereon were not right for the church institution." The colonel's nephew, he adds, designs to bring an action against the bishop for defacing it.

was interred in the year 1693. He died, leaving John Birch his son and successor, who was baptised at Gorton Chapel in 1652. By his will made in 172— John Birch, who describes himself as of Manchester Gentleman, bequeaths his soul to God and his body to be buried in such decent sort as his executors shall determine. And as touching the disposition of his temporal estate, he gives and bequeaths all that his messuage and tenement with appurtenances situate and being in Over otherwise Upper and Lower Ardwick in the county of Lancaster, containing by common estimation seventeen acres and a half, late in the possession of James Goddard, and now or late in that of Daniel Woosencroft, and all those two closes of land in Upper and Lower Ardwick aforesaid, containing by estimation three acres of land, and commonly called by the names of the two Rough Fields, and also that other close also situated in Ardwick, commonly called the Hollow Meadow, containing two acres of land, to his beloved wife Elizabeth for her life, and after her decease to his son Thomas Birch and his heirs, subject nevertheless to the charge hereafter specified and declared, namely the sum of £200, to be paid therefrom to his (testator's) son George Birch, to be paid within twelve months after the decease of Elizabeth, testator's wife. He proceeds to recite an indenture of settlement bearing date June 4, 1712, whereby with the concurrence of his son Samuel he charges certain of his estates with an annuity of £25 to his wife Elizabeth from and after his (testator's) decease. He died in 1728, and was buried September 21st at Gorton Chapel, his funeral sermon being preached by his kinsman Samuel [Peploe] Lord Bishop of Chester. Thomas Birch, who is styled of Higher Ardwick, merchant, succeeded his father, sharing, however, the Ardwick estate with his younger brother Samuel, who also is styled of Lower Ardwick. In 1730 he rebuilt the manor-house at Ardwick, but died s.p. May 5, 1753. His will is dated January 13, 1746. He therein directs that his debts and funeral expenses, &c., be paid, and that his body be interred in a decent and Christian manner at the discretion of his executors. To his brother Samuel Birch and Elizabeth his wife he gives £25 apiece to buy them mourning with. To his nephew

Thomas Birch £600. To his nephews Samuel and George (sons of the said brother Samuel Birch) £400 apiece, to be paid as they shall severally reach the age of twenty-one years. To his brother George Birch he gives all that and those his messuages, dwelling-houses, gardens, &c., in Higher Ardwick, now in the several tenures of himself and John Chapman, and which were devised to him by his late father John Birch, for and during the term of his natural life; and after his death he devises the same to his esteemed friend and partner in trade James Hall and nephew-in-law Thomas Gardner of Manchester aforesaid, chapman, in trust for the heirs of the body of his said brother George Birch lawfully issuing; and in default of such issue he gives the said premises, &c., to his (testator's) said nephew Thomas Birch and his heirs; and in default of such issue to his said nephew George Birch; and in default of such issue to his (testator's) right heirs. All those his dwelling-houses, closes, &c., in Higher Ardwick, which were by him lately purchased from Worral Millington, he gives to his said brother George Birch and his heirs; and in default of such issue to his (testator's) said nephew Samuel Birch and his heirs; and in default, &c., to his said nephew George Birch and his heirs; and in default, &c., to his said nephew Thomas Birch and his heirs; and in default, &c., to his (testator's) right heirs for ever. His lands in Droylsden, now in the occupation of John Redfern, he leaves to his brother George Birch and his heirs and assigns for ever; to whom also he gives all that his messuage or dwelling-house, warehouses, stables, &c., in Manchester aforesaid, in or near a certain street there called Deansgate, and now in testator's own possession, and which he holds by lease from the Warden and Fellows of Manchester. All that his messuage, &c., in Deansgate, now in the holding of Robert Tyrer, he gives to his said nephew George Birch and his heirs; and in default of such issue to his said nephews in succession Thomas Birch and Samuel Birch and their heirs for ever. He wills that the sum of £300 be put out at interest, the proceeds thereof to be paid to his nephew John Walker, son of James Walker of Manchester, merchant, for his life, and after his death the principal sum to be paid to such child or children as he may

leave, in equal portions, to be paid on their severally reaching the age of twenty-one years; but in case his said nephew John Walker should die without children which shall attain such age, then he bequeaths the said sum of £300 unto such child or children of his (Walker's) late sister Elizabeth Gardner, late wife of the said Thomas Gardner, as shall be then living, equally to be divided; but in case there should be no such children then the said sum of £300 to be distributed amongst his (testator's) next of kin in manner as intestate's personal estate. Also to such child or children of his said niece Elizabeth Gardner as shall be living at his decease, the sum of £700, equally to be divided, the share of any child dying to be divided amongst the survivors; and if all die before attaining the age of twenty-one then the £700 to be distributed amongst his next of kin in manner aforesaid. To his brother George Birch he gives the sum of £200 in money, and all his silver plate. To his nephew Robert Jackson £300, to be paid two years after testator's decease. To the aforesaid James Hall £100. To his sister-in-law Margaret Lilly £200. All his messuages, &c., which he holds in fee-simple on the south-side of a certain street in Chester called Northgate, he bequeaths to his sister-in-law Margaret Lilly and her heirs and assigns for ever. All his messuages, &c., in the said street which he holds by lease from the Dean and Chapter of Chester, he gives to the said Margaret Lilly for and during his right and title in the same. He wills that within two years after his death the sum of £200 be put out at interest by and in the names of his said brothers Samuel and George Birch, the interest to be for ever continued and applied to the instruction and learning of poor children belonging to Higher and Lower Ardwick, "to be taught to read perfectly by some sober and discreet master and mistress, who shall for the time being reside and dwell within Higher or Lower Ardwick aforesaid; and for the better preservation and continuing my said intended charity I do expressly will and declare that the owner and proprietor for the time being of the capital messuage or mansion-house in Lower Ardwick aforesaid, now in the possession of my said brother Samuel Birch, as also of my messuage or dwelling-house in Higher Ardwick

herein before mentioned to be in the possession of myself and John Chapman, shall at all times for ever hereafter be the trustees and managers thereof; and that the said £200 shall in their names only from time to time be put out at interest upon personal security only for the uses and purposes herein before mentioned.”¹ To each of his servants who shall be in his service at the time of his death he gives £5 for mourning. To Mary, daughter of James Wood of Manchester, joiner, £5. All the rest, residue and remainder of his goods, chattels, &c., he gives to his said brother George Birch and the said James Hall, equally to be divided, whom he also names as his executors.

Witnesses, Thomas Clowes, Joseph Allen, Peter Heywood.

By a codicil to his will, dated March 6, 1748, he revokes the several devises of his messuages, &c., named in his will, and he hereby gives and devises his said first-mentioned messuages, &c., therein mentioned as in the possession of himself and John Chapman, to his said nephew Thomas Birch, his heirs and assigns for ever. And as for and concerning the said other messuages, &c., therein mentioned as purchased from Worral Millington, he gives and devises the same to his said brother George Birch and his assigns for the term of his natural life, and from and after his decease he gives the same to his said nephew Samuel Birch, his heirs and assigns for ever. He revokes the legacy of £700 bequeathed in his will to the child or children of his late niece Elizabeth, wife of Thomas Gardner, and in lieu thereof he gives to such child or children £400 only. Also he gives to his nephew Robert Jackson £300 over and above the £300 given to him in the will. The silver plate bequeathed in the will to his brother George Birch, to be confirmed to him, except

¹ This educational bequest has been lost to the school, as will appear from the following extract taken from the Digest of Returns on Education for 1818:—A school in Ardwick endowed by the family of the Birches with £8 per annum, which was regularly paid to the clerk of the chapel, but about nine years ago he absconded, after having collected the pew-rents, which, with the £8, he appropriated to his own use; since which time the trustees have been in entire ignorance of the manner in which the £8 was raised, and the school has been at a very low ebb.”

the two largest silver candlesticks and the waiter, which he hereby gives to his said nephew Samuel Birch. To his sister-in-law Margaret Lilly he gives the usual furniture of and belonging to such of his bed-rooms as she shall make choice of; and afterwards the like furniture of or belonging to any two other of his bed-rooms or chambers to his said brother George Birch as he shall think proper.

By a second codicil, dated April 24, 1753, he revokes the grant made in the first codicil of the lands in Higher Ardwick, theretofore in the several tenures of himself and John Chapman, and which by that codicil were bequeathed to his nephew Thomas Birch and his heirs for ever, and by this codicil gives such part of them as yet belongs to him to his (testator's) sister-in-law Margaret Lilly for her life, and after her death to his nephew Thomas Birch, his heirs and assigns. His household furniture he gives to the said Margaret Lilly, and also his pew or seat in Ardwick Chapel for her life, and after her decease he gives the same to his said nephew, his heirs and assigns. In lieu of the interest of £300 bequeathed by his will to his nephew John Walker, he directs that £100 and no more shall be put out at interest for his said nephew's use, and after his death the principal to be distributed as in the will the £300 was directed to be divided. The legacy of £700 bequeathed by the will to the child or children of his late niece Elizabeth, wife of Thomas Gardner, which legacy by the first codicil was reduced to £400, is now by this present codicil further reduced to £100, to be paid as already directed. He revokes the bequest of £200 given in his will to his sister-in-law Margaret Lilly, and instead thereof he gives her £100 only. To Mary Wood, of Manchester, joiner, he gives £55 in addition to the £5 given by his will. He revokes the bequest of the residue of his personal estate made in his will to his brother George Birch, and to his (testator's) partner in trade James Hall, whom also he there names as his executors, and he bequeaths such residue to his nephew Thomas Birch. He substitutes the name of his sister-in-law Margaret Lilly for that of his brother George Birch, and associates her in the trust with the said James Hall.

The name of George Birch, a brother of the testator, occurs in 1740, in the consecration deed of St. Thomas's Chapel, Ardwick, as one of the petitioners for the consecration of the chapel; and in 1753 he actively employed himself in promoting the rebuilding of the chapel at Gorton, presenting in the following year a silver flagon for use at the Holy Communion.

Samuel Birch, another brother, resided at Lower Ardwick, and was born in 1690. He was in the commission of the peace for Lancashire, and was in 1747 high sheriff of the county. In 1740 he presented the site for St. Thomas's Chapel, Ardwick, and by the consecration deed a vault at the east end of the chapel is reserved to himself and to his successors, owners of his capital mansion, the manor-house. From the same source we learn that he pledges himself to erect a west gallery in the chapel, the rents of such gallery being secured to him until he be reimbursed, the rents afterwards to go to the curate.

He died at Ardwick December 18, 1757, leaving issue by his wife Elizabeth Hill, Thomas, his eldest surviving son, of the Inner Temple, who died June 8, 1781 s.p.; Samuel, a major-general in the army, who served in the American war as Colonel of Preston's Light Dragoons, and died in January 1811; and George, of Ardwick, who died in 1794, leaving issue Thomas (died in 1796) and Maria (died 1813).

On the 9th of March 1795, pursuant to a decree in chancery in a cause *Watson v. Birch*, several freehold estates in the township of Ardwick and a moiety of a lime-stone quarry, late the property of Thomas Birch Esq. deceased, were offered for sale; a purchaser was found, but disputes having arisen as to the validity of the sale, the estates were directed to be resold, and they finally passed into other hands on the 1st of February 1796.



Samuel Birch—Isabella,
of Ardwick,
Gent., com-
monly called
Major Birch.
Bapt. at Coll.
Ch. Feb. 18,
1630-1. Bur.
at Gorton
Chapel July
8, 1693.

John Birch.
Bapt. at Coll.
Ch. Oct. 9,
and bur. there
Dec. 19, 1614.

Winifred, ² John Birchth Birch.
dan. of
Matthew
Norris of
Weobley,
co. Here-
ford. Died
in 1717, s.p.

John Birchth Birch.
eldest survat Coll.
ing son, off. 6, 1648,
Whitbourne Antro-
co. HereforRotherne,
Colonel in water, Gent.
Parliament —
ary Forces —
and M.P. (infant. Died at
Weobley. Samuel Birch's
Bapt. at Cordwick, and bur.
Ch. April 7 Coll. Ch. Nov. 7,
1616. Died.
May 10, 1699
Executor of
his father's
will.

Sarah Birch.
Bapt. at Coll. Ch.
April 25, 1631.
Marr. there June
22, 1652, to Ed-
ward Radcliffe of
Radcliffe, Gent.

Sarah Radcliffe.
Bapt. at Coll. Ch.
June 19, 1653.

Mary Birch.
Bapt. at Gorton
Chapel
Feb. 13,
1641-42. Bur.
there April
1, 1672.

Elizabeth, ² John Birch
dan. of
Ardwick,
Gent. Bapt.
at Gorton
Chapel May
6, 1652. Bur.
there Sept.
21, 1728.

John Birch
of Ardwick,
Gent. Bapt.
at Gorton
Chapel May
6, 1652. Bur.
there Sept.
21, 1728.

Sarah Birch.
Bapt. at Gorton
Chapel
Jan. 20, 1649-
50.

Rose Birch.
at Hamp-
lshop July
74.

Alice Birch.
Marr. to
Mind, Esq.

Elizabeth Birch.
Marr. to
Hope, Esq.

Mary Birch.
Died unmar-
ried. Will
dated Oct.
25, 1722.

Mary Birch.
Bapt. at Coll.
Ch. April 27,
1677. Bur.
there Feb. 20,
1701-2.

irch.
25,
r. at

Mary Birch.
Marr. at Whit-
bourne Nov. 10,
1661, to George
Karver of Butt
House, co. He-
reford, Esq.
Dead March 18,
1729-30.

Elizabeth Birch
Marr. at Whit-
bourne May 12,
1670, to Ralph
Bucknall of Lon-
don, Esq., and
had issue two
daughters.

Sarah Birch.
Heiress of Garn-
stone. Marr.
her cousin John
Birch, Esq., 2nd
son of her uncle
the Rev. Thomas
Birch. Died in
1702, s.p.

Elizabeth Birch.
Bapt. at Gorton
Chapel April 15,
1655.

John Birch.
Bapt. at Gorton
Chapel Dec. 29,
1687. Bur. there
Jan. 16, 1700-1.

Thomas Birch of Higher 4
merchant, son and heir.
Elena, dau. of who
at Coll. Ch. June 6, 1736.
is dated Jan. 13, 1746. Die
5, 1753, s.p.

Samuel Birch.
Bapt. at Gorton
Chapel April 20,
his godfather
being Samuel
Lord Bishop of
Chester. Bur.
at Gorton Nov.
27, 1730.

John Birch.
Bapt. at Gor-
ton Chapel
June 28, 1732.
Bur. there
Aug. 16, 1740.

..... Died at Garstang,
and bur. in St. Thomas'
Chapel, Ardwick, Manches-
ter, in April 1779.

Maria Birch.
Died in 1813.

On the east side of the township, near to its junction with Newton and Gorton, is an estate called Slade, or more anciently, Milkwallslade. The name Slade signifies in the Anglo-Saxon a plain or open tract of land, a term sufficiently descriptive of its true character; but the meaning of its earlier designation Milkwallslade it is more difficult to conjecture.

Michewall Diche is given in 1484 as one of the boundaries of certain lands in Birch, conveyed by William Birch to his son Robert; and the proximity of the Nico or Nicker Ditch which forms the southern boundary of the Slade Hall estate suggests that these may both be modifications of the same word; its etymology, however, has not yet been decided.

The first proprietors of whom we know anything were the family of Manchester, whose association with the township we have already seen. By a deed undated but executed about the year 1270, Thomas, son of Geoffrey, son of Luke de Manchester, confirmed to his brother Jordan certain lands in Didisford and Milkewalleslade, being the same lands which Geoffrey his father had given him, together with one acre of meadow in Banereris, and all the land his father held in Akedone. This deed was witnessed by Geoffrey, Dean of Manchester; Ad [or W^m] de Hulton, Matthew de Birch, William le Norreis, Robert son of Symon de Manchester, Richard de Honeford, William de Didisb'y and John the Clerk.

In the 23 Edward III (1349) the estate is found vested in Robert de Milkewallslade, who being in all probability a member of the family of Manchester, had taken the name of Milkewallslade from the place of his abode, as was customary in those early times. He may possibly have been a son or grandson of Jordan de Manchester, the last recorded proprietor. He married Ellen or Elena, daughter of Robert del Platt of Platt within Rusholme, and had issue Robert his heir and a younger son named John.

In 1349 Robert de Milkewallslade the elder settled his estates, limiting them to himself for his life, and after his decease to his elder son Robert and his lawful heirs, with remainder in case of

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falling issue to John his younger son, with further remainder in a like contingency to the right heirs of himself and Elena his wife.

In the reign of Elizabeth the name of the estate was abbreviated into Slade, and the names of the owners also suffered a similar abridgment. Slade Hall, though still in possession of the family, had ceased to be their residence, a lease of the premises having been made to Richard Siddall of Manchester, yeoman, which was afterwards renewed to Edward Siddall his son. Meanwhile the Slades had retired to an estate in Staffordshire. An indenture made the 20th of April in the 19 Elizabeth (1577) between Rauffe Slade of Breershurst in the county of Stafford Gent. on the one part, and Roger Greene alderman of Congleton in the county of Chester on the other part, witnesseth that these parties in consideration of a marriage hereafter to be had between Thomas Slade, son and heir apparent of the said Ralph, and Marie Bellotte, daughter of Robert Bellotte late of Moreton in the county of Chester Gent. deceased, agree that Rauffe Slade doth covenant and grant with Roger Greene, &c., by these presents that the said Thomas Slade shall, by God's permission and sufferance, before the feast of Holy Pentecost next, marry the said Marie Bellotte if she will be ready, consent and agree, and the laws of holy church on her part will it permit and suffer, &c. [a like covenant here following by Roger Greene for Marie Bellotte]. Ralph Slade then proceeds to covenant that before such marriage he will convey to John Lawton of Lawton in the county of Chester Esq., Philippe Bellotte of Moreton Gent., and Richard Podmore and Richard Whelocke of the parish of Wolstanton in the county of Stafford, yeomen, one certain messuage, &c., called Milkwallslade, and all lands, &c., thereto belonging, with the yearly rent of 26s. 8d. situate and being in Withington in the county of Lancaster, and now or late in the tenure and occupation of Edward Syddall, to the following uses:—To the use of the said Ralph Slade for his life, afterwards to that of the said Thomas Slade and the lawful heirs of him and the said Marie Bellotte; in default of such issue to the lawful issue of Thomas Slade; in default of such to the right heirs of Ralph Slade for ever, free from all former grants, jointures,

dowers, &c.; the lawful dower of Jone Norst, wife of the said Ralph, and one lease of the said messuage, lands, &c., to the said Edward Syddall for the term of forty-two years (of which thirty are unexpired), and whereon is reserved the yearly rent of 26s. 8d. payable to the said Ralph, &c., always excepted. Ralph Slade further covenants that before the next court to be holden at Thurstfield within the manor of Tunstall in the county of Stafford, he will surrender, according to the custom of the manor, one capital messuage, &c., at Brerhurst, wherein the said Ralph doth now dwell, and twenty-seven acres of land, &c., into the hands of Geoffrey Rowley of Wedgewood and the said Richard Podmore, two customary tenants of the said manor, to the end that they should present the same at the said court after the solemnization of the said marriage, before the steward, &c., to the use of the said Thomas Slade and his heirs male by the said Marie Bellotte [&c. &c. as before] on condition that Thomas Slade at the said court, after his marriage and immediately after the surrendering of the premises aforesaid to his use, make a petit estate or surrender, according to the custom of the manor, to the said Ralph and Jone his wife, of two parts of the said messuage and of two parts of all buildings thereto belonging, and of eighteen acres of the said twenty-seven acres to the use of the said Ralph and Jone his wife, during their lives, they yielding and paying two parts of all rents, &c., due and payable for the said two parts during their occupation. Upon condition also that the said Thomas, at the said court, after solemnization of the marriage, make a good and lawful estate by surrender or otherwise, according to the custom of the manor, to the said Marie Bellotte, of the third part of the said messuage and buildings and of nine acres of the customary lands, residue of the said twenty-seven acres, to Marie Bellotte for her life, with remainder to the said Thomas Slade and his heirs male. Provided the said Thomas and Marie shall inhabit and dwell together with the said Ralph and Jone at the said capital messuage, and do the work and labour of the said Ralph and Jone, so long as they can agree together, Ralph and Jone finding to Thomas and Marie and their children meat, drink, clothing and all other things

necessary, meet and convenient for living; and if they cannot agree together then Thomas and Marie to have the said nine acres of customary lands with the third part of the said capital messuage, &c., during the life of Ralph and Jone, with remainder to Thomas and Marie as aforesaid. In consideration of which covenants, &c., the said Roger Greene doth covenant to pay Ralph Slade at or before the solemnization of the marriage £40 as the proper goods, filial portion or child's part of goods of the said Marie. Ralph Slade consents to be bounden in his "escripte obligatory" bearing date with these presents, to the said Roger Greene in the sum of £200. In witness whereof, &c.

The date of the first association of the family of Siddall with the Slade Hall estate was antecedent to the year 1565, which time accords with the above recited indenture. Edward, son of Richard Siddall of Withington yeoman, obtained a lease of the premises for a term of forty-two years. There had been an earlier lease of the premises to Richard Siddall, the father, who resided at Slade Hall in 1558, as his will testifies:—

WILL OF RICHARD SIDDALL.

In the name of God amen. The 22 daye of May in the yere of our lord God a mccccclviith. I Ric Sedull of Withington in the countie of Lancast^r yoman, beyng at this p'sent somthinge deceasid but thanks unto God of sounde and p'fect memorie, and cōsidering y^t death to every man is most c'teine and the hower and tyme to all men most uncteine; willing therefore by the help of God to make all thinke in p'fect redines in such man^r and sorte as shalbe to y^e glory of God and cōfart of my wife and children, do ordeine and make this my testamēt wherein is contained the effecte of my last will, in man^r and forme following: Y^t is to saye ffirste and principally I offer, geve and bequeth my soule to Almightye God my maker and redem^r, trusting y^t by the merits of Christes passion and bloode sheding to be one of that number that shalbe elect and chosen into e^vlastinge glorie; and my bodie to be buryed in the p'ishe church of Māchester or where it shall please God to appoynt. Also cōc'nyng y^e dispo^sicōn of all and singuler my lands, tacke and tenemēts it is my

will and mynd y^t the same shalbe and remene in man^r and forme thereaft^r named and mēcioned, y^t is to saie it is my will and mynd and also I do assigne and geve all and evy my p^rte and porcion of all and singuler y^e lands and tenemēts w^t y^e app^rtenances now lying and beyng in Keyrsall w^{ch} latly I bought and p^rchasid, as by writings thereof made more at larg^r may appere, to Edward Sidall my eldiste sonne and to his heres male of his bodie lawfully begotten, and for default of such issue y^e same to come and remene unto Thom's Sidall my sōne and to his heirs male of his bodie lawfully begotten; and for default of such issue y^e same to com^r and remene and be to my right heires for ev^r. Also I doe assigne and geve y^e shope w^{ch} I have in the M^rketh strete wth th^r app^rteñces w^{ch} I latly purchasid, to Edward Sidall my sōne aforesaid and to his heires male of his bodie lawfully begotten; and for default of such issue y^e same to remene and come to Thom's Sidall my yongest sōne aforesaid and to his heres male of his bodie lawfully begotten; and for default of suche issue y^e same to remene and come to my right heres for ev^r; forseyng alwayes, and it is my will and mynd y^t Ellysabeth now my wife shall have, hold, enioye and occupie y^e same shope duryng her naturall life if she kepe her sole and unmarried; and if she do m^reye then this my legacie of y^e said shoppe to be voyd unto her, any thinke before mētioned to y^e cōtrarie made in any wise notwthstandinge. Also it is my will and mynde and also I do assigne and appoynte y^e house meas^re or teñt w^{ch} I now dwell in wth th^r app^rtenances (called y^e Mylkewall Slade) to Edward my sōne, duryng suche terme as I have in aft^r y^e decease of Elizbeth my wife forsaid unto whom I assigne y^e same meas^re and teñt duryng the lif naturall of y^e said Elisabeth, toward the brynging upp of my children, if she kepe her sole and unmarried, or els not. Also I do assigne and geve unto my yongest sōne Thom's Sidall above said, all and evy my lands and tenem^rts w^{ch} I latly purchasid in Moston wth th^r app^rteñces and to his heres male of his bodie lawfully begotten; and for default of such issue to cō and remene to Edward Sidall my sōne and his heres male of his bodie lawfully begotten; and for default of such issue y^e remander y^rof to come to my right heres for ev^r.

Also I do assigne and bequeth by y^e cōsent and assent of Edward my soñe all and singuler y^t my meas^e and tenem^t lyeing and beyng at Diddisbury wth th^r app^rtenances and evy p^te and p^ccell y^of ymedietely aft^r y^e decease of Elisab³ my wife whoe it is my mynd and will y^t she have the same duryng her life if she kepe her soule and unmarried, and if she m^rye then y^e saide Thom's Sidall to have y^e same ymedietely aft^r she doth m^rye if my lease and terme in the same so long continewe. Also it is my will and mynd and I do assigne, name and appoynte y^t Elisabeth, now my wife, shall have, occupie and enioye one close or p^ccell of ground caled y^e M^rled Yearth lyeing and beyng in the Houghe duryng her life, if she kepe her sole and unmarried, if my lease or graunt y^of so long continewe, the rev^ccion whereof shall come and remene ymediatly aft^r my [her] deceass or mariag unto Edward Sidall my said soñe duryng my terme and . . . in y^e same to his heres or assignes. Also it is my will and mynd y^t Edward Sidall my soñe according to his former p^rmyse shall and will wthout coneng, craft or gile make or cause to be made a sure and lawfull surrend^r and assuranc^e in the lawe, such as shall or may be lawfull devised or advised by his counsell of in or apon one meas^e or teñt in Diddisbury aforesaid, to have and to hould y^e said meas^e or teñt to y^e said Elizabeth duryng her life or untill she do m^ry and aft^r her life or m^ryage to Thom's my soñe and his assignes duryng all such tyme and terme as he the said Edward hath in the same or thereaft^r may have by reason or occasion of any form^t graunt or lease before made when it shall or maye be hereaft^r lawfully demanded or required by the said Thom's or his assignes. And if the said Edward Sidall my soñe do refuse, or desire thus to do, then these my legacies and the benefitts before written and evy of them to be utterly voyd and of none effect to the said Edward, eny thing before written and mencioned to y^e cōtrarie made in any wise notwthstanding. And cōcernyng y^e dispociōn of all and singuler goods and cattelles it is my will and mynd y^t the same aft^r my fourth brynging and funerall expencies discharged shalbe devidid in to thre ptes, y^t is to saie one pte unto my self, an oth^r pte unto my pore children and y^e thrid and last pte unto my wife, accordinge to y^e lawe. Of w^{ch} my pte of

goods it is my will and mynd y^t Edward my soñe have vj^{li} xiijs^s iiij^d; also I do geve and bequeth unto Anne my dought^r ov^r and beside hir child pte and porcion of goodes due unto her xl^s. Also I geve and bequeth to my soñe Edward my best Jacked, my chamlet dublet, my hat, and my heng^r; also I geve and dispose y^e rest of myne app'rell not bequethed, to Thom's my soñe wth my second henger and my Also I geve and bequeth to v^s. Also it is my will and mynd y^t the rest of my pte of goods and catteles not bequethed and disposid shalbe divided betwixt my wife and children hereaft^r named equally, y^t is to saye Edward, Alis, Elizabeth, Genet, Anne and Ellin. Also it is my will and mynd y^t if it happen, as God defend y^t, any of my said children, eth^r my wife or any of them, do denye or refuse to stand to this my true and last will in man^r and forme aforesaid, then he or she and they or any of them so denyeing or refuseing shall have no benefite, gayne nor advantag^e of any legacie so before to him or hir and theme geven so denying or refusing, and the pte of them so denyeing to be equally divided amongst the rest of those w^{ch} are content and pleasid, any thing mençond or wryten to the contrarie notwthstandinge. Also I order, constitute and make Elisabeth my wife, Edward Sidall and Thom's Sidall my sonnes, my true and lawfull execut^{rs} to execute, p^rforme, accomlishe and fulfill this my testamēt and last will in man^r and forme aforesaid according to the true intent, menyng, p^rport and effecte y^rof. And also I most hartely require my most trustie and loving frendes Thom's Birch Gent., Wiffm Sidall and John P^rcevall yomen, to be y^e sup^rvisors of this my last will and testamēt, to see the same accomplishid and fulfillid in man^r and forme aforesaide, these beyng witeneses and p^rsent, Thomas Birch Gent., Randull Kenyon and John Glover y^e writer hereof, with others.

Proved at Chester.

His inventory amounted to £249 5s. 3d.

The third part of the lands of Kersal referred to in his will were purchased by testator in the year 1548 from Ralph Kenyon of Gorton, to whom a conveyance had been made of the entire manor

by Ralph Sacheverell and Philippa his wife under the authority of letters patent dated July 20, 2 Edward VI. They had until recently formed part of the possessions of the Priory of Lenton in the county of Nottingham, but had been confiscated to the crown on the suppression of monasteries in the reign of Henry VIII.

In 1565 a renewal of the lease of Slade Hall was granted to Edward Siddall, and before the time specified therein had expired the first step was taken by the lessee for the absolute purchase of the estate. The several parties possessing an interest in the lands of Slade were, as we have already seen, Ralph Slade, to whom they were secured for his life, and Thomas Slade his son, to whom the reversion and remainder had been conveyed. By indenture dated the 7th of June 22 Elizabeth (1580) Edward Siddall agreed to purchase the reversion from Thomas Slade, and on the 9th of June 26 Elizabeth (1584) the estate was absolutely conveyed to Edward Siddall by Ralph Slade and Joane his wife. The following is an abstract of the deed of conveyance:—

This indenture dated the 9th of June 26 Elizabeth (1584) between Raphe Slade of Brerhurst in the county of Stafford Gent. and Joane his now wife upon the one part, and Edward Siddall of Withington in the county of Lancaster upon the other part, witnesseth that the said Raphe and Joane for the consideration of £10 to them paid before sealing, by the said Edward Syddall, have given, granted to the said Edward Syddall, &c., all their right, estate, title, &c., which they or either of them now have of in or to that messuage with the appurtenances called Milkewalleslade in Withington, and the buildings, orchards, gardens, &c., thereto belonging, and of and in the reversion of the said premises, &c., to have and to hold the said messuage, &c., to the sole and proper use of the said Edward Syddall, &c., for ever.

Edward Siddall, after completing the purchase, rebuilt the house the following year in its present form, and dying February 18, 1588, was succeeded by his son George, who was then twenty-five years of age.

The inquisition post mortem of Edward Siddall was taken at

Bolton the 23rd of September 30 Elizabeth (1588). It is as follows:—

Indented inquisition taken at Bolton 23rd of September 30 Elizabeth, before Thomas Heeketh Esquire, escheator of our Lady the Queen in the said county by virtue of a writ of the Queen “*de diem clausit extremum*” to him directed, after the death of Edward Syddall late of Slade in the said county, in the said writ named, on the oaths of Peter Heywood Gent., Alexander Leyver Gent., Richard Leighe Gent., Richard Scocroft Gent., Ralph Greene Gent., Richard Wood Gent., Ralph Haughton Gent., Henry Hardy Gent., Robert Hardy Gent., Ralph Bridge Gent., George Allonson Gent., George Kenyon Gent., Thomas Kaye Gent., Robert Ravalde Gent., Henry Chetham Gent., William Bamford Gent., and Robert Butterworth Gent., who say on their oaths that on the day before the death of the said Edward Syddall, &c., the said Edward Syddall was seised in his demesne as of fee, of and in one capital messuage or tenement called the Milkewall Slade with the appurtenances, and of and in certain closes of land containing by estimation twenty-four acres situate, &c., in Rusholme and Withington, &c.; also of and in certain other closes and meadows with their appurtenances containing by estimation twenty acres of land, in Gorton, &c.; also of and in one burgage or tenement and one shop with appurtenances situate, &c., in Manchester; and also of and in the third part of the manor of Kersawe otherwise called Kersall with the appurtenances; and of and in one burgage or tenement, two cottages, the third part of a water-mill, the third part of one other cottage and three acres of land; and of and in the third part of one other cottage and one garden; and of and in forty acres of land, ten acres of meadow, thirty acres of pasture, four acres of wood, and the third part of a certain waste whether called by the name of Kersall Wood or Kersall Moor situate, &c., in Kersawe alias Kersall aforesaid; and of a certain free rent of twelve pence yearly, payable out of certain lands and tenements called Lees in the parish of Oldham, &c., and parcel of the said manor of Kersall; and of a certain other free rent of three shillings and four pence yearly, payable by a

certain Robert Hobson as parcel of the said manor of Keksall; and of a certain other freehold rent of five pence yearly, payable by Agnes Lees, a parcel of the said manor of Kerkhall. And the said Edward Syddall of the said manors, messuages, lands, &c., by a certain indented writing of his, gave and granted all and singular the said manors, &c., and premises in the said indented deed named, to the use of the said Edward Syddall for the term of his life, and after his decease to the use of Elizabeth Syddall the then wife of the said Edward, and to George Syddall their son, and heir apparent of the said Edward Syddall in the said writ named, and the lawful heirs of the said George; and failing all issue, then to the use and benefit of Thomas Syddall, younger son of the same Edward Syddall in the said writ named, and his heirs male, &c.; and in default thereof to the right heirs of Edward Syddall in the said writ named, for ever. In virtue whereof and in pursuance of a certain act in the parliament of our Lord Henry VIII., late King of England, and in the twenty-seventh year of his reign, "For transferring of uses in possession" made and provided, the same Elizabeth and George, after the death of the said Edward, were seised of all and singular the said manors, messuages, lands, &c., namely the said Elizabeth in her demesne as of fee tenement for the term of her life, and the said George in his demesne as of like fee. And the said jurors further say on their oaths that the said Edward Syddall, &c., then so seised of all and singular the said manors, messuages, lands, &c., in all and singular the premises, died seised of such estate at Milkwallslade aforesaid, the 18th of February in the thirtieth year of the reign of our Lady the Queen; and that the said George Syddall is son and next heir of the same Edward, and is aged at the time of the taking of this inquisition twenty-five years and more. And further the jurors, &c., say that the said messuage or tenement called Milkwall Slade and the rest of the premises in Riseholme and Withington aforesaid are worth yearly in all outgoings clear of deductions twenty-six shillings and eightpence; and that the said lands and tenements in Gorton aforesaid are worth yearly in all outgoings clear of deductions sixteen shillings; and that the said burgage and shop in Manchester

aforesaid is worth yearly in all sixpence ; and that the said third part of the manor of Kirkshawe or Kerkhall aforesaid is worth yearly in all outgoings clear of deductions £4. And further the jurors, &c., say that the said messuage or tenement called Milkwall Slade of the said lands or tenements in Rischolme and Withington aforesaid, are held and at the time of the death of the said Edward Syddall, &c., were held of Nicholas Langford Esquire by fealty, and paid two shillings and sixpence yearly for all services and demands whatsoever ; and that the said lands and tenements in Gorton aforesaid and the said burgage and shop in Manchester aforesaid are held at the time of the death of the said Edward Syddall were held of John Lacy Esquire, lord of Manchester, by fealty as well as by all services, &c. ; and that the said third part of the manor of Kerkshawe otherwise Kerkhall, and the rest of the premises in Kerkshawe aforesaid are held at the time of the death of Edward Syddall, &c., were held of the said lady the Queen that now is, in capite, namely by the twelfth part of one knight's fee. And further the said jurors, &c., say that the said Edward Syddall had no other or more manors, lands or tenements on the day of his death, had or held in demesne or by service, as far as the said jurors in any way could ascertain. In testimony whereof to one part of this inquisition the said escheator as well as the said jurors have set their seals, and to the other part of the said inquisition which remains in the custody of the said jurors the said escheator has set his seal the day and year first above written.

George Siddall succeeded to the Slade Hall estate, as already intimated, on the death of his father in 1588, being at that time twenty-five years of age. He married Frances Kay, who if not herself a native of Yorkshire, was connected by ties of affinity with Richard Kay, of Dodworth, in that county. He appears to have conveyed his lands in Kersal to his son George Siddall. He died November 14, 1616. His inquisition p.m. taken at Bolton December 20 in that year, makes no reference to his Kersal property, which had already been transferred to his son. He died seised of Slade Hall and twenty-four acres of land, of twenty acres of land in Gorton, and of a burgage, tenement or shop in Manchester.

George Siddall, his son and heir, was in his twenty-ninth year when he succeeded his father in the family inheritance in 1616. By a deed executed in his father's life time, dated March 22, 1613, he conveyed a part of his lands in Kersal to George Kenyon Gent., for the consideration of £150. They are described as two closes in Kersal called the Round Meadow and the Little Red Stone, and four acres of Kersal moore or Kersal wood, "to bee taken out of the parte belonging and which of right ought to belong to me George Siddall, in commune or upon dyvision, partition, improvement or inclosure of y^e said moore." The greater portion, however, of the estate was transferred by the said George and Katharine his wife immediately after his father's death. By indenture dated November 2, 1616, George Siddall and Katharine his wife, in consideration of the sum of £365, grant, bargain, sell and confirm to William Leaver, of Darcy Leaver, all and singular the messuages, lands, &c., as follows, namely, all that messuage and tenement situate in Kersal, now or late in the tenure or occupation of John Aston, and all that other messuage in Kersal, in the occupation of Abraham Seddon; also one full third part of the messuage in Kersal, in the occupation of William Digle, and also one third part of the water corn mill in Kersal, commonly called Kersal Mylne, now in the tenure of Richard Holland Esq.; also all that and those the barn, stable and shippon in Kersal aforesaid, now or late in the tenure or occupation of the said George Siddall and of Adam Gartside, of Prestwich, yeoman; together with a bay of building in Kersal aforesaid at the end of the shippon, now or late in the tenure of George Kenyon Gent.; also all those closes, &c., in Kersal, namely, the Oakes, now or late in the tenure of George Siddall and George Kenyon; the Barn Field, now in the tenure of George Kenyon; the two Thistle Fields, the Horse Hey, the Warthe, the Bottoms Wood Field, and the Bottoms Wood, now or late in the tenure of the said Adam Gartside; together with a third part of the close lying in Kersal aforesaid, commonly known as the Meane Field; and also all the part, purpartie and porción of the said George Siddall of and in that comon or moore in Kersal aforesaid, commonly known by the name

of Kersal moore or Kersal wood ; and all that rent of three shillings and four pence issuing out of that messuage in Awdwynshawe in the county of Lancaster, now or late in the tenure of Raphe Hobson Gent.

In addition to this transfer of the Kersal estate George Siddall, who must be regarded as the spendthrift of the family, alienated in 1627 to John Beswick of Manchester chapman and his heirs for ever, two closes of land in Grindlow Marsh within Gorton, in extent five acres, and known by the respective names of the Two Acres and the Cullenfield. The purchase money paid was £40.

On the 25th August 1629 he grants a seven years' lease of his "capital messuage called Milkwall Slade or Slade" to John Kinsey, of Blackden in Goosetree in the county of Chester Gent., in consideration of the payment by John Kinsey of the sum of £160; the lease included also all lands belonging to the said George Siddall in Withington, Gorton and Grindlowe, &c., and at the termination of the seven years specified the lease was renewed for the further period of forty years, to commence from the death of Katharine, wife of George Siddall. Mr. Kinsey had married, the month preceding the date of the first lease, Anne, daughter of George Birch of Birch Gent., and sister of the afterwards celebrated Colonel Thomas Birch M.P.

In 1664 Mr. Siddall was summoned to appear before Sir William Dugdale, Norroy King of Arms, when holding his Visitation of the county of Lancaster, to register his descent and justify his title of gentleman or esquire, and his right to bear such coat of arms and crest as he usually bears. Mr. Siddall was at this time residing in Birchall houses in Rusholme, his own estate being under lease to Mr. Kinsey. It does not appear that the family of Siddall was heraldic. He died at an advanced age, and probably outlived his son Thomas, John, eldest son of Thomas Siddall, being declared executor under the will of his grandfather.

There is nothing in the later descent of the family to call for special notice; the line of succession has continued unbroken to the present time. It is now vested in John Siddall Gent., who has

ceased to reside at the hall, and is living abroad. He is married, and has male issue.

Slade Hall is situated a few yards to the west of the London and North Western line of railway. Though some parts of the house have been modernised, and considerable alterations have from time to time been made in the internal arrangements, it still retains sufficient traces of its former self to render it deserving the notice of the antiquary. It appears to have been erected about the middle of the sixteenth century, a supposition which is borne out by the date 1585 and the letters E. S. and G. S. corresponding with the initials of Edward Siddall, the purchaser of the estate, and George Siddall, his son and successor, which appear over the principal doorway, and exhibits the general features and characteristics common to the timber houses of that period. The structure is in the form of a parallelogram, with two gables of unequal size projecting from the north or principal front. The building is constructed almost entirely of wood, a stone foundation supporting the massive oak timbers which form the framework, the latter connected by horizontal wall-pieces of the same material, carried along the face of the building, these being firmly bolted to the upright posts, and receiving additional strength from diagonal bracing ribs, the intervening spaces being filled with a plaster of clay and rushes, and whitened on the surface. The windows are square, exhibiting a number of lights divided by substantial timber mullions, and crossed by a transom of the same material. The house is of two stories, the upper story projecting a little beyond the lower, and the roof overhanging this again, a peculiarity frequently met with in buildings of this class; the several gables have barge-boards, simple in character, and terminated by hip-knobs, slightly ornamented.

The interior presents little to call for attention, if we except some of the upper rooms, where some ornamental plaster-work of very fair execution still remains in a tolerable state of preservation. In a room on the north side of the house the ceiling is embellished in stucco-work, and on one of the walls are three heraldic shields. The centre one, encircled by a garter, and surmounted by the letters





Reed & Son, Ltd., Manchester

Shade. Hall.

(IN RUSHOLME)

Large & Light for hours of rest

E. R., bears the arms of Queen Elizabeth, in whose reign the hall was built: Quarterly 1st and 4th, az. three fleurs-de-lis or for France; 2nd and 3rd, gules three lions passant, guardant or for England. Supporters: Dexter, a lion rampant, guardant and crowned or. Sinister: A dragon gules. To the left of this shield is another, divided into eleven quarterings, containing the arms of the Stanley family and their alliances, the first five quarters of which are 1st, arg. on a bend az. three bucks' heads, caboshed or, for Stanley; 2nd, or on a chief indented az. three plates, for Lathom; 3rd, gu. three legs conjoined in the fesse point, in armour ppr. garnished and spurred or, for Isle of Man; 4th, chequy or and az. for Warren; 5th, gu. two lions passant arg. for Strange. Supporters: Dexter, a griffin. Sinister: a buck, both or and ducally collared and chained az. This shield is surrounded by a garter, and over it are the letters E. D., the initials of Edward Earl of Derby, who died in 1572, so celebrated by Camden for his magnificence and liberality. To the right of the centre coat of arms is another shield of eleven quarterings, which cannot be identified, a coronet and supporters denoting it to be that of a peer. Above the shield are the letters E. S. On another wall is depicted a hunting scene with stag and dogs in plaster-work, somewhat rude in execution; and near it an eagle with wings endorsed, preying upon an infant in its cradle, the crest of the Stanley family.

கிறிஸ்தல்லு கிளர்.

Richard Siddall of Withington, yeoman. — Elizabeth, dau. of
Will dated May 22, 1688. Living in 1688.

Edward Siddall, son and heir. — Elizabeth, dau. of Purchased Slade Hall in 1684. Bur. at Coll. Ch. Feb. 20, 1687-8. Inq. p. m. Sept. 23, 30 Eliz. Ch. Jan. 12, 1693-4.	Thomas Siddall, son and heir. — Frances, dau. of Key. to whom his father left lands in Moston. Bur. at Coll. Ch. Jan. 12, 1693-4.	Gennet Siddall. Ellen Siddall. Living in 1688. Living in 1688.
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George Siddall of Slade, Gent. son and heir. — Frances, dau. of Key.
Died Nov. 11, 1616. Inq. Bur. at Coll. Ch. May 20, 1616.

George Siddall of Slade, Gent. son and heir. — Katharine, dau.
of
Bapt. at Coll. Ch. June 30, 1609-70.
Will dated Jan. 24, 1609-70.

George Siddall. Thomas Siddall of Slade, Gent. — Mary, dau.
son and heir of George Siddall. of
Bapt. at Coll. Ch. April 11, 1612. Living Sept. 1640.
Ob. Living in 1688.

John Siddall of Slade, Gent. — Margaret, dau. of
Executor of his grandfather. Living in 1698-70.

John Siddall of Slade, Gent. — Anne, dau. of Robert Whitehead of Lyme in Oldham.
Will dated Aug. 9, 1734. Bur. at Coll. Ch. May 25, 1704.

John Siddall of Slade, Gent. Ob. 1778. Anne, dau. of Bracegirdle of Handforth, co. Chester, Gent. Marriage settlement dated Feb. 9, 1738-9. Marr. at Didsbury Chapel Feb. 13, 1738-9.	Robert Siddall. Esther Siddall. Bapt. at Platt Chapel Sept. 8, 1716-17. Chapel March 8, 1716-17.	Ann Siddall. Ann Siddall. Bapt. at Platt Chapel April 8, 1716.
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John Siddall of Slade, Gent. — Margaret, dau. Bapt. at Platt Chapel April 28, 1747. of Moses Mar. vel of Ancoates, Gent. Chapel Aug. 7, 1748.	Ann Siddall. Ann Siddall. Bapt. at Platt Chapel Feb. 1748-9.	Mary Siddall. Mary Siddall. Bapt. at Platt Chapel May 4, 1746. Chapel April 1, 1761.
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John Siddall of Slade, Gent. — Mary, dau. of Isaac Lees of Levenshulme.

Richard Siddall. Bur. at Coll. Ch. Dec. 13, 1697.

Mary Siddall. Mary Siddall.
Bapt. at Coll. Ch. March 12, 1614-15.
Bur. there June 23, 1618.

Ann Siddall. Bur. at Coll. Ch. May 21, 1610.

Edward Siddall. — John, Whitster,
of Fallowfield. Minister of Platt
Chapel.

Edward Siddall. Ob. celebs.
Jane Siddall. Marr. Mr. William Robinson
of Platt. Died s.p.

Birch Chapel, dedicated to St. James, was erected by the Birch family, and consecrated in the reign of Elizabeth. Dr. Hibbert Ware conjectures that it was built sometime between the years 1558 and 1573, but we have it on Bishop Gastrell's authority that it was consecrated by his predecessor Dr. Chaderton, whose episcopate commenced in 1579 and terminated in 1595; and in confirmation of this we find that in 1573, when injunctions were given by the Archbishop of York to the Warden of Manchester, exhorting him and the Fellows to diligent and constant preaching every Sunday in the Church of Manchester or in one of the chapels of ease connected with it, Birch Chapel is not included, whilst the chapels of Stretford, Chorlton, Didsbury, Gorton, Denton, Newton and Blackley are all named.¹ Like most of the other chapels in the parish of Manchester its early use was doubtless limited to the family on whose estate it was erected, and their immediate dependents, afterwards extending its influence as the surrounding population increased and possessing a more public character. At first it was wholly unendowed; the income of the officiating minister arising exclusively from the voluntary contributions of the inhabitants of Rusholme and its neighbourhood, and these being at all times precarious, the chapel was frequently left without ministerial superintendence. Such was the case in 1598, as we learn from the Visitation returns of that year, — "Birche chapel in Rusholme latelie erected and now voyd of a curate." In 1636 Mr. Bentley's income from the chapel-wage, as this contribution was termed, amounted to £17 2s. 7d. It was in 1640 that a subscription was first commenced for the purchase of land, "to bee laid to the Birch chapell," and intended as a permanent endowment-fund. The number of contributors was sixty-seven, and the amount raised was £40 8s. 8d. Amongst the donors' names we find "ould Mr^{is} Birche £5; Raphe Worsley £4; Thomas Shelmerdine £2; Mr. Siddall of Slade £1 6s. 8d.;" but as the interest of the sum thus collected was too small to supersede the necessity for the customary annual subscription, "moneyes" were also

¹ Hollingworth's *Chronicles of Manchester*, p. 83.

"gathered for the charges of procuring meanes for the ministry at Birch Chapell," Mr. Raphe Worsley heading the list with 8s., followed by old Mrs. Birch 5s. 3d., Mr. Birch 5s., Mr. Siddall 3s. 4d. and Anne Edge 2s. 6d. The special fund for the endowment of the chapel was expended the same year in the purchase of a small estate, two acres in extent, of the inheritance of Mr. Thomas Siddall of Slade, situated at Longsight, and known by the name of the Great Pendleton, to which Colonel Birch added as a gift about an acre of land from his own estate at Grindlow Marsh in Gorton, which adjoined the two acres already purchased, and caused the whole to be conveyed to himself, promising to reconvey both estates to such trustees as the inhabitants should appoint. The unsettled period of the Commonwealth succeeding, no reconveyance was immediately made, but in 1658 Colonel Birch, unknown to the inhabitants of Rusholme, settled the lands upon his eldest son Thomas Birch and his heirs to the following uses: "to the use and behoofe of one orthodox preaching minister of the gospell, to be constantly resident, to performe divine service att the chappell att Birohe in the parish of Manchester and county of Lancaster, and to the use and behoofe of such his successors as shall be orthodox preaching ministers, and constantly resident att the said chappell for ever." On its being made known to the inhabitants that Colonel Birch had constituted his son sole trustee they expressed their dissatisfaction, and requested of him that he would reconvey the estate to a body of trustees elected by the inhabitants; and accordingly by a deed dated December 20, 1672, Colonel Birch and his son Thomas made a new conveyance of the land to George Birch Gent. (son and heir of Thomas Birch the younger, and grandson of the colonel), Raphe Worsley of Platt Gent., John Siddall of Slade Gent., Oliver Edge of Birchall Fold Gent., Robert Birch of Grindlow Gent., George Worsley of Blakestake Gent., Thomas Hartley of Moss Side yeoman, Ralph Cowper of Cringlebrook yeoman, Ralphe Nicholson of Cringlebrook yeoman, Isaac Hall of Levenshulme yeoman, and John Bradshaw of Fallowfield yeoman. In this latter conveyance, however, the terms of the former trust were changed, and no doubt

with a view of detaching the benefits of the endowment from the episcopal and conferring them on the Presbyterian form of worship, which had in the interim become more popular. Instead of the rents, issues and profits being limited specifically to Birch Chapel as in the former deed, they are directed "ever hereafter, to the pleasure of Almighty God, to bee yearly from time to time, justly, truly, carefully, faithfully and wholly disposed of, distributed and imployed for the good and benefitt of the inhabitants in or neere Birche for the time beinge, in such manner and sorte as all or the greater parte of the trustees aforesaid shall order and appoint." Such a perversion of the intentions of the original contributors to the fund naturally gave offence to all who remained staunch to the old form of church government, and a threatened misapplication of the rent of the estate on the part of George Birch Gent., one of the trustees, was met by a strong remonstrance, and laid the foundation for disputes, which were not settled until the year 1743. In that year a case was prepared for counsel, and submitted to Mr. Edward Chetham, who decided that the second deed executed by Colonel Birch was valid in so far as it transferred the trust from the exclusive control of his own family into the hands of a body of trustees appointed by the inhabitants, but that the application of the funds must be regulated by the deed first executed, which limits to Birch Chapel the lands in question and their yearly profits. The duties of the trustees of the chapel lands were not only to collect the rents as they became due, but also to superintend the collecting and disbursing of all other sums of money raised for church purposes. The custom appears to have been to have a weekly collection from the congregation. From this fund, to which was afterwards added the rent of the chapel lands, Mr. Finch received by agreement ten shillings for each Sunday, and all expenses incurred in keeping the chapel in repair were hence defrayed. In 1679, after the payment to Mr. Finch of the stipulated sum, there remained of the total amount collected in the chapel a surplus of £1 15s. 2d., "out of wch sume Mr. finch had ten shillinges of a gratuity because he had beene sicke, soe there remained £1 5s. 2d., out of wch was paid seven shillinges and six

pence for repaire of the Chappell and eight shillings six pence more was lost in bad and broken money; soe then there remained nine shillings two pence w^{ch} was paid in pte of a greater sūme ffor the continuation of the liberty att the Chappell."

In 1651 this estate produced to Mr. John Wigan, then minister of the chapel, the sum of £3 10s., to which until recently had been added a certain annual grant from sequestrations, now withdrawn.¹ This was declared to be its annual value at the commencement of the last century, when a return was made of its value to Bishop Gastrell. The voluntary contributions of the inhabitants in aid of the endowment amounted at the latter period to about £9. The estate remained in possession of the chapel until very recently, and formed in part the site of the old parsonage-house. In 1850 it was thought desirable to sell the house, which was much dilapidated, and also a plot of land, in extent 7,197 square yards, being part of the field lying on the north-east side of the turnpike road at Long-sight in Gorton. This was done under the authority of a commission issued by the Bishop of the Diocese. The house realised £75, and the land £1,199 10s., being at the rate of two pence per square yard at twenty years' purchase. The proceeds of the sale were applied in 1851 to the erection of a new parsonage-house nearer to Birch Chapel. The remainder of the estate is let on chief, and produces an income of £30 per annum.

In 1708 Warden Wroe returns the value of Birch Chapel at £3 10s., which was of course exclusive of the voluntary contributions of the inhabitants; and in 1720 the Rev. Thomas Wright, who held the chapels of Didsbury and Birch together, estimates the "contribution" of the Birch congregation at £16 per annum, whilst that of Didsbury, owing to certain dissensions which prevailed, had dwindled to £5 4s. "My friends in Manchester," he says, "advise me to preach three Sundays at Birch and one at Didsbury."

In 1747 John Dickenson Esq., who by his then recent purchase of the Birch estate, had become patron of the chapel, contributed £200 towards its endowment. This was met by a grant from the Governors of Queen Anne's Bounty, and an estate called Schoolhill,

¹ Lansdowne MSS. 459, fo. 5.

situated upon Gilbert Moss in Cheadle Mosley in the parish of Cheadle and in the county of Chester, was purchased in 1763 for the sum of £630, Mr. Dickenson at the time of its purchase adding £30 to the amount of his previous contribution. It consisted of a farm house, cottage, and thirty-two acres of land, and was exchanged in 1798 for a farm, outbuildings and 19a. 2r. 23p. Cheshire measure, also in Cheadle, producing in 1849 an annual rent of £65. The London and North Western Railway intersects this estate, and has paid £600 for the land required, which sum has been invested in the funds. In 1780 Miss Mary Dickenson gave, with a like object, the sum of £200, which was met by a grant from Queen Anne's Bounty of a corresponding amount, and in 1782 this sum of £400 was expended in the purchase of an estate called Moorside in Castleton near Rochdale, consisting of a house, outbuildings and eight acres of land. This produced in 1849 an annual rent of £35.

On the 16th of June 1650 an inquisition was taken at Manchester before Richard Standish, James Ashton, Alexander Barlow, Thomas Birch, Robert Mawdesley, John Hartley and Peter Holt Esquires, Commissioners under the Great Seal of England, with a view to effecting a more equitable adjustment of ecclesiastical districts. The commissioners report that "in the township of Wythington are the four chapels of Diddesbury, Birch, Chorleton and Denton, which chapels are fit to be made a district parish." Their report is correct as to Withington *manor* though not of the *township*. They add, moreover, that "Chorleton [on Medlock] hath neither church nor chapel nor benefice, and the inhabitants resort to Birch and Manchester; part of the township near Birch should be annexed to it, and the other part continued to Manchester." These suggestions were not carried out.

In March 1850 Birch was returned as a district chapelry under 59 George III. cap. 134, its annnal value being estimated at £180. It was constituted a rectory under the provisions of the Manchester Rectory Division Act, by an order in council dated June 8, 1854.

The registers of the chapel are all of a recent date, commencing in the year 1752, the earlier volumes having been lost.

A ground-plan of Birch Chapel, undated, but which may be referred to the year 1640 or thereabouts, is still in existence; the family from the Hall is not included in the enumeration of seat-owners, and it is difficult to account for the omission.

A Division of ye fformes in the Birche Chapel.

1. Mr. Sidall..... 13s. 4d.	1. Raphe Worsley.
2. John Hobson.	2. Thomas Shelmerdine. Thomas Hartley. William Shelmerdine.
3. Tho. Traviass. Robert Bamford. James Redich. Thomas Fletcher. Widow Bordman.	3. George Sidall. William Nicholson. Richard Traviass. Widow Bradshaw.
4. John Wilkinson jun. Edmund Smith. William Bradshaw. John Halle.	4. Thomas Wolwerke. Richard Johnson. Widow Bradshaw. Widow Edge.
5. John Shelmerdine. Thomas Timperley. John Hobson, carier. John Smith.	5. John Wilkinson. John Barlow. Charles Worsley. Wid. Williamson. John Dikonsen. people.
6. Isack Halle. Robert Bowker. Thomas Janney.	6. Henry Hughes. Renould Perkinson. Abednego Ridings. Tho. Birch, blacksmith.
7. Edward Baguley. Joseph Kenion. John Hunt. Thomas Persivall.	7. Widow Blomiley Edward Worsley. Henry Reade. John Hoult.
8. Edmund Knowles. Steven Sholcrosse. Richard Persivall. John Persivall.	8. Edmund Whiticar. Alexander Birch. Broome daughters.
9. George Aspinwall. Tho. Bamford. Robt. Bradshaw. Mary Davie.	9. George Prescot. James Wosencroft. Henry Broome.
10. Robert Talior family. Nicholas Baley. Tho. Bamford junior.	10. John Birche. Widow Dickonsen. Tho. Traviass, houson grene. George Pomfret. 11. William Birche.

The Chapel-Book, which bears date 1636, is more comprehensive, giving at once the adjacent hamlets connecting themselves with the chapel at that period, and also a list of the families then resident in the several localities, and the amount paid by each in support of the ministrations at Birch Chapel.

*Birche and Birch hall houses.*M^{rs} Anne Birche, 25^sMr. Thomas Birche, 20^sOliver Edge, 25^sThomas Greaves, 4^sJohn Ridinges, 2^sTho. Birch, blacksmith, 2^sHenry Hughes, 4^sEdmund Whitticar, 2^s*Slade and Rushford.*Mr. Kinsey, 6^s 8^dMr. Sidall, 13^s 4^dJoseph Kenion, 6^sAbram Kenion, 4^sM^{rs} Adkinson, 4^s*Grinlow and Chorlton.*Thomas Wolwerke, 8^sJohn Bradshaw, 4^sGeorge Pomfret, 2^sThomas Persivall, 4^sJohn Hunt, 2^sEdmund Knowles, 2^sWidow Williamson, 3^s 4^dJames Boden, 2^sRobert Radcliffe, 2^s

Adam Hulme

William Streete

William Jobson

Jacob Taylor, 4^s*Levenshulme.*Widow Percival, 5^sJohn and Robert Dickonson, 4^sAllexander Birch, 2^s 6^dIsack Halle, 3^s 4^dRichard Johnson, 5^sJohn Shelmerdine, 4^s

Robert Broome

Thomas Timperley, 3^s

William Mellor

William Nicholson, 6^sNicholas Baylie, 2^sWidow Taylor, 2^sRobert Taylor, 1^sRaphe Glossop, 4^s

Richard Smith

Thomas Hobson, 3^sEdward Gorton, 2^s

John Hobson, jun.

Widow Bouker, 1^sJohn Birch, 2^sJames Bouker, 2^sJohn Percivall, 4^sRichard Percivall, 2^sNicholas Wimbell, 4^sRodger Bewsicke, 2^s 8^d

Raphe Marlor
Joseph Stoppard, 3^s
Thomas Smith, 1^s

Matthew Barlow, Heaton
Edmund Smith, 4^s

Rushulme.

Raphe Worsley, 28^s
Thomas Shelmerdine, 13^s 4^d
Charles Worsley, 4^s
William Shelmerdine, 8^s
Thomas Travis, 10^s
John Davie of Manchester, 4^s
Thomas Shelmerdine, sen., 3^s 4^d
Marie Davie, 1^s 4^d
Adam Sidall, 2^s 4^d
John Wilkinson, whelewrit, 4^s
Robert Bouker, 3^s 4^d
Richard Travisse, 6^s 8^d
Renould Parkinson, 3^s
Margret Dickonson, 1^s 4^d
Thomas Janney, 4^s
John Davie, 2^s 8^d
Edward Baguley, 3^s 4^d
William Birch, 1^s 4^d
Thomas Bamford, 2^s
Edward Worsley, 2^s
Thomas Hartley, Moss-side, 4^s

ffallowfeild, Ladie Barne, &c.

Robert Bamford, 4^s
Thomas Fletcher, 4^s
Widow Bordman, 3^s
Richard Bordman, 2^s
George Sidall, 6^s
James Redich, 4^s
Robert Bradshaw, 6^s
Elizabeth Blomiley, 2^s
John Barlow, 4^s
George Blomiley, 2^s
John Smith alias England, 1^s 4^d

Withington and housend.

Robert Brook, 2^s
Nicholas Langford, 1^s 4^d
Alice Baguley, 2^s 8^d
William Langford, 3^s
John Wood, 2^s
Francis Wood, 1^s 4^d
Randle Sedon, 1^s 4^d
William Blomiley, 2^s
Deaffe Margret, 2^s

The subordination of Birch Chapel to Manchester Church is shown in the payment of tithes to the Warden and Fellows of Manchester as rectors of the entire parish. In 1701 the tithes of Rusholme proper, in which township Birch Chapel is situated, were leased by the Warden and Fellows to Mr. Worsley for £5. The tithes chargeable on the Birch demesne were farmed by Mr. Birch for £3 15s., and on Birchall £1 14s., and Mr. Siddall was lessee of the tithes of his own estate of Slade, and paid five shillings and

sixpence; making a total of £10 14s. 6d. In 1848 the rent-charge, payable to the Dean and Chapter of Manchester in lieu of tithes over the whole township of Rusholme was £84. No district was ever assigned to Birch Chapel, that apparently given to it in the Chapel-Book of 1636 being merely conventional, suggested by convenience, and not recognised or sanctioned by any authority.

The earliest known allusion to Birch Chapel represents it as deprived of ministerial superintendence; this would be within a few years of the date of its erection; the Visitation returns of 1598 thus referring to it: "Birche Chapel in Rusholme latelie erected and now voyd of a curate."

The first minister whose name has been recorded is one Richard Lingard, curate of the chapel in 1622. Of him nothing more than his name is known. At the time indicated he was within a year of the termination of his incumbency. In 1623 the Rev. Thomas Norman was found discharging the duties of the office, having relinquished the chapel at Gorton, where his name occurs in 1618-21. It is uncertain how long he remained at Birch, but from the recurrence of his name in the Gorton register in 1641 and later in 1650, it is conjectured that after a brief stay at Birch he returned to his former charge at Gorton. He was still resident in Rusholme in the capacity of Curate of Birch Chapel in October 1632, at which time he buried a daughter (Elizabeth) at the Collegiate Church, and even as late as April 3, 1633, when his daughter Sarah was also buried. In 1635 a Mr. Bentley officiated at Birch, and is described in the registers of Didsbury Chapel of that year, at which time and place he christened one of his children, as preacher at Birch Chapel, being followed by a Mr. Hall, who was resident there in a like capacity in 1641.

In 1646 the Rev. John Wigan, leaving Gorton, fixed his residence at Birch, "where he set up congregationalism," this being about the time when the Independents or Congregationalists first prominently opposed the Presbyterian form of church government. Adam Martindale (*Life*, p. 61) speaks of these new opinions as "tugging hard at Gorton to get in there in the days of Mr. Wigan, my prede-

cessor, who spent his afternoons' sermons constantly to promote it, and meeting with remoras too weighty to be removed, he was then using all endeavours to get it up at Birch, which in time he effected." The difference in his views on church matters led to his seclusion from his Presbyterian brethren, who made an effort, though an unsuccessful one, to secure his adhesion, the result of which is stated in the proceedings of that body under the date June 9, 1647: — "The members of y^e last classis appointed to deal with Mr. Wigan returned answer that the said Mr. Wigan was not desirous to meet them as members of a class but as fellow-brethren; promised to return his scruples to you in writing; not yet done."¹ Mr. Wigan afterwards left Birch, and indeed ceased from the ministry. Having entered the army he became first a captain and afterwards a major. Martindale makes another allusion to him (*Life*, p. 75) when speaking of the revolutions in church and state which succeeded the death of Charles I.: — "Diverse of the ministers of the classis hurried about and imprisoned at Liverpool and Ormskirke till it came even to peaceable Mr. Angier: those of Manchester, viz. Mr. Heyrick and Mr. Hollinworth put to pensions (if they got them), the colledge lands being sold and the colledge itself to Mr. Wigan, who now being turned Antipædobaptist and I know not what more, made a barne there into a chappell, where he and many of his perswasion preached doctrine diametrically opposite to the ministers perswasion under their very nose." From the Parliamentary Commissioners' Report of 1650 it appears that Mr. John Wigan was still at Birch. He is therein described as "a painfull godly preaching minister," and as having "received some maintenance out of the sequestrations, but all orders expiring about midsummer 1650 he then depended on the contributions of the people."² His resignation followed shortly after. Of his children, Elizabeth was married February 19, 1656, to Mr. Daniel Dunbaven of Warrington, and Lydia June 10, 1658, to the Rev. William Morris of Manchester.

¹ *Proceedings of the First Manchester Classis*, a MS. in the Chetham Library.

² *Lansdowne MSS.* 459, fo. 5.

On the 13th of July 1659, the Rev. Robert Birch, minister of Birch Chapel, was present at a meeting of ministers convened in Manchester, for the purpose of settling amicably the differences of opinion prevailing amongst them in religious matters. At this meeting it was agreed to "lay to heart all unnecessary distances and unbrotherly carriages one towards another and engage in this accommodation in all unfeigned love and steadfast resolution, to pray one with and for another, and to lay aside to their utmost all words and carriages that may violate or prejudice this Christian communion."¹ Mr. Birch was probably a member of the family possessing the patronage of the chapel. Refusing to conform he was silenced on the passing of the Act of Uniformity in 1662, and afterwards altogether abandoning the ministerial function, practised as a physician and surgeon.² He died in 1693. His will, which is dated June 24, 1692, was proved at Chester October 4, 1693, and is as follows: — I, Robert Birch, of Grindlowe within the township of Chorlton alias Chorlton roe in the county of Lancaster, clerk, being weak in body but of sound and perfect memory, thanks be to Almighty God, do make, constitute, ordain and declare this my last will and testament, in manner and form following, revoking by these presents all former will and wills heretofore by me declared either by word or writing. And first, I give and commit my soul into the hands of Almighty God, assuredly believing through the merits of Jesus Christ to be eternally saved; and my body to the earth to be buried in such decent manner as to my executrix hereafter herein named shall be thought meet. And now for the settling of my temporal estate and such lands, goods, chattels and debts as it hath pleased God to bestow upon me, I do order, give, devise and bequeath the same in manner and form following: And first, I will that my debts, if any such be, my funeral expenses and the probate of this my last will and testament, be paid out of my whole personal estate by my executrix hereafter herein named. Item I give, devise and bequeath unto Mary, my loving wife, all that my message and lands situate, lying and being in Chorlton roe

¹ *Proceedings of the First Manchester Classis.*

² Calamy's *Abridgment*, vol. ii., p. 414.

aforesaid, containing by estimation sixteen acres of land or thereabouts, to have and to hold to her and her assigns for her natural life. And as touching and concerning my personal estate, I do give, devise, dispose and bequeath the same in manner and form following, that is, first I give and bequeath unto all such of my grandchildren as shall be living at the time of my decease ten shillings apiece to be paid out of my said personal estate; and afterwards it is my will and mind that my personal estate be divided into three equal parts, the first part whereof I give and bequeath to Mary, my loving wife; and as for and concerning the other two parts, it is my will and mind and I give and bequeath the same to be equally divided amongst my three daughters, Margaret, Mary and Martha, share and share alike. And lastly, I do hereby constitute, ordain, nominate and appoint Mary, my loving wife, to be the sole and whole executrix of this my last will and testament, trusting she will duly execute the same. In witness whereof I the said Robert Birch unto this my last will and testament have set my hand and seal, &c.

Witnesses, Eliezer Birch, Jane Manifould, John Hall.

The inventory of his "goods and chattels" amounted to £141 10s. 11d.

Of his successor nothing is known, and it is not until after the lapse of ten years that the blank is filled up in the chain of succession. During that interval, in 1670-1, Adam Martindale, himself ejected from Rostherne in 1662, states (*Life*, p. 193) that he "preached publicly in two neighbour chapells, Gorton and Birch;" but this, it is probable, he did with no regularity, and when permitted to do so, then only perhaps by the connivance of Colonel Birch, the laws against nonconformity being pressed with the utmost rigour. At this time the nonconformists of the neighbourhood assembled at Birch Hall for the occasional celebration of divine service. Even this they were compelled to do by stealth, the Conventicle Act (as it was called) adjudging that "every person above sixteen years of age present at any meeting under pretence of any exercise of religion in other manner than is the practice of the Church of England, where there are five persons more than the

household, shall for the first offence be sent to gaol three months or pay £5; for the second offence double; and for the third transportation for seven years, or a fine of £100." On Sunday November 18, 1666, Colonel Birch, in contravention of this law, permitted two wandering ministers from Germany to preach at Birch Hall. They were engaged from nine to three speaking very fluently, denouncing all manner of woe to England, in exhorting the people to fly and take refuge in Germany. They sang two German hymns with well-tuned voices, the purport of one of which, when sung at the house of an old commonwealth officer, beginning "Hark, how the trumpet sounds!" might well excite some alarm in the minds of the neighbouring royalists. The magistrates took the opportunity of putting the Conventicle Act in force against Colonel Birch and several persons who were present at this meeting, amongst whom was the wife of Ralph Worsley, a gentleman of Rusholme, ancestor of the Worsleys of Platt, friends of the Nonconformists.¹

In 1672 the Rev. Henry Finch was appointed to the chapel. Mr. Finch was born in the parish of Standish in the county of Lancaster, and baptised September 8, 1633. He was educated at Wigan and Standish schools, and afterwards proceeded to the university. His earlier ministrations were in the Fylde country, until in 1656 he obtained the vicarage of Walton. From this living he was ejected in 1662 on the passing of the Act of Uniformity, and returned to Warrington, where his wife's friends resided. "By the Corporation Act² in 1665 he was forced to remove again, and the kind providence of God brought him to Manchester, though he was a stranger to the place and the people. Thither fled several other ministers (it not

¹ Hunter's *Life of Oliver Heywood*, p. 188.

² This act, more generally known as the "Five Mile Act," prohibited Nonconformist ministers from approaching within five miles of any parish, town or place wherein they had acted as ministers, or within five miles of any city, town corporate or borough, upon forfeiture, for every such offence, of the sum of £40. The only means by which the rigour of this act could be avoided was by taking an oath denying the lawfulness under any pretence whatsoever of taking arms against the king, and promising never at any time to attempt any alteration of the government either in church or state.

being a corporation) who lived in great harmony and usefulness to the town and adjacent country. Here, also, he ordinarily joined in public worship with the Established Church till the liberty in 1672, when he renewed his beloved work of preaching publicly, at Birch Chapel, with great diligence and cheerfulness. His great prudence and wise management kept him employed when his brethren were silenced by the recalling of their licenses."¹ On the passing of the Act of Toleration Mr. Finch certified his Majesty's Justices assembled in court at Manchester July 26, 1689, that he intends his own house in Manchester, as also the place called Birch Chapel within the parish of Manchester, for his preaching to their Majesties Protestant subjects dissenting from the Church of England, assembling there for their religious worship; at which court upon the said Mr. Finch his notifying the said chapel for that purpose, Dr. Wroe, Warden of the Collegiate Church in Manchester, came into the said court and excepted against his the said Mr. Finch preaching in the said Chapel of Birch, shewing that the same is one of the consecrated chapels appertaining to the Warden and Fellows of the said Collegiate Parish Church of Manchester, and did absolutely deny his consent to the said Mr. Finch his admittance to officiate there. All which is certified by

ROGER KENYON,

Clerk of the Peace, com. Lanc.

Once during the term of Mr. Finch's ministrations at Birch, "they thrust a conformist into his place, but for want of maintenance that project dropped, and Mr. Finch continued with his flock in that place till the chief proprietor died, whose heir took the chapel from him."² This event occurred in 1697. On his retirement from Birch Chapel, Mr. Finch, assisted by his friends and some of the more influential members of his late congregation, erected a nonconformist chapel at Platt in Rusholme, of which he became the first minister. He died November 13, 1704, in the seventy-second year of his age. "He was," says Calamy, "a great blessing and help to the younger ministers, who loved and honoured

¹ Calamy's *Abridgment*, vol. ii. pp. 404-407.

² *Ibid.*

him as a father, and his behaviour to them was full of condescension and tenderness. He greatly resented either anything that broke in upon order or tended to the reproach of the ministry; in particular the bold intruding of forward and rash young men without examination and trial. As he was of sound and healing principles in religion, so his thoughts about civil government were according to the English constitution. He absolutely refused the Engagement, and was desirous of King Charles's return. After the defeat of Sir George Booth, the sequestrators seized all of Mr. Finch's estate they could meet with, which he had certainly lost for his love to the king if the speedy turn of affairs had not prevented. He rejoiced at the revolution of 1688, and entirely fell in with it; and yet he had a greater tenderness for those who refused the oaths, and lost their places for conscience sake; to some of them he was a charitable contributor while he lived. His preaching was clear and methodical, and was adapted to convince the mind and to move the passions. He lived, according to his profession, a peaceable life in all godliness and honesty."¹

After the dismissal of Mr. Finch, there occurs an interval of two years, in which no settled curate seems to have been appointed, or if any such there was his name is now unknown.

On the 17th September 1699, George Birch Esq. nominated the Rev. Samuel Taylor M.A. of Emmanuel College, Cambridge, "to serve at my domestick chappell of Birch, and I do allow him what belongs to it, which, with the contribution which the congregation will make, will probably amount to £20 a year and upwards, if your lordship shall please to admit him into Holy Orders." Mr.

¹ The following extracts from the registers of the Collegiate Church relate to the family of Mr. Finch:—

1665, Dec. 14, Bapt. Nathan, son of Mr. Henry Finch of Manchester, clerk.

1687, July 24, Bapt. Hannah, daughter of Mr. Henry Finch of Manchester, clerk.

1669-70, March 14, Bapt. Elizabeth, daughter of Mr. Henry Finch of Manchester, clerk.

1671-2, Jan. 8, Bapt. James, son of Mr. Henry Finch of Manchester, clerk.

1680, May 1, Bur. Nicholas, son of Mr. Henry Finch, cleric.

1704, Nov. 16, Bur. Mr. Henry Finch of Salford.

Taylor was a native of Gorton, being baptized there December 26, 1675. The duration of his residence at Birch is uncertain, but it is conjectured that he vacated some time before 1707, since in that year Warden Wroe writes thus: "Chorleton and Stretford have no settled curates, for want of endowment; Birch is in the same condition, having only £3 10s. belonging to it." In 1717 the Rev. Joseph Dale was discharging the duties of curate, but with no prospect of permanency. He held the Chapel of Chorlton also in conjunction with that of Birch. On the 11th of July 1720, the Rev. Thomas Wright B.A. was nominated by William Birch Esq. "to my chapel at Birch." He received a nomination to Chorlton Chapel the same day from the Warden and Fellows of Manchester. Mr. Wright was educated at the Manchester Grammar School, and afterwards at Brazenose College, Oxford. He was appointed to a Hulmian Exhibition March 12, 1714. He resigned both chapels January 10, 1721-2, after a short incumbency of eighteen months. On the resignation of Mr. Wright, the Rev. John Tetlow B.A. was nominated as his successor by William Birch of Birch Esq. The patron in this and the preceding nomination was the younger brother of George Birch Esq., who died in 1704. Mr. Tetlow married Elizabeth Birch, a sister of the patron, and daughter of Thomas Birch Esq. and his wife Beatrix Cotton. He continued in the enjoyment of the living until his death in 1742. He was succeeded by the Rev. John Leech B.A. of Katharine Hall, Cambridge, whose nomination is dated June 22, 1742, and is signed by Humphrey Wyrley of Hampstead in the county of Stafford Esq., "the true and undoubted patron of the Chappel of Birch." Mr. Leech was a native of Audenshaw in the parish of Ashton-under-Lyne, and was ordained to the incumbency. His stay was but short, and the vacancy caused by his resignation was filled by the Rev. Robert Twyford B.A. of Brazenose College, Oxford, curate of Didsbury, who continued to hold the two chapels until his death in 1746; he was buried at Didsbury. Mr. Twyford was succeeded at Birch by his son, the Rev. William Twyford B.A. of St. John's College, Cambridge, whose nomination bears date March 17, 1746, and is signed by

John Dickenson Esq. as patron. He received also a nomination to Didsbury Chapel in succession to his father on the 15th of May following, under the hand of Sir John Bland Bart. Finding himself unable to supply both chapels he tendered his resignation of Birch to the Bishop of Chester April 27, 1752, and two days after we have recorded the nomination of the Rev. Thomas Aynscough M.A. of St. John's College, Cambridge; patron John Dickenson of Manchester Gent. Mr. Aynscough was a son of the Rev. Radley Aynscough, formerly Fellow of the Collegiate Church, Manchester, and was ordained to the incumbency of Birch. He was himself elected a Fellow of the Collegiate Church November 12, 1761, and resigned Birch Chapel the following year. He died senior Fellow November 8, 1793, and was buried within the Collegiate Church. On the 16th of March 1762, the Rev. Miles Lonsdale M.A., Fellow of Brazenose College, Oxford, was nominated to the chapel by Mr. John Dickenson on the resignation of the Rev. Thomas Aynscough. Mr. Lonsdale was educated at the Manchester Grammar School, and was an exhibitioner at Brazenose College on the Hulme foundation. He held the chapel for about seven years, and resigning October 16, 1769, was succeeded by the Rev. Henry Ainsworth. Mr. Ainsworth was, it is presumed, a native of Gorton, being baptised there September 24, 1737. For three years previous to his appointment to Birch he was curate of Rostherne in Cheshire. He married Elizabeth, daughter of Mr. Philip Rothwell of Longsight, and dying May 16, 1795, was buried at Birch. On the death of Mr. Ainsworth the Rev. Rowland Blayney B.A. was nominated by Mr. John Dickenson to "the augmented curacy of Birch." Mr. Blayney was the son of the Rev. — Blayney, Curate of Whitechurch, Shropshire, and Master of the Grammar School there. The term of his incumbency was protracted; he died May 30, 1838, having held the chapel forty-three years, and was succeeded by the Rev. Francis Philips Hulme B.A., whose nomination, signed by John Dickenson Esq., is dated October 13, 1838. Mr. Hulme died within a few months of his appointment, June 1, 1839, and was buried at Birch. On the 14th of June 1839, the Rev. George Gardner Harter M.A.

was nominated to the vacant chapel by John Dickenson Esq., to hold the same *in commendam*, under promise of resignation in favour of either of the patron's grandsons, George Henry Greville Anson or Archibald Edward Harbord Anson. Mr. Harter resigned February 26, 1840. On Mr. Harter's resignation the Rev. Oliver Ormerod M.A. was nominated by Mr. Dickenson on like condition of resignation. He resigned in 1841, and was succeeded by the Rev. George Dugard M.A. of St. John's College, Cambridge, whose nomination, subject to the conditions binding on his predecessors, was dated March 29, 1841, and signed by Mr. Dickenson. Mr. Dugard was ordained in 1828 to the Curacy of St. Ann's, Manchester. In 1830 he became Curate of Prestwich. In 1831 he was appointed to the Incumbency of St. Andrew's, Manchester, which he resigned in 1841, being also from 1834 to 1837 Librarian at the Chetham Hospital. In 1846, in accordance with the terms of his nomination, he vacated Birch Chapel, which he had held for about five years. In 1847 he was nominated to the Incumbency of Barnard Castle, and in 1849 to the Mastership of St. John's Hospital, Barnard Castle. In 1850 he became Honorary Canon of Durham on the nomination of the Bishop.

On the 27th of June 1846, the Rev. George Henry Greville Anson M.A. was nominated to the chapel, on the resignation of Mr. Dugard, by his brother, John William Hamilton Anson of Devonshire Place in the county of Middlesex Esq. Mr. Anson had previously held the Curacy of the parish church of Leeds. He is the present Incumbent of the chapel.

The following is a list of the Curates of Birch Chapel as far as their names can now be traced : —

1598	No Curate.
1622	Richard Lingard.
1623	Thomas Norman.
1635. 1636	— Bentley.
1641	— Hall.
1646. 1650	John Wigan.
1659. 1662	Robert Birch.

1672-1697	Henry Finch.
1699-	Samuel Taylor.
1707	No Curate.
1717	Joseph Dale.
1720-1721	Thomas Wright.
1721-1742	John Tetlow.
1742-	John Leech.
-1746	Robert Twyford.
1746-1752	William Twyford.
1752-1762	Thomas Aynscough.
1762-1769	Miles Lonsdale.
1769-1795	Henry Ainsworth.
1795-1838	Rowland Blayney.
1838-1839	Francis Philips Hulme.
1839-1840	George Gardner Harter.
1840-1841	Oliver Ormerod.
1841-1846	George Dugard.
1846-	George Henry Greville Anson.

Birch Chapel (the earlier structure) was erected, as already intimated, in the reign of Elizabeth. It was of brick, covered with grey slates, and consisted of a nave, the roof of which at its eastern extremity bore a plain cross, and at the west a small octagonal turret or bell-cot; there was no chancel. A small cottage-like erection, with a separate entrance on the south, was known as the Dickenson Chapel. The entrance to the main structure itself was in the western gable. Internally it was filled with oaken pews, supplying accommodation for about three hundred and fifty persons, none of the sittings being free. The pulpit, also of oak, was situated in the centre of the nave near to the east end. On the 4th of May 1753, a faculty was granted to John Dickenson of Manchester, merchant, owner and proprietor of divers messuages or tenements and lands in the township and chapelry, empowering him at his own cost to raise the roof of the chapel seven feet, and to enlarge the chapel by taking down the wall at the east end and rebuilding it twelve feet beyond,

extending at the same time the north and south walls. In 1803, the chapel being out of repair, substantial alterations were effected by the curate, the Rev. Rowland Blayney, at a cost of about £200; and in 1811 it was further decorated and an organ added, towards the expense of which Mr. Dickenson the patron contributed £20. The rapid increase which has taken place in the population of Rusholme since the beginning of the present century having rendered increased church accommodation necessary, in 1845 the foundation-stone of a new church, designed to supersede the older structure, was laid.

The present church is situated about twenty yards to the east of the site of the old chapel. It is an exceedingly beautiful specimen of ecclesiastical architecture, built from designs furnished by Mr. James Macduff Derick of Oxford. The style adopted is that known as lancet or early English, which prevailed during the earlier part of the thirteenth century; and in the various details and internal fittings this style has been carefully adhered to. The church is built entirely of stone, in random courses, and is remarkable for simplicity, exhibiting externally an almost entire absence of ornament, at the same time showing the elegant effect that may be obtained by a proper attention to proportion in the arrangement and distribution of the several parts. The plan comprises a nave, chancel and side aisles, with a square tower, surmounted by an octagonal spire flanking the western end of the south aisle. The tower is of three heights or stories, separated by string-courses, and supported by two-stage buttresses with plain set-offs, placed rectangular-wise; the basement story of the tower forms a porch, the entrance being by an elegant arched doorway on the south side; the belfry windows are of two lights, trefoiled, the space between the heads pierced with a quatrefoil, and surmounted by a moulded dripstone; above these a plain corbel-table gives support to the cornice. An octagonal broach spire rises from the outer face of the tower, without any intervening parapet; the four sides which face the cardinal points slope down to the eaves, each diagonal face of the spire being connected at the base with an angle of the tower by a semi-pyramidal

projection, rising from the angle, and terminating in the oblique face of the spire. There are three tiers of spire lights with acute pedimental heads, placed alternately on the four cardinal and four oblique sides. The height from the basement to the apex of the spire is 128 feet. The nave is divided into six bays by buttresses of two stages with moulded set-offs, carried up to and terminating in the corbel-table, the area of the tower circumscribing the length of the south side to the extent of one bay. The windows, set upon a string-course, are of two lights, lancet-headed, and surrounded by dripstones with plain corbels. The clerestory windows are of three lights each, with lancet heads, alternating with flat pilaster-like buttresses. The length of the nave is 80 feet, the width 48 feet, and the height from the ground floor to the ridge 50 feet, the elevation of the clerestory being about 12 or 13 feet. The chancel, 33 feet by 16 feet, is lighted on either side by three single light windows, with moulded weatherings, separated by buttresses of two stages, and at the eastern end by a triplet, above which is a large wheel window divided into twelve compartments. Surmounting the apex of each gable of the nave and chancel is a floriated cross.

The interior of this beautiful church is very effective in appearance, the whole of the details being in keeping with the exterior, evincing great accuracy of taste and a nice appreciation of the characteristics and peculiarities of the style. The nave is separated from the side aisles by five cylindrical shafts with richly carved capitals, supporting six pointed arches, surrounded by mouldings terminating in ornamental corbels, and above which rises the clerestory. The roof of the nave and chancel is of timber-work, plain and simple in construction, acutely pointed and open to the ridge without tie-beams, the walls being connected by curved bracing-ribs springing from wall-pieces resting upon corbel-heads, at an angle of 60°, formed by the sides of equilateral triangles, and so disposed as to form equilateral arches. On the north side of the chancel is a chapel having an opening into the north aisle, built to contain the organ. The pulpit is of Caen stone, situated on the south side near the junction of the chancel with the nave, the reading-desk occupy-

ing a corresponding position on the north side; in addition to these, there is an ornamental lectern. The chancel is lighted by a large triplet with detached shafts, filled with exquisitely stained glass; the centre light containing representations of St. John the Baptist, the Saviour, surrounded by emblems of the four evangelists — the lion, the eagle, the angel and the ox, St. James (the patron saint of the church), and the Alpha and Omega at the top. The north side light represents the Nativity, St. Peter, and the Crucifixion, with the emblem of the Crucifixion — a pelican feeding her young. In the south side light are representations of the Baptism of our Saviour, St. Paul, and the Resurrection, surmounted by the phoenix the emblem of the Resurrection. The tympanum above is filled with a large wheel window, divided into twelve compartments, and decorated with various devices in coloured glass, the *Agnus Dei* being in the centre. The western end of the nave is lighted by a large stained glass window of two lights, surmounted by a quatrefoil, similar in design to one in Stone Church, Kent. The side windows of the nave and chancel are filled with glass of Mosaic pattern, burnt in. The seats are of pitch-pine, varnished, and entirely open. There are no galleries, with the exception of a small one over the western entrance, access to which is gained by a staircase in the tower. An octagonal stone font is appropriately placed near the south entrance to the church. The floor of the nave and chancel is paved with beautiful encaustic tiles.

It will be seen by the foregoing description that there are two principal entrances to the church — one through the western gable and the other on the south side of the tower; in addition to these, there is a priest's entrance on the south side of the chancel. The church will afford accommodation for 750 persons, 400 of the sittings being free. The cost of its erection was about £4,300, the principal contributors towards the object being John William Hamilton Anson Esq. the patron, and his brother, the Rev. G. H. G. Anson, incumbent of the church. The Manchester and Eccles Church Building Society subscribed £500, and a liberal subscription was entered into by the inhabitants of the township.



[illegible]

From the same source we get the following description that the
 "tower of the church is a square one through the wall of the
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Engraved & Coloured by James Curran.

St. James' Church

(BIRCH IN RUSHOLME)

CONSECRATED 1846.

Revd. J. H. Smith, Vicar.

It was consecrated July 1, 1846, the consecration sermon being preached by the Bishop of Chester from 2 Cor. x. 3-5.

Adjacent to the church are large and commodious schools, built of brick of different colours, arranged in diaper-like patterns in the style prevalent during the reigns of Henry VIII. and Elizabeth. Over the entrance is a label with the inscription, "Birch School. 1841."

The same year witnessed the erection of two other churches in Rusholme. — Trinity Church situated on the Platt estate, and erected at the sole expense of Thomas Carill Worsley of Platt Hall Esq. at a cost of about £3,600, is wholly built of terra-cotta which gives it a novel and rather pleasing effect and consists of a nave 75 feet by 20 feet, a chancel 24 feet by 20 feet, and two side aisles each 15 feet in width, the latter being separated from the nave on either side by five arches. There is no gallery; the pews, or rather seats, are all open, and the building is calculated to accommodate 700 persons. The tower is placed at the south-west angle and thrown open to the church. Together with the spire, which is octagonal and 150 feet in height, it is a striking feature in the edifice. The architecture of the two entrance doors is rich and pleasing. The interior framework of the lofty roof is composed of oak and left exposed, thus adding greatly to the general effect. High over the elevated arch, separating the chancel from the nave, is placed the decalogue. The foliated capitals of the pillars from which the arches in the side aisles spring are very rich, as are also the corbels and string-course running along the interior of the nave. The floor, both of the nave and chancel, is laid with indented tiles, the chancel floor being elevated two steps above the body of the church. The church was consecrated June 26, 1846, by the Bishop of Chester, who preached on the occasion.

The remaining church, dedicated to St. John, and situated locally in Rusholme, is placed on the confines of that township at its point of junction with Gorton. It was designed specially for the inhabitants of the hamlet of Longsight, and its description will therefore fall more appropriately under the head of Gorton Chapel. The foundation-stone was laid March 28, 1845, by Miss Marshall of

Ardwick House, one of the chief contributors to its erection, who subscribed £1,000 towards the endowment and £300 towards the structure itself. The cost of the tower and spire was mainly defrayed by Mrs. Marshall (mother of the foundress), who gave £700 with that object. The site was given by John William Hamilton Anson Esq. The church was consecrated June 26, 1846, (the day on which Trinity Church also received consecration), the sermon being preached by the Bishop of Chester from 1 Pet. iii. 18.

The founder of the dissenting interest in Rusholme was the Rev. Henry Finch, a friend of the Rev. Henry Newcome, in whose autobiography his name frequently occurs. Though avowedly dissenting from the Established Church he was appointed, as we have seen, to Birch Chapel by Colonel Thomas Birch the patron, and continued with more or less interruption to officiate there during the life of Colonel Birch and of his son and successor until, on the death of the latter in or about the year 1697, he was displaced by Mr. George Birch the next heir, who, having no sympathy with Mr. Finch in his Presbyterian opinions, took advantage of his open violation of the law in officiating as a dissenter in an episcopal chapel, and thus obtained his dismissal. On his retirement from Birch Chapel Mr. Finch began to preach in private houses. This was in October 1697, at which time several houses in the township were licensed for the purpose, amongst others those of Mr. Ralph Worsley of Platt and Mr. Oliver Edge of Birch Hall Fold. The form observed in these licenses is as follows: — *Com̄ Lanc.* These are to certifie that att a Generall Q^r Sessions of the peace held att Manchester the 14th day of October anno Dñi 1697, the Dwelling House of Mr. Raph Worsley of Platt within Rusholme is recorded for a meeting place ffor an assembly of Protestantes dissenting from the Church of England ffor y^e exercise of theire religious worshipp in, according to an Act of Parliament intituled an Act for exempting their Ma^{ties} Protestant subjects dissenting from the said Church of England from the pennalties of certaine Lawes according to the letter and purport of the said Act. — Given under my hand the day and yeare above written.

ROGER KENYON,

Clicus pacis ibm.

The amount of "wage" collected for Mr. Finch's maintenance whilst thus exercising his office was £16 per-annum, and the contributors to the fund numbered fifty individuals, including Mr. George Birch, whose name, however, does not occur as countenancing dissent in the efforts which were afterwards made to establish it in the township. On the 30th of May 1699, a meeting was convened of those inhabitants who were desirous of securing a continuance of Mr. Finch's ministrations, when the following resolutions were adopted:—

1. Wee whose names are hereunto subscribed doe declare our earnest and hearty desire that there may be a Building erected for the Worshipp of God ffor the benefitt and convenience of that congregation w^{ch} now attends upon the ministry of Mr. ffinche.
2. Wee doe promise and declare that wee will duely attend the worshipping of God in such place when erected.
3. further wee doe promise to contribute to the maintenance of such Dissenting Minister or Ministers as shall be unanimously elected to officiate in the said place.

This document is signed by twenty-four individuals, including Mr. Raphe Worsley and Mr. Ebenezer Edge.

The next step was to raise the requisite funds for giving effect to their wishes. A site, the south-east corner of a close called the Blake Flatt, in extent about twenty roods, was given by Mr. Raphe Worsley, who contributed in addition the sum of £10; Mr. Finch gave £20; and with the following smaller donations the promoters were soon enabled to begin the work:—

	£	s.	d.
Mr. Edge of Warrington...	6	0	0
Richard Whittaker	5	0	0
Mr. Thomas Butterworth	1	10	0
Mr. Alexander Boardman	1	10	0
Mr. Birche, minister	1	0	0
Adam Barlow	1	0	0
Obadiah Hulme	1	0	0

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Mr. Charles Worsley	1	0	0
Mrs. Okell	1	0	0
Francis Wood	1	0	0
Mr. Siddall	1	0	0
Mad. Gill ..	1	0	0
Mrs. Loyd ..	0	10	0

The structure was of brick, and it is on record that 39,008 bricks were required to complete it. The chief items of disbursement were : —

	£	s.	d.
for Bricks.....	19	10	0
for 56 Loads of Lime at 18 ^d per load	4	4	0
Peter Ryland, Bricksetter	4	2	6
Randle Thorneley &c. for Slate	4	15	6
for Timber.....	10	0	0
Jeremiah Kirsley for Slateinge and Mosse ...	2	13	8
for Boardes for Doores and Weatheringe and for 50 yards of sparrs at 3 ^d per yard	2	8	2
Three Loades of flaggs and carriage.....	1	7	6
for meate, drinke, ale, Pipes and Tobaccer att y ^e Rearinge, being y ^e sixth day of October..	0	19	0
for Glass six score and foure foote at 4 ¹ / ₄ ^d y ^e foot	2	6	6
The Smith for Bandes for Doores w th Barres and Bolts and window rods	1	12	10
for Recordinge our Chappell.....	0	1	6
for the Pulpitt Quishion	1	3	3
John Odcroft's Bill for y ^e Pulpitt, Sounder, seates, wainscott &c.	18	7	11

The total amount expended on the chapel was about £95. It was not completed until the close of the year 1700. At its inauguration Mr. Grimshaw officiated, and received five shillings for his services.

In 1706 a formal conveyance of the chapel was made to certain trustees by Mr. Raphe Worsley. By Indentures of Lease and

Release, dated respectively October 25 and 26, 1706, Raph Worsley conveys to Charles Worsley, his heir apparent, John Finch the elder, Ebenezer Edge, Richard Whittaker, John Siddall, Eleazer Birch, Francis Wood the elder, Robert Walker, Robert Bradshaw the elder, Obadiah Hulme and Thomas Shelmerdine, their heirs and assigns, the said edifice, chapel, oratory and meeting-place and the said parcel of land wherein the same now stands, to hold unto the said grantees their heirs and assigns for ever; upon trust that the said grantor and grantees and their heirs shall permit the said edifice, chapel and oratory from time to time and at all times thereafter so long as the law of this realm will permit, connive at, tolerate, allow or indulge the same to be used as a meeting-place and assembly of a particular church or congregation of Protestants dissenting from the Church of England for the free exercise of their divine and religious worship therein, on such days and times by such minister and ministers as in the said indenture of release are mentioned, and shall be qualified according to the true intent and meaning of an act of parliament made in the first year of the reign of King William and Queen Mary, entitled "an act for exempting their majesties' Protestant subjects dissenting from the Church of England from the penalties of certain laws," or according to some other act of parliament thereafter to be made in favour of such dissenting Protestants; and that the said small parcel of land shall be used at all times for the convenience and better enjoyment of the said chapel; and that no person shall be interred within the said chapel or parcel of ground without the consent of the major part of the said trustees in writing made under their hands (except the said trustees and their families); and that if the law of this realm will not permit the performance of the said trusts or such public and religious worship as aforesaid, that then the said trustees and their heirs shall and may convert and dispose of the said edifice and small parcel of ground to such pious and charitable uses as the said trustees or the major part of them shall think most fit; and that for the better continuance of the said trust and supply of new trustees when nine or fewer of the said

trustees shall be dead, then the survivors of them shall elect nine or more or fewer other able, sufficient, sober, honest and religious persons most likely to favour and promote the said uses and trusts to be trustees with them or him so surviving; and in like manner elections of trustees to be made from time to time for ever when there shall be but three or fewer trustees living; and that after such election and elections the surviving trustees shall with all convenient speed by good conveyances convey and assure the said edifice and small parcel of ground to such persons and their heirs as shall be so elected, to the use as well of the person or persons so conveying and of their or his heirs as of the persons so newly elected and their heirs under and upon the trusts in the reciting indenture directed and none other.

The trust-deed of the chapel requires "the minister or ministers or teachers of the said congregation to be a Protestant able minister or ministers of the gospel, who is of the Presbyterian judgment and practice as to church discipline and government, and not of any other persuasion, and to pray and preach God's word, administer the sacraments of the New Testament, and perform all offices and duties belonging to that sacred function there, so as every such minister or ministers shall be orthodox and sound in the faith of our Lord Jesus Christ, and such as hold and profess the doctrinal articles of the Church of England, required to be subscribed by the pastor or teacher of such congregations, and as are qualified by an act," &c., [the Toleration Act.]

The following platform or ground-plan, with the allotment of seats, dates from the time of the erection of the chapel:—



1 Isaac Nicholson, Fallowfield, six seats. 2 James Arstindall, senr., 2 seats. Jno. Dickanson, 2 seats. 3 Jno. Smith. 4 Thomas Elcooke, four seats. 5 Hezekiah Aspinwall, 2 seats. George Fletcher, 2 seats. 6 Daniell Burton. William Wood. 7 Edward Hulme. Jno. Hulme.	Jno. Hulme, 3 seats. Martha Woosencrofte, one seat. James Bealey and his mother, two seats. Adam Barlow, three seats. Jno. Coppocke, three seats. Thomas Colliar, two seats. Widow Bradshaw, two seats. Jno. Shelmerdine, one seat. Richard Wilkinson & W. Make, three seats. Richard Fletcher, two seats.		Com. Table and Pulpit. Alexander Boardman, one seat. Robert Walker, one seat. Jno. Hardman. Jno. Hobson. James Arstindall, jun., one seat. Thomas Fletcher. William Hulme. Thomas Hughes. Jno. Parte. Jno. Millar, one seat. Mr. finche seat. Thomas Hulme, Shaw fould, 2 seats. Mr. Edge. Robert Offerton, two seats. Alexander Boardman, two seats. Uncle Worsley. Jno. Hobson.	7 6 5 4 3 2 1 Widow Whittaker. Wid. Dawson. Wid. Boardman. Widow Travis. Sam^l Wigley, two seats. Jno. Barlow, two seats. Jno. Fletcher, one seat. Matthew Barlow, one seat. Henry Gratricke, two seats. Thomas Breckhill, two seats. Jno. Bayley, two seats. James Harrison, one seat. Roger Lyne, two seats. Mary Gillsbrand, one seat. Isaac Nicholson, four seats. Thomas Shelmerdine, two seats. Richard Whittaker. Robert Walker, three seats. Mr. Jno. Siddall, five seats. Edward Rowbothom } three seats. of Levenshulme, Francis Wood, four seats. William Birch, four seats. Elijah Shelmerdine, two seats. Jno. Garnett, one seat. 5s. Od. Jno. Barlow.
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Platt Chapel has received from time to time various donations and bequests towards the formation of an endowment-fund for the support of a resident minister. The following, though probably an incomplete list, includes most of the contributions towards that object:—

1. Extract from the will of Raphe Worsley, dated June 11, 1725:—“I give and bequeath one hundred pounds sterling to my son Mr. Charles Worsley and Mr. Peter Worsley my grandson, in trust that the lawful interest thereof shall be yearly paid and given to such orthodox, gospel, dissenting, preaching minister as shall be constantly resident at Platt Chapel or meeting-place for public worship; and if liberty in or at any time to come shall be restrained, it is then my will and mind that the interest and produce of the said one hundred pounds be given and bestowed for the benefit and relief of the most religious poor people, whether housekeepers or others, within Rusholme, Fallowfield and Birchall Houses, at the discretion of my executors and their successors for the time being.”

2. Abstract of the will of John Dickenson of Levenshulme, dated September 11, 1750:—Proved at Chester August 22, 1763. He gives and devises all his messuage and tenement, &c., in Levenshulme to his brother-in-law Thomas Whitelegg and his heirs, on trust that the said Thomas Whitelegg shall within twelve months next after testator's decease pay unto the several persons hereinafter named the several sums of money hereinafter mentioned; i.e. to his wife Alice, his brother Robert Dickenson, his sister Mary Dickenson, his brother-in-law Thomas Fletcher and Elizabeth his wife, testator's cousins John Worthington and Robert Worthington, his brother Robert Oldham, James Thorp and Thomas Richardson, the sum of £20 each; unto his brother-in-law James Whitelegg £10; to John Pearson and Thomas Pearson (sons of his brother-in-law John Pearson), his cousins Thomas Worthington, Alice Oldham (mother of the said Robert Oldham), his brothers-in-law Richard Vost and Thomas Vost, his cousins John Worthington, Daniel Hampson, William son of testator's brother-in-law Thomas Nicholson, the Rev. Mr. John Whitaker and Richard Whitaker his son

£5 each. To his executors (Thomas Whitelegg, Richard Whitaker and Robert Worthington) he gives the sum of £60 in trust that they "distribute and divide the same amongst such industrious and necessitous persons residing within the township of Levenshulme aforesaid not receiving public alms or relief, in such shares and proportions as they my said executors or the survivors of them shall in their discretion think meet. And unto Charles Worsley of Platt Esq., Peter Worsley of the same Esq., John Siddall of Slade within Withington Gent., the said Richard Whittaker, Thomas Irlam of Withington Gent., and Thomas Fletcher of Levenshulme aforesaid Gent., Thomas Siddall of Burnage Gent., Thomas Fletcher of Withington aforesaid Gent., and George Hobson of Levenshulme aforesaid yeoman, the sum of £100 upon trust, and to the intent and purpose that the said Charles Worsley, &c., do and shall from time to time and at all times hereafter put the same sum of £100 out at interest, and the interest and produce thereof yearly pay and apply to and for the use and benefit and for the better support and maintenance of such Protestant minister of the gospel, dissenting from the Church of England, as for the time being shall preach or officiate at or in the chapel or place of meeting of Protestant dissenters for the public exercise of religious worship in Rusholme in the said county of Lancaster, commonly called or known by the name of Platt Chapel. And for the better and more effectual management and continuance of the same trust I do hereby order and direct that when the same trustees shall (by death) be reduced to the number of three survivors, then such survivors or the survivors or survivor of them shall with all convenient speed after such reduction elect and choose so many honest, sober and religious persons to be trustees concerning the same premises as will with the then surviving old trustees complete and make up the number of nine trustees, and such surviving trustees shall assign the securities that shall be had and taken for the said last-mentioned sum of £100, so that the legal interest of and in the said securities shall and may be vested in such old and new trustees upon the trust aforesaid, and that the like method and course shall be had and practised from

time to time and at all times hereafter when and as often as the trustees for the time being shall be reduced to the number of three."

3. By her will (date unknown) Mrs. Margaret Johnson bequeathed the sum of £100 towards the endowment of the chapel, the interest to be applied yearly for that purpose. Her executor was Mr. John Carill Worsley.

4. By her will (date unknown) Mrs. Fletcher of Levenshulme bequeathed the sum of £20 with a like object.

5. By his will (date unknown, but supposed to be about 1799) Robert Hyde of Burnage gives and bequeaths "unto the minister for the time being of the dissenting chapel at Platt in the said parish of Manchester for ever, in case that chapel shall continue what is generally called a dissenting chapel, the sum of £5 yearly and every year to be paid to the minister for the time being by my executors on every the 25th day of December."

In 1810 the trust-money of the chapel, amounting to the sum of £566 2s. 8d. was expended in the purchase of chief rents in Stockport, which produce £35 7s. 8d. per annum.

In 1790-1 the chapel was taken down and rebuilt in its present form on the old site; it was re-opened for public worship May 11, 1791.

The first minister of Platt Chapel was, as already stated, the Rev. Henry Finch. He did not long survive the erection of the chapel, dying in 1704 in the seventy-second year of his age. His successor was the Rev. Robert Hesketh, one of Frankland's pupils, whose academy at Rathmel in Yorkshire he entered in 1692. After completing his course of study he appeared as a candidate at the provincial meeting of Lancashire ministers at Bolton on the 14th of April 1696, and again in Manchester on the 4th of August in the same year. He began his ministry as pastor of a congregation of nonconformists at Carnforth near Lancaster, where he also married. On the death of the Rev. Henry Finch in 1704 he removed to Platt. During his residence here, which continued till 1712, he contracted a second marriage April 6, 1708, with Miss Hannah Sykes of Leeds. Little is known of his subsequent life.

The Rev. John Whitaker was next in succession to Mr. Hesket. He was ordained at Knutsford August 3, 1714, and for his thesis advocated the affirmative of the question "*An infantes fidelium sint baptizandi?*" At the time of Mr. Whitaker's settlement at Platt Chapel his congregation numbered two hundred and fifty persons. His ministrations there terminated with his death in 1752. The next minister was the Rev. Robert Andrews. He was a native of Bolton, and a member of an eminent nonconformist family which had been seated for nearly two centuries at Little Lever and Rivington. He received his theological education under Dr. Caleb Botheram at Kendal, and having completed the usual course of study entered upon the duties of his profession at Platt Chapel. The precise period of Mr. Andrew's stay is uncertain, but it did not exceed three years. He afterwards presided over a Presbyterian congregation at Bridgenorth, where he remained until mental derangement compelled him to withdraw from the pulpit. He was a man of considerable scholarship and taste. In 1757 he published a volume of poems entitled "*Eidyllia*," to which he prefixed a violent attack upon rhyme. Some time previously he had sent to the press "*Animadversions on Dr. Brown's Essays on the Characteristics*," and a Criticism on the Sermons of his friend the Rev. John Holland. His latest work was a "*Translation of Virgil in blank verse*," which is not destitute of merit, though it has the strange peculiarity of conveying the sense of his author line for line. This handsome volume in Baskerville's type now finds a place among the curiosities of literature. Mr. Andrews married Miss Hannah Hazlewood, and died about the year 1766. The pulpit of Platt Chapel was next filled by the Rev. John Houghton, a native of Liverpool, born in 1730, whose studies for the ministry were pursued partly at Northampton under Dr. Doddridge, and partly at the University of Glasgow. This was his first settlement. In 1755 he married Mary Pendlebury, a connexion of the Worsleys of Platt, the marriage-settlement being dated June 21st in that year; and in 1758 he removed to Hyde in Cheshire, and subsequently to Nant-

wich, Elland and Wem. About the year 1788 he again removed to Norwich, where his son, the Rev. Pendlebury Houghton, was settled as one of the ministers of the Octagon Chapel, and where he opened a classical school. Here he died in April 1800, aged seventy. The next minister in succession was the Rev. Richard Meanley, one of Dr. Caleb Rotheram's pupils, who removed to Platt from Nantwich in the year 1758, and continued there till his death in 1794. The chapel was now supplied by students for the next three years. In 1797 the Rev. George Checkley, who had received his education at Daventry under Dr. Caleb Ashworth, and been settled in the ministry for upwards of thirty years at Hyde and Ormskirk, was invited to Platt, and spent there the last ten years of his life. He died February 6, 1807, in the sixty-third year of his age, and was twice married, his second wife being a sister of the late Mr. Touchet of Manchester. Mr. Checkley had an estate at Ashley near Altringham, to which he had retired previously to his last settlement with the intention of passing there the remainder of his days, but the proximity and society of Mr. Worsley and a numerous circle of personal, literary and religious friends in Manchester drew him from his retirement, and probably rendered this last the happiest period of his life. For three years after the death of Mr. Checkley the chapel was temporarily supplied by the Rev. Joseph Lawton Siddall till the year 1810, when the present minister, the Rev. William Whitelegge, removed from Fullwood near Bristol, where he had resided a year or two, to take charge of the congregation at Platt.

The earliest return of the population of Rusholme is in the year 1714, at which time it contained but 40 families, representing probably an aggregate of 200 persons. Of these families five were dissenters. In 1774 the number of families had increased to 67, consisting of 351 individuals, and residing in 63 houses. Of its then inhabitants one hundred and fifty were under the age of 15 years; forty-three above 50; nine above 60; eight above 70; and three above 80. In 1801 the population had reached 726; in 1811 it

amounted to 796; in 1821 to 913; in 1831 to 1,078; in 1841 to 1,868; and in 1851 to 3,679, being an increase on the past ten years of 97 per cent.

In 1655 the township contained 14 ratepayers, but no separate return is made of the amount of rate collected, it being included in the total of Withington. Amongst the names of the Rusholme ratepayers at this period are Mr. Worsley, Mr. Worsley of Heild house, Lieutenant-Colonel Worsley and George Worsley. In Birchall houses, Thomas Birch Esq., Mr. Siddall of Slade, Captain Edge and Thomas Birch. In 1854 the ratepayers numbered 1,027, and the rate collected was £981 11s. 7d.; the gross value of property in the township rated for the poor being £32,287 0s. 3d.

In 1692 the annual value of real property in Rusholme, as assessed to the land-tax, was £146 13s. 4d. In 1815 its value, as assessed to the county-rate, was £3,608; in 1829, £5,748; in 1841, £15,281; and in 1853, £27,903.

In 1854 there were in Rusholme 69 county voters. The number of public-houses was two, and of beer-houses sixteen. The London and North Western Railway passes through the township. There is no river or canal, neither is there a mill or manufactory of any kind. The Wesleyans, Independents, Baptists and Unitarians have each a place of worship.

The superficial area of Rusholme, as given by Messrs. Johnson in their survey, is 960 acres; the Ordnance Survey returned it at 973a. 3r. 15p.; Mr. Rickman's Computation in the Census Returns of 1831 is 1,040 acres, which corresponds with the return of the Tithe Commissioners. In the year 1844 the lands of the township were divided amongst one hundred and twenty owners, of whom the following are the principal:—

	A.	R.	P.
Anson, Sir John William Hamilton Bart. (Birch Hall, &c.)	220	2	21
Worsley, Thomas Carill Esq. (Platt estate, &c.)..	153	1	22
Egerton, Wilbraham Esq.	99	3	6
Rushton, Edward, Executor of	53	0	38

Holford, John Esq.	50	3	19
Denison, Joseph Esq.	39	1	29
Siddall, John Esq. (Slade Hall).....	24	0	9
Cobden, Richard Esq. ..	21	2	39

Assuming the area to be 1,040 acres it was divided as follows:—
Arable land, 20 acres; meadow and pasture, 960 acres; site of buildings, 60 acres. Victoria Park lies towards the north of the township. It consists of about 200 acres of land, laid out in gardens, ornamental grounds, roads, &c., for villa residences. The Victoria Park Tontine was projected in 1836, with a capital of £750,000, in 7,500 shares of £100 each. In 1850 sixty-five houses had been already erected in the park, the inmates numbering about 390 persons.

Rusholme has no charity exclusively its own; it participates, however, in several endowments which extend their operations over the entire parish of Manchester.

The hamlet of Longsight, though in part within Rusholme, is situated chiefly within the township of Gorton. Its description and history will fall, therefore, more legitimately under the head of the latter township.

A Roman road intersects the township, and according to Whitaker, "appears advancing towards Manchester from the south-east, traversing the whole breadth of the parish on the south, and still carrying a considerable ridge in several parts of it. It is particularly conspicuous at Birch, and is popularly represented as a breast-work thrown up against the Danes, and denominated Nico (or Devil's) Ditch."¹ This description by Whitaker is not, however, quite correct, the historian having confounded the name of a neighbouring Saxon dyke or embankment with the old Roman road which is separate and distinct from it.

Recent investigations² show the Roman road to be an ancient

¹ Whitaker's *History of Manchester*, vol. i. pp. 235-6, second edition.

² Communicated by Mr. John Higson, of Droylsden, author of the *Gorton Historical Recorder*.

vicinal way. By the inhabitants of the locality it is designated as the "Pink Pank Lane," and it is generally known as the old London Road. The old people state it was currently believed in their younger days that one branch went from Rochdale and another from Manchester (uniting in the hamlet of Kirkmanshulme in the township of Newton Heath) to Macclesfield, and from thence to London. After leaving Levenshulme, near the junction of that township, Reddish and Gorton, it crosses the Nico Ditch and enters the township of Gorton shortly afterwards, taking a turn and proceeding along a portion of the margin of the Gorton race-course (where it is laid to the field); directly after leaving the course at the south-west angle, it exists in something like its primitive state until it enters Kirkmanshulme, where it presently afterwards divides into two heads, one passing Knutsford Vale Printworks, and winding backwards up Ked Lane, re-enters the township of Gorton. It next diverges where the lane is crossed by the Hyde road, and after a few more turns crosses the Gorton or Corn Brook, and enters the township of Openshaw. This portion is known as "Th' Owd Green Lone." After passing over the old and new Ashton roads it proceeds through Philips' Park, and thence to Rochdale. Returning to Crow Croft, Kirkmanshulme, the other branch passes on to the Stockport road, and for a short distance blends or identifies itself with that ancient Roman road, crossing the Rush-brook with it at Rushford, but shortly afterwards diverging to the left, where it is modernised for a considerable distance, but still retains the name of Birch Lane. Near Birch School (at the back of St. John's, Longsight), it takes a sudden turn, where doubtless Whitaker saw it; it proceeds through Birch Hall fold, and thence probably winds round to old Mancunium.

Another striking feature in the geography of Rusholme township, and which may be placed side by side with the preceding, the better to mark the distinction which Whitaker has failed to recognise, is the Nico or Nicker Ditch, a rivulet or stream, and a

rampart of earth raised, according to tradition, by the Saxons as a defence against their invaders the Danes, who towards the close of the ninth century seized upon Manchester, and ravaged the surrounding country. Its formation was apparently anterior to the general cultivation of the land through which it passes, if not to the colonization of the district; else why is it that it acts as a boundary to so many townships? Its source or commencement is found to be in the Audenshaw division of the parish of Ashton-under-Lyne, on the site of Ashton Moss; it seems here to be a natural stream, and acts as a drain to a portion of that morass. Crossing the Ashton New Road a little to the south-east of Droylsden Church, and running under the canal it begins its functions at Ashnett Lane by dividing Droylsden from Audenshaw. Winding obliquely round the hamlet of Fairfield it renounces Droylsden and embraces Openshaw; passing under the Old Ashton Road near Se'nthorns Wells (Seven Thorns Wells, from a tradition that seven thorns anciently grew there) and crossing the Manchester, Sheffield and Lincolnshire Railway, it begins to form the Waterworks Reservoir. It now changes Openshaw for Gorton, after receiving a tributary brook from Dane Wood, Audenshaw. The united stream (Gore Brook) now forsakes the ancient embankment, and proceeds through Gorton, Kirkmanshulme, Rusholme, &c. (at Birch Church it again falls into the embankment line); at Longsight it is named the Rush, and gives name to a hamlet Rushford, at the place where the old Roman road and vicinal way conjointly passed over it, and also to the township of Rusholme. Returning once more to the line of division, it runs nearly in the centre of the higher reservoir, faithfully embracing Gorton, from hence to the Midway, Stockport road. On the opposite side, near "Deb-dale Lane," the ditch may be traced leaving Audenshaw for Denton, crossing the Hyde road, the old Denton road, the Stockport Canal, &c., leaving Denton for Reddish, and shortly after (near Winning Hill) leaving Reddish for Levenshulme; then crossing the vicinal way

(Pink Pank Lane) it proceeds straight forwards to the Midway, Stockport road, where Gorton gives place to Rusholme (it here forms the ring fence of the Slade Hall estate); it flows on in rather an oblique direction until it regains the Gore or Rush Brook near Birch Church, Rusholme (which brook is said to be the site of the embankment), until it arrives near Ouse Moss. It is a singular fact that the hedge is on the Gorton or Manchester side all along, which seems to imply that when the land was first divided into fields, the remains of the old breast-work were used as a cop or backing, the thorns being simply planted upon it.

APPENDIX.

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APPENDIX.

GUILDHOUSES. — FAMILY OF TRAFFORD.

(pp. 2-5.)

1. — Sciant p'sentes et futuri q^d ego Math^s fīl Mathī de Hav'sege dedi &c. Ric' de Trafford viginti acras t're p p^ticam viginti duo pedm p^pinquire de Tollache, incipiendo ad magnā mussam et ascendendo Gosselache usq. ad divisas de Plat et sic a divisīs de Plat i transverso versus Grenclow-lache ac cōm pastur' in villa de Wyddine; Tend et Hend de me &c. sibi et hēdib; suis exceptis viris religiosīs et judeis. Redd inde annū mⁱ et hēdib; meis unā calcariā ferri v^t tres denarios argenti p omī seculari servicio ad Annunc' bē Marie salva mihi et meis una via debita et usitata versus Mamcestř. Hiis testib; Dño Ada de Biri, frē yvone canonico de Bello capic' [Brother Ivo, canon of Bello Campo, i.e. Beauchief Abbey in Derbyshire], Willo de Didesbur', Ric' de Most', Rob Redig' et aliis. — [s. d.] — *Trafford Evidences, Lanc. MSS.*

Indorsed: "Fossa Ricī trafford jux^t Goselache." — Seal: Green wax imperf. bearing arms of Hathersage. DE HAVERSECHE.

2. — Sciant &c. Ego Nicholaus de Longeford dnūs de Wythinton dedi &c. Henrico de Trafford militi quamdam placeam vasti mei in villa de Wythinton infra has divisas incipiendo ad

Goslache ad le Hontlon del Plat sequendo viam regalē versus borial usq, in Grenlowlache et sic descendē Grenlow lache usq, occidental usq, in Kemlache et sic de Kemlache ex transverso versus australem p puteos et fossata facta usq, in Le Yhildhouse digth et sic ascendendo usq, in Goslache et sic ascendendo Goslache usq, in p'dcū Hontlone del Plat q^d est p'ma divisa. Hend et Tend de me p'dco Henr' et hēdib; de corpē suo legit' pcreat, Redd septemdecim solid argenti ad duos ann' term' viz. medietat' ad festū Annunci b Marie et aliam medietatē ad festū scī Michl p oīb; serviciis secularib;. Et si contingat pdct Henr' obiere sine herede de corpē suo legit' pcreat'; rem mihi et hedib; mei. Hiis testib; Dom Ricō de Byronū milite, Mag^r Ricardo de Trafford rectore ecclīe de Chedle, Ricardo de Hulton, Johē de Asshton Johē de hulton, Robto de Asshton et aliis. Datū ap^d Wythinton die Veneris in fest' scī Mathie apostoli A^o Edwardi filii Edwardi undecimo.

Indorsed: "Yeeldhouse redd xvth 11 Edw. 2." Seal: White paste, bearing shield with arms of Longford. Legend: SIGILLVM NICH DE LONGFORD. — *Trafford Evidences, Lanc. MSS.*

3. — Oīb; xpī fid &c. Symon de Gousil saltm &c. — Noverit' me concess' remiss' &c. Henrico de Trafford &c. homag' et serviū trium soliditar' quidam annū redd' et omnia alia exactio' et demand' in quib; mihi tenebatur de quadam tenemēto q^d de me tenuit in Withinton q^d vocatur le Gyldehousys p concessionē &c. q^{um} Roger' de Penilbury michi fecit p cartam suam q^d quidm homag' et serviū p'fat' Henr' et an'cessores sui facē solebant p'fato Rogero et antecessorib; suis p p'dco tenem' q^d de me an'cessorib; meis tenuit; Redd' duob; solid' annuat'. Hiis testib; Dño Galfrido de Bracebrigge, Galfrido de Chaderton, Ricō de Radcliffe, Thom de Heton, Robto de Shorsworth, Ricō de Moston et aliis. — [s. d.] — *Trafford Evidences, Lanc. MSS.*

4. — Oībz &c. Rog' de Penilbury saltm in dño semp'. Noverit' me concessisse assignasse remisisse &c. Henrico de Trafford ator-nato et assignato Symonis de Gousul militis homagiū et serviciū trium soliditar' cujusdam annū redditus et omnimodas alias exac-cōes et demandas quas ab eodem Henric' v'l hedibz suis exig'e pot'o de quadam tenemēto que vocatur Gyldehousis in Wythinton que quidē tenemen' ego dcs Rog' de p'fato Symone capitali dño meo tenui in eadem villa. Hiis testibz Dño Galfrido de Brace-brigg, Galfrō de Chadirton, Ricō de Radeclive, Thoma de Heton, Robto de Shorisworthe, Ricō de Moston et aliis. — [s. d.] — *Traf-ford Evidences, Lanc. MSS.*

5. — Sciant p'sentes et futuri qd ego Helias filius Robti [? Rogi] de Penelburie dedi &c. Henrico filio Roberti filii Radulphi de Trafford pro homagio et servicio suo totam terram de Gilde-husestide cū p'tin inter has divisas scilicet de Goselache usq, ad pullum ubi Matheus filius Willelmi levavit fossatum ad verten-dam aquam ad molendinum suum, et per pullum descendendo usq, ad fossatum quod ego feci, et ita per illud fossatum usq, ad mussam, et de mussa usq, ad Goselache — cum communione omnium liber-tatum quas liberi homines predicti Mathei domini mei habent sicut carta testatur quam habeo de predicto Matheo de prefata terra. Reddendo inde annuatim mihi quatuor solidos pro omni servicio et consuetud⁹, et duos solidos prenominat' Math fil Willi et heđ qui habebunt unam viam per Alsedum prefate terre p'scpti Henrici ad carianda fena sua. Hiis testibz Ricardo filio Henrici, Robto de Burunn, Ricardo de Perepont, Wiffo de Radeclive, Alexandro filio Gilberti de Harewode, Henrico filio Galfridi de Mamecestř, Petro de Burnhill, Alexandro de Pilkinton, Matheo de Redich, Hugone de Stretford, Ada de Ormeston, Robto filio Hugonis de Masey, Ricardo clīco de Mamecestř. — *Trafford Evidences, Lanc. MSS.*

6.—Sciant &c. q^d ego Nichūs de Longeforde dñus de Wythinton concessi et reddidi Henr' de Trafford militi et hedib; suis et oīb eor' tenentib; in Wythinton die cōcessionis huj⁹ indent' ut jus commune sue cōmuna turbarie in cōmun turbarie die Yhildhous mosse ad turbas fodendas sctand' et capiend' p voluntate eor' ad tenementa sua in Wythinton. Ita scilicet q^d liceat pdico Henr' et hedib; suis ac oīb; eor' tenentib; in Wythinton cartare turbas sine molest' et absq; impedim'. Hiis testib; Dño Ricardo Byron milite, mag^o Ricō de Trafford rectore ecclie de Chedle, Ricardo de Hulton, Johē de Asshton, Johē de Hulton, Robto de Asshton et aliis. Dat' ap^d Wythington die Ven'is in festo S^ci Mathie apostoli anno regni regis Edwardi filii regis Edwardi undecimo [1317.] — *Trafford Evidences, Lanc. MSS.* — [Seal: White paste, "Sigillvm Nich. de Longford," with shield of arms.]

7.—Sciant &c. Ego Math^s Cissor' de Mamecestr' dedi &c. Nichō fit Henr' de Trafford militis oēs terras meas et tenementa in Rysshum in viñ de Wythinton sine aliquo retenemeñō et tenend' dcñō Nichō et hedib; de corpē suo legit' pcreat cū oīb; libtatib; in boscis planis s'viciis. Et si contingat q^d p'dcus Nichol' obiere sine hered' de corpore suo legit' pcreat' &c.; rem Galfrido frī ejusdem Nichī, rem Thome frī ei, rem' Robtō frī ejusdem Thome, rem Ricō frī Robt', rem' Henrico frī ejusdem Ricī. Hiis testib; Henr' de Trafford milite Ricō de Trafford frē ei^m Matheo de Haydock, Ricō de Moston, Johē fit Thome de Ashton, Wiffo de R. clīco et aliis. Datū ap^d Rysshum die Ascension^s dni anno Edwardi fit regis Edwardi nono. — *Trafford Evidences, Lanc. MSS.*

Indorsed: "Carta de terr' in Risholme." Seal: White paste. Legend: SIGIL MATH DE C [rest imperfect.]

FAMILY OF RUSHOLME.

(pp. 5, 6.)

1. — Sciant om̃s psntes & futū qđ ego Hār' de Russū dedi & ꝑcessi & hac psenti carta mea ꝑfirmavi Galf' fil Luç de Mammecestr' p homagio & servicō suo qđdam ptē t're mee infra divisas de Russū videl; unū mesuagiū ad capđ pti mei in pte aqloñ juḡ Huttelone & longitudine qđeci pcatas & latitudine qđtuor pcatas & unam acm t're cuiꝑ unū capđ extendit se ad illam t'ram & aliđ capđ v'sus pomeriū meū & unam acm pti in pto de Russū & unam acm t're cuiꝑ unū capđ extendē ad illū ptū & aliđ capđ i lemenegate v'sus occidentē & unam dimiđ acm t're cuiꝑ capđ unū extendit se v'sus pdcām acm & aliđ capđ i goselache & unā selionē q̃ vocat' le qwikehaggedelonde cuiꝑ unū capđ extendē se i goselache & aliđ capđ i lemenegate & unam dimiđ acm t're cuiꝑ unū extendē se i le huttelone & aliđ capđ i goselache & sex acs t're q̃ jacent juḡ t'rā Huḡ de Asselū q'r unū capđ extendit se i goselache & aliđ capđ i vet' foveū. Hēnd & Tēndā de meḡ & hedib; meis sⁱ & hedib; suis libē quēte & pacifice cū comī past'a & cū oib; libtatib; & aysiamtis ville de Russū ptinētib; Reddendo inde annuatī mⁱ & hēdib; meis de se & hēdib; suis unū par albar' cyrothecar' ad natale dñi p omī servicō exaccōe & demanda ego v^o & hēdes mei totā pdcām trā cū ptinenciis pdco Galf'r' & hēdib; suis ꝑtā om̃s hoīes & femias warentizabimꝑ impetuū. Et ut h mea donacō rata sit & stabit huic psnti sc̃pto sigillū meū apposui, hiis testib; Dño Wiff de Heeton, Rob. de Redich, Rob. de Aston, Symon fil Luc, Jord fil eid & Ad frē suo, Heñr' fil Huhelet & aliis. — *Birch Evidences*, penes Sir John William Hamilton Anson, Bart.

The seal, which is pendant and oval in shape, is of green wax and in remarkably good preservation, bears in the centre a device, a lozenge divided into four parts by two cross-crosslets which intersect each other. The legend: SIGIL HENRI DE RUSUM.

2. — Scī omīb; psens sċpt visur' vel audit' q^d ego Hřicus de Russchū mera & spontanea volūtate mea remisi & ġet clamavi p me & hředib; meis dño meo dño Matheo de Hatirseg' & hředib; suis homagiū & servissciū Galfridi filii Luc de Mamecest'a & hředū suoꝝ & totius terre q^m idem Galfridus tenuit in villa Ruschū scil unū par cirothecarꝝ albarꝝ annuatī ad pentecosten. Ita scil q^d nō liceat mⁱ n^o hředib; meis vel alicui noīe meo vel hředū meoꝝ aliq^d ius vel clamiū in homagio & servisscio dñi Galfridi filii Luċ vel hředū suoꝝ vel terre q^m idē G. de me tēnuit in villa de Ruschum in possum vendicare vel optinere. Et in hui⁹ rei testimoniū huic psenti sċpto sigillum meū apposui, hiis testib; Dño Galfr' de Chet-ham, Robto de Birū, Wiffo le Noreis, Ric de T^afford, Symone fit Luċ de Mamecestr', Johē de Leya clerico & aliis. — *Birch Evidences*, penes Sir John William Hamilton Anson, Bart.

3. — Sciant omēs psentes & futī q^d ego Hřr' de Russū penit' ġeteclamavi Galf. filio Luċ de Mamecestr' & hředib; suis vl assignatis suis totū ius q^d hēo vl hře potō in viginti acris tře q^s tenet de Rob' de Hulton ī villa de Russū. Ita qđem q^d nec ego n^o aliqī heđum meoꝝ aliq^d ius vl clameum ī p'dcis viginti acris t're cū ptinenciis de cetō exig'e pot'im^a imppetuū. Et q'a volo q^d h mea q'eteclamacio rata & stabilis p manet huic psenti sċpto sigillū meū apposui, hiis testib; Galf' de Chethā, Rob. de Burū, Wif de Heeton, Rob. de Redich, Ric. de Mostoñ, Symoñ fit Luc, Ric. fit Rani, Ad. de Farneworke, Henr' fit Huheloth & aliis. — *Birch Evidences*, penes Sir John William Hamilton Anson, Bart.

Seal pendant: A fleur-de-lis. Legend: HENRICUS RUSSUM.

4. — Sciant omē tam psentes q^m futī q^d ego Henric' de Russum dedi⁹ cessi & hac psenti carta mea⁹ firmavi Hugoni de Haselum & heredib; suis vel suis assignatis p homagio & servicio totam t'ram meā que est int' altam stratam de Russeford & t'ram d'ci Hugoīs

& dimidia bovata t're in villa de Russum ele Holt cū oīb; ptinen-
ciis Tenendas & Habendas sine ullo reteneṁto de me & hēdib;
meis sibi & hēdib; suis vel suis assignatis in feodo & hēditate libē
& q̄ete pacifice & integre cū oīb; lib̄tatib; cōmunis & aisiam̄tis
infra villā de Russū & ext^a pd̄ce terre ptinef̄ib;, Reddedo inde
annuatim mⁱ & hēdib; meis de se & hēdib; suis vel suis assignatis
vj den' ad duos terminos statuto^a sciū ad nativitātē S̄ci Joh̄is Bapt.
iij den' & ad festū S̄ci Michael iij denar' p oīb; serviciis reb; &
demandis. Et ego Henric' & hēdes mei p'noīatas t'ras & ele Holt
cū ptinentiis p'noīato Hugoī & hēdib; suis vel suis assignatis ⁹tra
ōs hoīes & femiās imp̄petuū warantizabim^a. Ut igit' h donatio
⁹cessio & ⁹firmacio robur p̄petue firmitatis obtuleat p̄senti carta
sigilli mei imp'̄sione corroboram, hiis testib; Dño G. de Chetā,
Rob̄to de Hultōn, Ric. de T'ford, Jordan de Rabi, Galfrido fit
Luce, Rob. fit Leysig, Symoē fit Luc, Rogō fit Rand', Ric. fr̄e ei
Randulpho clico & aliis. — *Birch Evidences*, penes Sir John Wil-
liam Hamilton Anson, Bart.

FAMILY OF MANCHESTER.

(pp. 6, 7.)

1. — Sciant p̄sentes & futuri q^d ego Wills fil Henr' fil Houlot de
Mamecest̄r dedi concessi & hac p̄senti carta mea confirmavi
Jordano fil Wills de ffawfeld & heredib; suis q̄mdam ptem t're mee
in villa de Russum, videlicet tres acras terre cū ptinentiis jacentes
int' ter' Henr' de Trafford ex ut^aq; pte que se extendunt in longi-
tudine de t'ra Matild del Holt usq; in altam viam v'sus Stokeport,
Habend & Tenend eidem Jordano & hēdibus suis de dño capitali
feodi libē quiete bñe & in pace cū oīib; lib̄tatib; & aysiam̄tis
p̄dic̄ t're ptinentibus. Reddendo inde annuatim dño dño capitali
tres denar' argenti ad duos anni t'minos videlic. ad natā dñi unū
denar' & obolū & ad festum Sancti Joh̄is Bapt'e unū denar' et obolū

B B

de quatuor denar' in quibus pd̄cus Wiſſs tenetur annuatim soluť pd̄co dño capitali. Et ego vº pd̄cs Wiſſs & heredes mei pd̄cam t'ram cū ptinenť suis sicut pd̄cm est pd̄co Jordano & heredibꝫ suis cont' omēs gentes imppetuū warrantizabim' et defendem'. In cui' rei testimoniū huic sc̄pto sigillū meū apposui, hiis testibus Alexō del Byrches, Galfrid de Strongwas, Wiffo de Honeford, Thom de Chorlton, Stephō de Redich & aliis. Dat ap^d Mamecestř die dñica px post festm̄ S̄ci M̄rtin anno regni regē Edwardi vicesimo nono. — *Birch Evidences*, penes Sir John William Hamilton Anson, Bart.

2. — Sciant psentes & ffutī q^d ego Johēs de Annacotes fil Robti de Mammecestř dedi concessi & hac psenti carta mea confirmavi Jordano fil Wiffo de ffalwefeld & hered' suis qm̄dam ptem terre mee in t'itorio de Russum scilicet totam ptē meam de una cultura que vocat' Grenclowe ffield jaceť int' t'ram Henrici de Trafford ex una pte & t'ram Wiffo fil Henrici de Mamecestř ex altā cui' unū capnd extendit se usq, ad regiam viam que se ad Ynce (?) ducit & aliud capnd extendit se usq, ad unam cult'am que vocat' le Somer Werkeddeffeld; et unā dimid' acr' pti jacentē in le Brodemedwe int' t'ram Henrici de Trafford ex ut^rq, pte et unū capnd se extendit usq, ad ripam que est subtus le Birchenewode & aliud capnd extendit se usq, ad Clayffeld. Hñd & tenend' pro me & hered' meis de capitali dño dñi teneñt sibi & hered' suis & assign' suis libē quēte bene et in pace jure hereditar' integre & honorifice cū libero introitu & exitu & cū omibꝫ aliis aysiam̄tis & libtatibꝫ dñe t're ubiq, spctantibꝫ; pro hac autē donacōe dedit mī dcs Jordan' qm̄dam suā pecunie p manibꝫ. Et ego dcs Robts & hered' mei & assign' mei totam pdcam t'ram & ptm cū suis ptinenc' ut pd̄cm est dco Jordano & hered' & assign' suis cont' omēs hoīes & feminas p pdca suā pečne imppetuū warrantizabim' aquietabim' et deffendem'. Et ut hec mea donacō & psentis carte mee confir-

macō rata & stabit pmaneat sigilli mea eam imp'ssione roboravi, hiis testib; Rogō de Barlowe, Ricō de Redich, Aleḡ de Birches, Galfrido de Strongwas, Willo de Honford, Rogō de Denton, Thom de Cholrton & multis aliis.— *Birch Evidences*, penes Sir John William Hamilton Anson, Bart.

Seal: A lion rampant. Legend: s' IOHI DE IBERNIE.

FAMILIES OF MOSEDON, HONFORD AND BEXWICK.

(pp. 7, 8.)

1.—Sciant psentes & ffuturi quod ego Henricus Mosedoñ dedi concessi & hac psenti carta mea confirmavi Matheo de Byrches & heredibus suis totam ptem meam totius aque de Gorebroc sili; de Halegateforde usq; Russeforde cum attachiacōne stagni sui ubiq; usq; ad t'ram meam ubicumq; ei commodius fiñt infra pdcas divisas salva destruceōne prati mei infra dčas divisas. Habend & Tenend de me & heredib; meis sibi & heredibus suis libere quiete integre & in pace cū omīb; libtatib; & omnimodis aysiamētis pdce aque, spectantib; sine aliquo retenemento mei vel heredum meor', Reddendo inde annuatim mī & heredib; meis de se & heredib; suis unā sagittam barbatam ferri die nativitatis Beati Johīs Bapt. p omnib; s'viciis s'clarib; exaccōib; & demandis predce aque cum stagno infra pdčas divisas ptinentib;. Et ego vº pdcus Henricus & heredes mei totam ptem meam totius aque predce cum attachiacōne eiusdem ubiq; infra pdcas divisas pdto Mathō & heredib; suis contª omēs hoīes & feminas imppetuū warantizabimus & defendemus. In cuius rei testimonium huic psenti sc̃pto sigillū meum apposui, hiis testib; Rogō de Midilton, Aleḡ de Pilkinton, Ricō de Workedeley, Ricō de Moston, Johē de Ayneswerthe, Tho. fiī Galfr. fiī Luc de Mamecest', Tho. Bexwic, Henr. de Byrches clīco & aliis.— *Birch Evidences*, penes Sir John William Hamilton Anson, Bart.

2. — Ego Agnes uxor Henr. de Honford dedi Ricō f. meo ter' in Ruschun &c. q̃ Matilda de Holt ten in noīe dotis &c.; rem. Galfr. frī ejusd Ricī; rem. pdce Agneti &c. Test. Ricō de Hulton, W° de Radeclive, Rogō de Midleton, Ricō de Redish, Jō de Hulton &c. — *Harl. MSS.* 2112, fo. 143.

3. — Sciant psentes et futuri qd ego Rogerus Bexwik dedi concessi et hac psenti carta mea confirmavi Miloni Bexwik filio meo omīa illa terras & teñta reddit' rev'coes et s'vicia cum suis ptinen jacent' in Grenelawe et Risshum in com̃ Lancast̃r que nup pquesivi de Wiffo Heyld. Habend & tenend pdict' terras & teñta reddit' rev'coes et s'vicia cum omīb; et singlis suis ptin pfat' Miloni Bexwik hered' et assignat' suis imppetuū de capit' dñis feod' illius p s'vicia inde debit' et de jure consuet'. Et ego v° pfat Rogerus Bexwik et hered' mei omīa pdict' terras et teñta reddit' rev'coes & s'vicia cum omīb; et singlis suis ptin pfat Miloni Bexwik filio meo hered' et assignat' suis contra omēs gentes warrantizabim⁹ et imppetuū defendem⁹ p psentes. Ac insup sciant me pfat Rogerum Bexwik attornasse deputasse et in loco meo posuisse dilect' michi in Xpo Johēm Bamford gen'osum et Jacobum Shalcros meos veros & legitimos attornat' conjunctim & divisim ad intrand omīa pdict' terras & teñta cū ptin et post talem ingressum inde p me et noīe meo plenam et pacificam possessionem et seisinam pfat Miloni Bexwik ad deliband scdm vim formam et effectum hui⁹ p̃sentis carte mee inde ei confect' rat' & grat' hēnt et hītur totum et quicquid dict' attornat' mei noīe meo fecrnt seu eor' alter fecit in pmissis. In cui⁹ rei testimoniū huic psenti carte mee sigillum meum apposui. Dat vicesimo octavo die Junii anno regni regis Henrici octavi post conquestum Anglie vicesimo secundo. — *Birch Evidences*, penes Sir John William Hamilton Anson, Bart.

FAMILY OF PLATT.

(pp. 12-24.)

Platt Evidences penes Charles Carill Worsley Esq.

1. — Notū sit omībz tam p'sentibz q'm futuris qd ego Matheus filius Wiſſi dedi et concessi et hac p'senti carta mea confirmavi t'ram de Plat hospitali de Jerlm in puram et ppetuā elemosinam cū pastura que ad Wytintonam p'tinet. Ego et her' mei p'dcam t'ram p'dco hospitali cont' hoīes univ'sos warantizabo, scilicet de magna fossa usq ad finem inferiorem pne fosse usq crux incidit in arbore et de pna fossa usq in goselache et p goselache usq ad semitā eite (?) que iacet int' Plat et Russhum et p semitā eite (?) usq in gorebroc et p gorebroc usq ad maram Wiſſi de Honford et sic usq in magnam fossam. Test' Jordano de Diddesb, Hameſ fit Onti et filii Rog. de Barlowe et Ric. Breton et Rob Diacon' et Hug. de Plat et Ric. et tota curia de Wydenton.

2. — Notū sit omībz tam p'sentibz futuris qd ego Garñ de Neopof prior fr̄m hospital Jerlomit' in Anglia de coī assensu et voluntate fr̄m capitli nro concessi et hac p'senti carta confirmavi Ricō de la More et her' suis t'ram de Bikerstath quā hem^o ex dono Ade fit Radī et t'ram de Perr quam hem^o ex dono Wiſſi Dolfini et t'ram de Grewinton halfsnede et duas bovatas t're de Ranchior et passagiū de Ranchior et t'ram de Halctoñ et t'ram de Plette quā hem^o ex dono Mathei filii Wiſſi et t'ram de Actoñ quam hem^o ex donacōne Gilberti filii Radī et omēs t'ras quas hem^o de adquisitu ipius et quas ipe vel her' eius pot'unt pquirere domui nre usq ad valenciā diū marc' Tenendas et hendas de domo nra jur' hereditario liber' quiete et honorifice. Reddendo in singlis annis domui nre in thalamo nro apud Londoñ quatuor solidos esterlingor' ad capitlū nrm p^o festū Scī Michis p omībz s'viciis et placitis et exaccōibz ad nos inde p'tinentibz. Ita qd frēs nri de Stanelee

nullam sup iꝑm vel heredes suos hēant potestatē causandi eos vel auferendi pecuniam eor' nec alicui respondeant nisi nobis vel locū nꝛm tenentibꝫ apud London. Prefatus vº Ricūs et her' sui manntenebunt et regent unā navem sup aquā de Merse apud Ranchorier in caritate quam Johes constabilar' Cestrie dederat añ Ricō et her' suis ad istam elemosinam tenendam, ut omēs qui Dei amore t'nsitū p'fate aque petierint passagiū hēant. In obitu vº suo et heredū suor' similit' t'cia ps omīu catallor' suor' p salute aīe sue domui nꝛe remanebit. Hūis testibꝫ fratre Alano, frē Wiłlmo capellano, frē Gilberto de Ver, frē Rob'to fit Ricī, frē Gilberto de Wiltoñ, frē Henr. de Dalby, frē Nichō de Cardineł, frē Wiłlmo de yp, frē Gilberto, frē Ysaac, frē Samsone, Waltō clico. Anno Incarnacōis Milīio centesimo nouagesimo.¹

3. — Sciant p'sentes et futuri q^d ego Wiłlus fit Ricī de More dedi concessi et hac p'senti carta mea confirmavi Henr. fit Gilb'ti cum Cesilia fit mea et her' suis ab eadē pcreatis in libm̄ maritagiū totam medietatē t're mee de Plette et messuagia sua et unā acram t're ad dictam messuagiam spectantē sine ullo r'tenemēto cū omībꝫ p'tin, Habend' sibi et her' suis pcreatis de me et her' meis libē quiete integr' et honorifice in bosco in plano in p'cis in pasturis cū omībꝫ lib'tatibꝫ et asiamentis ad p'fatā t'ram p'tinentibꝫ. Ita q^d p'dcūs Henr. et Cesilia et her' pcreati sui tenebunt p'dcam t'rā de me et her' meis tam libē quā ego illam teneo de frībꝫ hospitalis Jerlm̄ p't sex denar' quos p'dcūs Henr' et her' sui reddunt annuatim michi et her' meis ad festū Scī Bartholomeū p omībꝫ s'vic's et consuetudine et exaccōne. Ego siquidem Wiłlmus et her' mei warantizabim⁹ p'dcam t'ram sicut illam quam dedi in libm̄ mari-

¹ This and the preceding deed are on the same parchment, which is headed "Copia carte original'." The first deed is endorsed "Hec carta p'dcā apud Yeveley jux Longeford in com' Derb'," and the latter "et hec carta p'x p'dcā in manu Rob'ti Talio' de p'ochia de Wrenbury jux Abbathiam de Cumbremer' in com' Cestrie."

tagiū cum Henr. et Cesilia fit mea et her' suis pcreatis cont^a oēs hoīes et feīas warantizabunt et defendent imppetuū, Hiis testibz Willmo de Nortōn frē, Willmo de Norros, Rogō de Middul-ton, Alexandr' de Pilkinton, Adm de Pennilbury, Jordano Norreis, Witto de Diddesbury, Mathō clīco et aliis.

Inscribed on the back of this deed is the following genealogical note :

Henr. et Cecilia infra scriptis	Amabilia ux' Galfridi del Plat de quibus	Henr. de quo Elena ux'r. Alex ⁱ del Bothe de quo Will ^{us} de q ^o Will ^{us} qui nunc est. Rog ^{us} del Plat de Holyngreve de quo Will ^{us} de quo Marg ^{ia} de qua Ad'. Agnes de qua Rob ^{tus} de quo Joh ^{es} de quo Nich ^{us} de quo Ric ^{us} qui nunc est.
	Cecilia uxr. Henr. del Plat de quibz Rog ^{us} de quo Johanna de qua Will ^{us} de qua Agnes de qua Will ^{us} qui ambo nunc sunt.	
Ex hiis qui nunc sunt videlicet sunt a ^o dni m.cccc ^{mo} .xvij ^{to} Marg ^{ia} de qua		Marg ^{ia} forst de q ^a Agnes de q ^a Will ^{us} qui nunc est. Cecilia del Hull de qua Rob ^{tus} qui nunc est. Agnes Tele de qua Joh ^{es} Tele et Thomas qui nunc sunt.

4. — Univ^{er}sis xpī fidelibz ad quos lttē p^{re}sentes p^{re}ven^{er}int ffr^{at}r Helias de Smethetūn hmlis pr^o or ffr^{at}m hosp^{it} Jr^om in Anglia salm in dño. Nov^{er}it univ^{er}sitas v^{est}ra nos de communi consilio et assensu totius capituli n^{ost}ri dedisse et concessisse et hac p^{re}senti carta n^{ost}ra confirmasse Ric^{ardus} fit Ade de ffarnewurthe et heredibz suis omēm medietatem t^{er}re n^{ost}re de la Platte quam medietatem Adam clīcus de nobis quondam tenuit. Habend^{um} et tenendam d^{omi}cam medietatem t^{er}re de la Platte de nobis sibi et hēdibz suis in hereditate libere et quiete bene et in pace cū omībz commū et aessiamētis in pascuīs in viis in semitis in aquis et in omībz locis ubi cummuīs vel aessiamētum d^{omi}co tenemento pertinet vel p^{er}tinere potuit; Reddendo inde annuatim ipse et heredes sui domui n^{ost}re quatuor solidos argent^{um} ad festum S^{an}cī Math^{ie} p^{er} omībz s^{er}viciis et exaccōnibz et consuetudinibz ad nos p^{er}tinētibz et in obitū suo et hēdum suor^{um} t^{er}ciam partem catallor^{um} suor^{um} mobilium et immobilium ubicunq^{ue} fuīnt inventa. Nos v^{os} d^{omi}cam medietatem t^{er}re de la Platte cū

omīb; communis et aessiamētis sicut p'notatum est dco Riċ fī Ade de ffarnewurthe et heredib; suis cont^a omēs homines et ffeminas imppetuū warantizabimus quam diu donator illius domui n're illa pot'it warantizar'. Et ut hec n'ra donacō rata et stabilis pmaneat p'sentem cartam sigill capituli n're roboramus, Hiis testibus Dño Ada de Bury, Dño Galfrid de Chetham, Dño Galfrid capſan, Riċ de Trafford, Riċ de Bondini', Rjċ de Mostun, Henr. de la Platte et multis aliis.

5. — Sciant p'sentes et fut'i q^d ego Rog^s del Plat dedi concessi et hac p'senti carta mea confirmavi Elene filie Henr. del Plat duas acras terre jacentes in hamell del Plat in viñ de Wythinton, videl't illas acras q^{as} Cecilia mat' mea recup'avit coram justiciar' dñi Reg' in banco p quoddm Brē q^d vocat' Cui vita que quidm d'ce ac^r extendunt del Thornidiche usq, ad le Goselache, Hend et tenend eidm Elene et hēdib; suis et assignatis de capitā dñis feodi illius p s'vicia inde debita et consueta libē quiete et in pace cū oīb; jurib; lib'tatib; et asiamentis p'dcē terr p'tinentib;. Et ego vero p'dcus Rog'us et hēdes mei p'dcas duas acras t're cū p'tiñ in oīb; ut p'dcm est p'dcis Elene et hēdib; suis et assignatis contra omēs gentes warantizabim⁹ et impp'm defendem⁹. In cuj⁹ rei testimoniū huic p'senti carte sigillū meū apposui hiis testib; Johē Cissor' de Mamcestř, Thoma le Marchal, Robto del Plat, Johē Bibby, Nichō clīco et aliis. Dat' ap^d le Plat die Saſti px post fñi Scī Andree ap'li anno regni reg' Edwardi decimo septimo.

6. — Omīb; xpi fidelib; hoc sc̄ptum visur' vel auditur', Wills fī Hugoīs de Laghoke salēm in Dño. Novītis me remisisse relaxasse et oīno p me et hēdib; meis imppet'm quietū clamasse Robto fī Ricī de farneworthe et hēdib; vel suis assignatis totū jus meū et clameū q^d huī vel aliquo modo herē potui in medietatē totius hamelli del Plat in viñ de Wythinton que quid' medietas idem

Rob's hūit p successionem hēditariam post mortem Ricī de ffarne-worthe p'ris sui, Ita sciſz qd n̄ ego p'dcus Wills n̄ hedes mei n̄ aliq's alius noīe n̄o aliq'd jur' vel clamei in p'dca medietate seu in pte ejusdem illi' hamelli de cet'o exig'e vel vindicare potim⁹ s'c't penit⁹ p hoc s'cm meū exclusi sim⁹ imppetūū. Et pr'tra ego p'dcs Wills et hēdes mei p'dcam medietatē toti⁹ hamelli del Plat in oībz ut p'dcm est p'dco Robto et hēdibz vel suis assignatis cont' omēs hoīes warantizabim⁹. In cui⁹ rei testimoniū huic sc̄pto sigillū meū apposui, Hiis testibz Dñis Henr. de Trafforde, Rogō de Pilkinton militibz, Ricō de Hulton, Johē de Hulton, Robto de Asshton, Robto de Grotton, Nichō de Wyrkesworthe clīco et aliis. Dat' apd le Plat die Jovis in crastino S̄ci Swythen epī anno regni reg' Edward fit reg' Edwardi octavo.

7. — Die Lune px ante festū S̄ci Andree ap'li anno Dñi Millesimo t'centes vicesimo q'rto f'cā 'vent' int' Rogerū del Platte ex una p'te et Robertū fit Ricī del Plattē ex alt'a pte sub hac forma qd pastura que se extendit ab hostio d̄ci Rogi usq, ad le Geldebroke dividit' int' d̄cos Rogū et Robm, et fossatm qd se extendit a vico usq, ad le Gelde broke p'dict' est totū sup pceſam d̄ci Robfi. Pret'a d̄cus Rogs quiet clamavit p se et hēde Robto et heredibz suis totum jus suū et clamiū qd habuit seu aliquo modo habere poterit in toto tenemēto a d'co fossato usq, ad Gelde broke int' vicū et le Herneſlatte. Pret'a d'c's Rogs concessit Robto et heredibz suis t'ciam ptē suam in le [name undecipherable] una cū quadam butea jacente in Gosecroft in escambio p t'ra d'ci Robfi jacentē in le fal d'ci Rogi. In cui⁹ rei testimoniū huic p'senti sc̄pto sigillū meū apposui, hiis testibz Rogō dño de Barrlowe, Johē de Worthinton, Thoma le Marchal de Mamcestř, Johē frē eius, Johē Bibby de Mamcestř et aliis. Dat' apd Lancastř die et anno sup'dcis.

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8. — Sciant p'sentes et futuri q^d ego Elena fit Henr. del Platē dedi concessi et hac p'senti carta mea confirmavi Ricō fit Rob'ti del Platē unam acram t're cum p'tin jacentem in hamello del Platē in villa de Wythinton quam hui ex dono et feoffamento Rogi del Plat que quidem acra t're jacet in quodam campo vocato le Bruches cujus unū capnd se extendit del Thornidiche usq ad le Goselache, Hendam et tenendam p'dcam t'ram cū ptin p'dco Ricō et hēdibz de corpē suo pcreat' de capit' dñis feodi illius p s'vicia inde debita et de jure consueta libē quiete bene et in pace cū omībz lib'tatibz et aysiamētis dōe t're p'tinentibz imppetuū. Et si contingat q^d idem Ricūs obierit sine hēde de corpē suo pcreato tñc post decessum ipius Ricī p'dcā t'ra cū ptin integre remanebit Johī fratri ejusdem Ricī et hēdibz de corpē suo pcreat', Tenend de capit' dñis feodi illius p s'vicia inde debita et de jure consueta imppetuū. Et si contingat q^d idem Johñes obierit sine hēde de corpē suo pcreato tñc post decessum ipius Johīs p'dcā t'ra cū ptin integre remanebit Rob'to del Plat patri p'dicor' Ricī et Johīs hēdibz et assignatis suis Tenend de capit' dñis feodi illius p s'vicia inde debita et de jure consueta imppetuū. Et ego vero p'dcā Elena et hēdes mei p'dcā t'ram cū ptin p'dco Ricō et hēdibz suis p'dcis et p'dco Johī et hēdibz suis p'dcis si idem Ricūs obierit sine hēde de corpē suo pcreato, et p'dco Rob'to et hēdibz suis si idem Johēs obierit sine hēde de corpē suo pcreato warantizabim⁹ cont^a omēs hoies imppetuū. In cuj⁹ rei testimoniū huic p'senti carte sigillū meū apposui, hiis testibz Rogō de Barlowe, Henr. de Trafford, Johē le Taillour de Mamcestř, Ricō fit Thome de Mamcestř, Thoma fit Ricī de Bosedon, Rob'to de Milkewalleslade, Thoma fit Alani de Aynesworthe et aliis. Dat' apud le Plat die Jovis px post festū Scī Michīs Archangli anno regni Edwardi reg' Angl t'cii a conquestū decimo septimo et regni sui ffrancie quarto.

9. — Sciant p'sentes et fut'i q^d ego Elena fit Heur' del Plat dedi

concessi et hac p'senti carta mea confirmavi Johī fīl Robtī del Plat unā acram t're cum p'tin in villa de Withinton quam hui ex dono et feoffamento Rogī del Plat que quidem acra t're jacet juxta le Yeldehousdiche in hamello del Plat in quodam campo quod vocat' le Bruches cuj' unū capnū se extendit del Thornidiche usq, ad le Goselache. Hend et tenend p'dcam t'ram cū p'tin p'dcō Johī et heredib; de corpore suo legitīe pcreat' de capit' dñis feodi illius p s'vicia inde debita et de jure consueta libē quiete bene et in pace cū omīb; lib'tatib; et aysiamentis dce t're p'tinentib; impetuū. Et si contingat qd idem Johēs obierit sine herede de corpore suo legitīe pcreat' tunc post decessum ipius Johīs p'dcā t'ra cū p'tin integre remanebit Ricō fratri ejusdem Johīs et heredib; de corpore suo legitīe pcreat', Tenend de capit' dñis feodi illius p s'vicia inde debita et de jure consueta impetuū. Et si contingat qd idem Ricūs obierit sine herede de corpore suo legitīe procreato tunc post decessū ipius Ricī p'dcā t'ra cum p'tin integre remanebit Robtō del Plat patri p'dcor' Johīs et Ricī heredib; et assignatis suis, Tenend de capit' dñis feodi illius p s'vicia inde debita et de jure consueta impetuū. Et ego vero p'dcā Elena et heredes mei p'dcam t'ram cū p'tin p'dcis Johī Ricō et Robtō et heredib; suis warantizabim' et defendem' cont' omēs hoīes impetuū in forma sup'dcā. In cuj' rei testimoniū huic p'senti carte indentate sigillū meū apposui, hiis testib; Henr' de Trafford, Rogō de Barlowe, Thoma fīl Alani de Aynesworthe, Johē le Taillo' de Mamcestř, Ricō fīl Thome le Mareschal de Mamcestř, Thoma fīl Ricī de Bosedoñ, Robtō de Milkewalleslade et aliis. Dat' apud le Plat die Jovis px post festū Scti Michīs Archangli anno regni reg' Edwardi t'cii post conquestum Angl decimo septimo et ffranc quarto.

10. — Ceste endanture faite entre Eleyne la fille Henry del Plat la puisnesse d'une pte et Robt del Plat d'autre pte test-

moigne que come le dit Robt ad graunte al dite Eleyne p sa chartre endente une maes et dis; acres de sa t're en Plat en la ville de Wythyngton a avoir et tenir a meisme cesty Eleyne a t'me de sa vie del avaunt dit Robt et de ses heris rendaut douze deners p an sicome en la chartre endentee entre eux de ces faites plus pleinement est contenu. Lavaunt dite Eleyne voet et graunte p lui q si ele soit en eyde a William fit; Alisaundre del Bothe en ascune manie ou p doner de ses liens ou chateux ou p pole ou dempledre les tenement; quels meisme cesty Eleyne recouveri vers lavaunt dit William a Lancast' p assise de nouvele disseisine devaunt Mons. William Basset et ses compaignouns Justices a assises pndre en le countie de Lancast' assignes. Et de quels tenement; meisme cesty Eleyne ad enfeffe lavaunt dit Robt et ses heris et ses assignes sicome p la chartre p lavaunt dite Eleyne a lavaunt dit Robert de ceo faite plus pleinement est contenu q a dong's bien lise al dit Robert et a ses heris et a ses assignes entrer les avaunt dit; mees et t're et les retenir sann; countre dit del avaunt dite Eleyne et ensement q la chartre endente de ceo faite ne soit de valu. Ensement sramcol[?] lavaunt dite Eleyne q a quel heure q ele liesse les avaunt dit; tenement; a ascun fors q al avaunt dit Robt ou a ses heris q a dong's bien lise al avaunt dit Robt et a ses heris dentrer les avaunt dit; tenement; et les retenir sann; countredit del avaunt dite Eleyne et q ele soit oshte de chescun mani'e daccionn a demaundre les tenement; avaunt dit;. Par quele graunte lavaunt dit Robt graunte po^r lui et po^r ses heris q si lavaunt dite Eleyne ne soit de pouver detenir les tenement; avant dit; en sa meyne demeigne le dit Robt graunte po^r lui et po^r ses heris a prendre la Pre en sa meyn demeigne ou en la meyn des heris et rendronnt al dite Eleyne po^r tote sa vie dis south [sous] p an a deux t'mes del an cest a savoir la moitee a la feste de Seynt Michel larchangel et lautre moitee a la feste de Seynte Johⁿ le Baptistre p oueles [egales] porciouns.

A quele chose faire a loyamment p fourner les avant dit; Eleyne et Robt entrechaungablement onnt mys leur seals. Ceux sonnt les tesmoignes Johan de Aynesworth, Adam de Hoppewode, Roger de Chadirton, Roger de Shotellesworth le puisne, et Thomas le filz, Aleyn de Aynesworthe et autres. Done a Bury le dismeigne pchayn ap's la feste de Seynt Bartholomeu l'apostol, L'an du regne Edward roi d'Angleterre tierc; puis le conquest dis et octoisme et de son regne de Fraunce quinte.

. 11.— Sciant p'sentes et fut'i q^d ego Elena filia Henrici del Plates junior dedi concessi et hac p'senti carta mea confirmavi Robtō del Plates hēdib; et assignatis suis duo messuagia viginti et quatuor acras t're et unā acram p'ti cū p'tin in Wythyngton que quidem teñ d'ca Elena recupavi v'sus Wiłm fit Alexi del Bothe p assiam nove disseie coram Wiłto Basset et sociis suis Justic' ad assiās nove disseie in com Lancastr' assign' capiend, Hēnd et Tenend oīa p'dca teñ cū suis p'tin p'fato Robtō hēdib; et assignatis suis de capit' dñis feodi illius p s'vicia inde debita et de jure consueta libē quiete bene et in pace cū libō introitu et exitu et cū coīa pasture et cū omīb; aliis p'tin dco teñ p'tinentib; in eadē villa. Et ego vero p'dca Elena et hēdes mei oīa p'dca teñ cū suis p'tin in omīb; sicut p'dcm est p'fato Robtō hēdib; et assignatis suis cont' omēs hoīes warantizabim⁹ et imppetuū defendem⁹. In cuj⁹ rei testimoniū huic p'senti carte sigillū meū apposui, hiis testib; Nichō de Longeford milite, Henr. de Trafford, Robtō fit Henr.[?] de Trafford militis, Jordano de Claydeñ, Robtō de Chorleton, Thoma de Holt, Robtō de Mylkwalstade et aliis. Dat' apud le Plates die Lune px post festū Scti Cuthbēi epī anno regni Edwardi reg' Angl t'cii a conquestū decimo octavo et regni sui ffrancie quinto.

12. — Hec carta indentata testat' q^d Robtū del Plat dedit con-

cessit et hac p^senti carta sua indentata confirmavit Ricō filio suo et heredi omīa t'ras et teñ sua cū edificiis que hūit die confeccōnis p^sentiū in villa de Wythinton, Hēnd et Tenend omīa p'dcā t'ras et teñ cū edificiis et cū p^tin p'dcō Ricō et hered de corpore suo legitīe p^recreatis libē quiete bene et in pace cū omīb; libtātib; et aysiamentis pdcīs t'ris et teñ cū edificiis in villa de Wythinton p^tin' de capit' dñis feodi illius p s'vicia que ad p'dcā t'ras et teñ cū edificiis p^tinent imp^petuū. Et si contingat q^d p'dcūs Ricūs obierit sine herede de corpore suo legitīe p^recreat' tunc post decessum ipius Ricī omīa p'dcā terre et teñ cū edificiis et cū p^tin integre remaneant Johī frī ejusd Ricī et hered de corpē suo legitīe p^recreatis Hēnd et Tenend omīa p'dcā t'ras et teñ cū edificiis et cū p^tin p'dcō Johī de capit' dñis feodi illius p s'vicia que ad p'dcā t'ras et teñ cū edificiis p^tin imp^petuū. Et si contingat q^d p'dcūs Johēs obierit sine herede de corpē suo legitīe p^recreat' tunc post decessum ipius Johīs omīa p'dcā terre et teñ cū edificiis et cū p^tin' integr' remaneant Robō fit Robī de Milkewalleslade juniore et hered masculis de corpē suo legitīe p^recreatis Hēnd et Tenend omīa p'dcā t'ras et teñ cū edificiis et cū p^tin p'dcō Robō fit Robī de capit' dñis feodi illius p s'vicia que ad p'dcā t'ras et teñ cū edificiis p^tinent' imp^petuū. Et si contingat q^d p'dcūs Robūs fit Robī obierit sine herede mascto de corpē suo legitīe p^recreat' tunc post decessum ipius Robī fit Robī omīa p'dcā t're et teñ cū edificiis et cū p^tin' integre remaneant Johī fit Robī de Milkewalleslade frī p'dcō Robō fit Robī et hered masculis de corpē suo legitīe p^recreat' Hēnd et Tenend omīa p'dcā t'ras et teñ cū edificiis et cū p^tin p'dcō Johī fit Robī de capit' dñis feodi illi⁹ p s'vicia que ad p'dcā t'ras et teñ cū edificiis p^tinent imp^petuū. Et si contingat q^d p'dcūs Johēs fit Robī obierit sine herede mascto de corpē suo legitīe p^recreat' tunc post decessum ipius Johīs fit Robī omīa p'dcā t're et teñ cū edificiis et cū p^tin integ' remaneant Robō fit Aðe de ffernilegh de Sadulwrthffryth et hered masculis de corpē suo

legitiē pcreat' Hēnd et Tenend omīa p'dcā t'ras et teñ cū edificiis et cū ptin p'dcō Robtō fit Aðe de capit' dñis feodi illi⁹ p s'vicia que ad p'dcā t'ras et teñ cū edificiis ptinent imppetuū. Et si contingat qd p'dcus Robtū fit Aðe obierit sine hered mascto de corpē suo legitiē pcreat' tunc post decessum ipius Robtī fil Aðe omīa p'dcā t're et teñ cū edificiis et cū ptin integr' remaneant Wiffo fit Edward Heth de Sadulworthfryth et hered masctis de corpē suo legitiē pcreat' Hēnd et Tenend omīa p'dcā t'ras et teñ cū edificiis et cū ptin p'dcō Wiffo de capit' dñis feodi illius p s'vicia que ad p'dcā t'ras et teñ cū edificiis ptinent imppetuū. Et si contingat qd p'dcus Wiffo obierit sine hered masctis de corpē suo legitiē pcreat' tunc post decessum ipius Wiffo omīa p'dcā t're et teñ cū edificiis et cū ptin integr' remaneant Margarete fit Robtī del Plat et heredib; masctis de corpē suo legitiē pcreat' Hēnd et Tenend omīa p'dcā t'ras et teñ cū edificiis et cū ptin p'dcō Margarete de capit' dñis feodi illi⁹ p s'vicia que ad p'dcā t'ras et teñ cū edificiis ptinent imppetuū. Et si contingat qd p'dcā Margareta obierit sine hered mascto de corpē suo legitiē pcreat' tunc post decessum ipius Margarete omīa p'dcā t're et teñ cū edificiis et cū ptin rectis heredib; ipius Robtī del Plat integr' remaneant Hēnd et Tenend omīa p'dcā t'ras et teñ cū edificiis et cū ptin p'dcō rectis hēd ipius Robtī del Plat de capit' dñis feodi illius p s'vicia que ad p'dcā t'ras et teñ cū edificiis ptinent imppetuū. Et p'dcus vero Robtū del Plat et hered sui omīa p'dcā t'ras et teñ cū edificiis et cū ptin p'dcō Ricō et heredib; de corpē suo legitiē pcreat' ut p'dcm est, et eciā p'dcō Johī frī ejusdm Ricī et heredib; de corpē suo legitiē pcreat' ut p'dcm est, et eciā p'dcō Robtō fit Robtī et heredib; masctis de corpē suo legitiē pcreat' ut p'dcm est, et eciā p'dcō Johī fit Robtī et hered masctis de corpē suo legitiē pcreat' ut p'dcm est, et eciā p'dcō Wiffo et heredib; masctis de corpē suo legitiē pcreat' ut p'dcm est, et eciā p'dcō

Margarete et heredib; masculis de corpẽ suo legitime pcreat' ut p'dc'm est, et ecia rectis heredib; ipsius Rob'ti del Plat cont' ocs gentes warantzabim' et imppetuũ defendem'. In cuj' rei testimoniũ huic p'senti carte indentate sigillũ suum apposuit, hiis testib; Nicho de Longeford chivaler, Thoma de Trafford, Rogo de Barlow, Thoma del Holt, Rob'to de Chorlton, Henr. fit Rob't del Birches et aliis. Dat' ap'd Wythinton die Sab'ti px ante f'm S'ce Margarete virg'is anno regni regis Edwardi t'cii a conquestũ vicesimo t'cio regni vero ffrancie decimo.

13. — Pateat univ'sis p p'sentes me Rob'tm del Plat dedisse et vendidisse Ric'o fit meo et heredi om'ia bona mea mobilia et immobilia quecũq; hu' die confeccõnis p'sentiũ in villa de Wythyntoñ. Ita vero q'd nec ego d'cus Rob'tus nec executores mei nec aliquis alius no'ie n'ro seu jure n'ro aliquid juris vel clameũ in pd'cis bonis h'ere exig'e vel vindicare pot'm' infit[?] ac ab omni accõne sim' exclusi imppetuũ. In cuj' rei testimoniũ p'sentib; sigillũ meũ apposui. Dat' apud Wythyntoñ die Sab'ti px ante f'm S'ce Margarete virginis anno regni regis Edwardi t'cii a conquestũ vicesimo t'cio regno vero ffrancie decimo.

14. — In no'ie Dei amen. Anno dñi m'cccº sexageso die Veneris in fasto S'ci Mauri Abbat' Ego Robart' de Platte 'do testamēt meũ in hñc mod'. Impprimis lego aĩam meã Deo et b'e Marie et oĩb; s'cis et corp' meũ ad sepeliend' in simiterio Mācest', et meli' auer' coram corp'e meo in no'ie mortuar' ad fidelit' ministrandm̃. Istos constituo executores meos s[cilicet] Joh'm filiũ meũ et Loretam uxor' meam ut ministrāt oĩa bona mea sicut meli' aĩe mee viderit. In cui' rei testimoniũ huic testamēto sigill meũ apposui.

[Endorsed:] Ut hoc testamēt pbatũ fact' corā decano Mācest'r & administr' bonor' dat' fuit ex'bz. In cu' rei test' sigillũ offiũ

nři pſentib; appoſuim⁹. Dat' Māceſtř in vigilia Sři Mathie ap'li anno Dři m^occc^o ſexageſio.

15. — Sciant p'sentes & futuri qd ego Johñes del Plat dedi con-
ceſſi et hac p'senti carta mea confirmavi Johi le ffytheler, Wiſſmo
le ffytheler, Johi de Poynton, Wiſſmo Davie, Ricō Brayboñ capthiſ,
Nichō & Ade fit meis & Johi & Ricō fit Ricī del Plat omīa t'ras
& teñ, p'ta, redditus & s'vicia cū edificiis & cū omīb; ſuis p'tin
que hui die confeccōnis p'senciū in hamello del Plat in villa de
Withyngton, Hēnd & Teñd omīa p'dca t'ras & teñ, p'ta, redditus &
s'vicia cū edificiis & cū omīb; ſuis p'tin p'fatis Johi le ffytheler,
Wiſſmo le ffytheler, Johi de Poyntōñ, Wiſſmo Davie, Ricō Bray-
boñ capthiſ, Nichō & Ade fit meis & Johi & Ricō fit Ricī del Plat
her' & assignatis ſuis libē quiete integre bene & in pace de capi-
talib; dñis feodi illi⁹ p s'vicia inde debita et de jure conſueta im-
ppetuū. Et ego v^o p'deus Johēs del Plat et her' mei omīa p'dca
t'ras et teñ, p'ta, redditus & s'vicia cū edificiis et cū omīb; ſuis p'tin
p'fatis Johi de ffytheler, Wiſſmo le ffytheler, Johi de Poyntōñ,
Wiſſmo Davie, Ricō Brayboñ capthiſ, Nichō et Ade fit meis et
Johi et Ricō fit Ricī del Plat her' et assignatis ſuis cont^a omēs
gentes warantizabim⁹ et imppetuū defendem⁹. In cuj⁹ rei testi-
moniū huic p'senti carte ſigillū meū appoſui hiis testib; Johñe
de Radeclif de Chadurton, Robto de Chorlton, Ad de Barlawe,
Johñe de Neuton & Henrico le Marshal de Mamceſtř et aliis.
Dat' apud le Plat die Sabbī pxiā post festū Sři Andree ap'li anno
regni regis Edwardi t'cii a conquestū Anglie quad'gesimo octavo.

16. — Sciant p'sentes et futuri qd ego Johēs del Platꝛ dedi con-
ceſſi et hac p'senti carta mea confirmavi Galfrō filio Johis Ed-
mundson le clerke & Alonie filie mee totam t'ciam ptem omī t'rar'
et tenemētor' meor' cū ptin ſuis que hui seu aliquo modo hēre
pot'o infra comitatū Lancastř Hñd et Teñd totam p'dcam p'tem

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omī p'dcor t'rar' et teñ cū omīb; ptin suis pfatis Galfrō et Alonie et hēdib; int' eosd de corpīb; eordm Galfrī et Alonie liē [legitime] pcreatis de me ad totam vitam mei p'dci Johīs sine omī s'vicio sčlari exaccōne et demand. Ego vero p'dcūs Johēs del Plat et hēdes mei totam p'dcam t'ciam ptem omī p'dcor' terrar' et teñ cū omīb; ptin suis p'fatis Galfrō et Alonie et hēdib; int' eosdm Galfrī et Aloniā liē [legitime] pcreatis ad totam vitam meam cont' omē gentes warantizabim'. In cui' rei testm̄ huic p'senti carte sigillū meū apposui hiis testib; Radpho de Radcliff, Johne de Radcliff de Chadurton, Johne de Radcliff de Ordessatt, Henr' de Crompton, Willo del Crosse et multis aliis. Dat' apud le Plat die Martis in festo translacōis Sči Thome martiris anno regni regis Ricī sčdi post conquestū septiō.

17. — Pateat univ'sis p p'sentes me Nichm̄ filiū Johīs del Plat dedisse concessisse Robto Colayn capellano omīa bona mea et catalla in le Plat in villa de Wythington. Ita v^o nec ego p'dcs Nichūs nec her' mei nec aliquis alius noīe nro aliquā accōn in p'dcis bonis seu catañ de cetō exig'e vel vindicare pot'im' ac ab omī accōe sim' exclusi impetuū. In cui' rei testimoniū p'sentib; sigillū meū apposui. Dat' apud le Plat in villa de Wythington die dñica px post festū Sči Cedde epī anno regni reg' Ricī sčdi post conquestū Anglie q'rto deciō.

18. — Sciant p'sentes et futuri q^d ego Nichūs filius Johīs del Plat dedi concessi et hac p'senti carta mea confirmavi Robto Colayn capellano oīa t'ras et teñ mea cū ptin in le Plat in villa de Wythington, Hēnd et Tenend omīa p'dca t'ras et teñ cū ptin p'dco Robto her' et assign suis libere quiete integre bene et in pace de capitalib; dñis feodi illius p s'vicia inde debita et de jure consueta impetuū. Et ego v^o p'dcs Nichūs et heredes mei omīa p'dca t'ras et teñ cū ptin p'dco Robto her' et assignatis suis cont'

omēs gentes warantizabim⁹ imppetuū. In cu⁹ rei testimoniū huic psenti carte mee sigillū meū apposui hiis testib; Radō de Prestewyche, Radō de Barlawe, Wiłlmo Bolder, Johñe de Strangeways et Ricō Bybby et aliis. Dat' apud le Plat die dñica px post festū Sñi Cedde epī anno regni regis Ricī sñdi post conquestū Anglie quarto deciō.

Seal: Green wax; Device — a shield vair placed obliquely, its sinister chief surmounted by a helmet from which spring two standards. Legend: "Philippe de Premieres."

19. — Sciant psentes et futuri q^d ego Robñus Colayn capellanus dedi concessi et hac psenti carta mea indentata confirmavi Nichō filio Johñs del Plat omīa t'ras et teñ mea cū ptin que huī ex dono et feoffamento p'dcī Nichī in le Plat i villa de Wythington, Hēnd et Tenend omīa p'dca t'ras et teñ cū ptin suis p'dco Nichō et her' de corpē suo legiticē pcreat' libere quiete beue et in pace de capitalib; dñis feodi illius p s'vicia inde debita et de jure consueta imppetuū. Et si contingat q^d p'dcs Nichūs obierit sine her' de corpē suo legiticē pcreat' volo q^d omīa p'dca t'r et teñ cū p'tin suis remaneāt Alone sorori p'dcī Nichī et her' ipius Alone de corpē suo legiticē pcreat' Hēnd et Tenend omīa p'dca t'ras et teñ cū ptin p'dce Alone et her' de corpē suo legiticē pcreat' libere quiete bene et in pace de capitalib; dñis feodi illius p s'vicia inde debita et de jure consueta imppetuū. Et si contingat q^d p'dca Alona obierit sine her' de corpē suo legitime pcreat' volo q^d omīa p'dca t'r et teñ cū ptin remaneant Emmote ux'i Johñs del Slade et her' ipius Emmote de corpē suo legitime pcreat' Hēnd et Tenend omīa p'dca t'ras et teñ cū ptin p'dce Emmote et her' de corpē suo legitime pcreat' libe quiete bene et in pace de capitalib; dñis feodi illius p s'vicia inde debita et [de] jur' consueta imppetuū. Et si contingat q^d p'dca Emmota obierit sine her' de corpē suo legitime pcreat' volo q^d omīa p'dca t'r et teñ cū ptin remaneant Johī del

Plat juniore dco filio Ricī del Plat filii Robti del Plat et her' ipius Johīs de corpē suo legitime pcreat' Hēnd et Tenend omīa p'dca t'ras et teñ cū ptin p'dco Johī del Plat juniore et her' de corpē suo legitime pcreat' libere quiete bene et in pace de capitalibz dñis feodi illius p s'vicia inde debita et de jur' consueta imppetuū. Et si contingat qd p'dcs Johēs del Plat junior obierit sine her' de corpē suo legitime pcreat' volo qd omīa p'dca t'r et teñ cū ptin rectis her' p'dci Nichī integre rem'eant Hēnd et Tenend omīa p'dca t'ras et teñ cū ptin p'dcis rectis her' libe quiete bene et in pace de capitalibz dñis feodi illius p s'vicia inde debita et de jur' consueta imppetuū. Et ego vō p'dcs Robtus Colayn et her' mei oīa p'dca t'ras et teñ cū oībz ptin suis p'dco Nichō et her' de corpē suo legitime pcreat' ut p'dcm est, et eciā p'dce Alone et her' de corpē suo legitime pcreat' ut p'dcm est, et eciā p'dce Emmote et her' de corpē suo legitime pcreat' ut p'dcm est, et eciā p'dco Johī del Plat juniore et her' de corpē suo legitime pcreat' ut p'dcm est, et eciā p'dcis rectis her' ipius Nichī ut p'dcm est cont^a omēs gentes warantizabim⁹ imppetuū. In cui⁹ rei testimoniū huic psenti carte indentate sigillū meū apposui hiis testibz Radulpho de Radecliff milite, Henrico de Trafford, Radulpho de Prestewyche, Johne de Barlowe et Radulpho de Barlowe et aliis. Dat' apud le Plat in villa de Wythington die Ven'is px post festū Scti Gregorii pape anno regni reg' Ricī scdi post conquestū Anglie quarto decimo.

20. — Sciant psentes et futuri qd ego Nichūs del Platte dedi concessi et hac psenti carta mea indentata confirmavi Radō de Radeclif militi et Radō fī ejus omīa mesuagia t'ras et teñ mea cū ptin in le Platte in villa de Wythyngton except' uno mes' et duabz acris t're vocat' Goscrofthous et una pcella t're vocat' le Med-hap, Hēnd et Tenend omīa p'dca mes' t'ras et teñ cū ptin p'dcis Radō et Radō at t'mm vite p'dci Radī de Radeclif milit' salvo Witmo del Byrches et hered' suis unam viā ult^a p'dcam t'ram cū

curro suo et oīb; aliis car'agiis suis a domo dēi Wilti usq; ad coēm
viam in Risssum. Redendo inde annuatī michi hered' et assign'
meis p' p'mos octo annos post dat' p'sent' viginti solidos argenti
ad festū nativit' Sēi Johīs baptist' et natal' dñi p' equales porcōes
et faciend' capitalib; dñis feodi illius s'vicia inde debita et de jure
consuet' et redendo inde annuatī michi et hered' meis p' quolib
anno quo p'dēi Radī et Radī teneant et habeant p'dēa mes' t'ras
et teñ cū p'tin ult^a p'dēos octo annos decem marcas argenti ad
festa p'dēa p' equales porcōes et faciendo capitalib; dñis feodi illius
s'vicia inde debita et de jure cons'. Et si contingat p'dēm annualē
viginti solidi ad aliquē t'mñm quo solvi debent a retro esse in pte
vel in toto seu p'dēm annualē redditū decem marcar' ad aliquē
t'mñm quo solvi debent aret' esse in pte vel in toto et p' viginti
dies p' sequē aliquē t'mñm p'dēm q^d tñc bene liceat michi p'fato
Nichō hered' et assign' meis in p'dēis mes' t'ris et teñ cū p'tin
int're et ea in statu meo p'stino retinere et pacifice possidere sine
concencōe p'dēi Radī et Radī seu alicui⁹ alt'ius et p'dēi Radūs et
Radūs sustentabunt omēs dōmos supd'cas t'ras et teñ edificat' et
eas in adeo bono statu seu meliori quo eas receperunt ad finem
t'mñi sui dimittent. Et ego v^o p'dēus Nichūs et hered' mei omīa
p'dēa mes' t'ras et teñ cū p'tin p'dēis Radō et Radō ad t'mñm vite
p'dēi Radī de Radeclif milit' in forma p'missa cont^a omēs gentes
warantizabim⁹ et defendem⁹. In cui⁹ rei testimoniū huj⁹ carte
mee indentate sigillū meū apposui. Dat' apud Wythyngton die
dñica p'x post fñm Ascencōis dñi anno regni reg' Ric' sēdi sexto
decimo.

21. — Sciant p'sentes et futuri q^d ego Nichūs del Platte dedi
concessi et hac p'senti carta mea confirmavi Thome de Hulton
rectori ecclīe de Bury omīa t'ras et teñ mea cū omīb; suis p'tin in
hamella de Russū in villa de Wythyngton, Hēnd et Tenend' omīa
p'dēa terras et teñ cū omīb; suis p'tin p'fato Thome her' et assign-

nat' suis libē quiete bene et [in] pace de capitalib; dñis feodi illi' p s'vicia inde debita et de jure consuet'. Et ego vº p'dict Nichūs et her' mei omīa p'dct' terr' et teñ cū oīb; suis p'tin p'fato Thome her' et assignat' suis cont' omēs gentes warantizabim' et imppetuū defendem'. In cui' rei testimonū huic p'senti carte mee sigillū meū apposui, testib; Radō de Stanelay milit', Johē de Ashtōn milit', Johē de Hultōn, Edmūdo de Workesley, Johē de Baumfort et aliis. Dat' apud Ruschū die dñica px post fīm S'ci Cedde epī anno regni reg' Henr' qnti post conquestū Anglie p'mo.

22. — Sciant p'sentes et futuri qd ego Thomas de Hultōn rector ecclīe de Bury dedi concessi et hac p'senti carta mea confirmavi Ricō filio Nichī del Plat et Katine ux'i ejusd et heredib; int' eosd liē [legitime] p'creatis dimidiā p'tem uni' campi qui vocat' le Plat fold cū oīb; suis p'tin que huī ex dono et feoffamento p'dict' Nichī del Plat in le Plat in villa de Wythyngtōn cuj' unū capīt extendit se ad domū Edī de Workesley et aliud in le Risshū Broke, Hēnd et Teñd p'dcā dimidiā p'tem p'dcti campi cu oīb; suis p'tin p'fat' Ricō et Katine uxī ejusd et heredib; int' eosd liē p'creatis libē quiete bene et in pace de capitalib; dñis feodi illi' p s'vicia inde debita et de jure consueta imppetuū. Et ego vº p'dict Thomas de Hultōn rector ecclīe de Bury et heredes mei p'dictā dimidiā p'tem p'dcti campi p'dict Ricō et Katine et heredib; int' eosd liē [legitime] p'creatis ut p'dictū est contra omēs gentes warantizabim' et imppetuū defendem'. In cui' rei testimoniū huic p'senti carte mee sigillū meū apposui hiis testib; Edmō de Trafford, Johē de Hulton de ffarneworth, Johē de Trafford sen' et multis aliis. Dat' apud le Plat in villa de Wythyngton die M'curii px ante festū S'ci Nichī epī aº regni regis Henrici quinti post conquestū Anglie tercio.

23. — In xº sibi . . . Johannis Platt & Constancie cōsorte sue ffr' Jacob' frīm minoz P'ston' Gardian' & s'rv' [servus] salt'm & p

p'sent' vite indita regna celestia pnderi cū scissim^o in x^o pat' & Dñs dom^o sixt^o dia p'videncia pp'ia.... solū fr'bz & soror'bz nři ordi s; etiā cōfr'bz & cosororib; eiusd l'rae suffratiales hu'tib; de benignitate aptica gēiose cōcessit p quilib; eorū possit s' eligē idoneū cōfessorē q̄ ipos & ipoz quelib; ab oib; & singlis tūnb; excessib; & pccis in singlis sedi aplice res'vatę casib; fet duntaxat hoc anno a publicacōe trāz ppialm cōputādo vi; qunt^o die mēs Ap'lis & set in mortę articlo ab aliis v^o toties ep^o fu'it absolv'e & pnam salutare in possit ad que & alius cōfessor plenariā omīum p'ccoꝝ eorū remissionē in v^o mortę articlo valerę elargiri p trās suas apticas benigne indulsit ind'cio vře devocōis q'm ob v^a rev'encia ad n'rm hētę ordinē sincez cōfidm̄s affcm & acceptās vos in cōfrēm & cōsororē & ad univ'sa & singla fr̄m administōis Anglicane suffragia recipio tenor' p'senciū in vita pit' [pariter] & in morte ut dētis aptic' p'vilegiis q; bonoz spūalim̄ bñficiis scdm formā & effcm eorū pfuam vestroz aīaz ad salm, adyciēs nichilomin^o de g'cia speciali ut cū post obitū tum p'sencm̄ fca fuit exhibicō trāz in nro p'vinciali cīt [capitulo] eadę p vob fiat recoṁe'dacō q; p frīb; nris defūctę itm recomēdatę fieri cōsuev't. Valetē in x^o ihu & cratę pmo. Dat' p'stone octavo die mēs Marcii anno Dñi Milimo cccc^oxxix^o.

24. — Univ'sis & singlis p'sentes trās insp'tur' Kath'na nup ux' Ricī Plat salm. Nov'it' me in pura viduetate mea dedisse concessisse & hoc p'senti scripto meo confirmasse Edmūdo Trafford militi omīa bona mea & catalla mobilia & immobilia ubicūq; inv'int, Hēnd & Teñd omīa bona & catalla p'dca p'fat' Edmūdo & assign suis libē & quiete sine aliq' cont'dicōe mei p'fatę Kath'ne hered seu exec' meoz aut alioz noīe nro quozoncūq; imppetm. In cui^o rei testiōm huic p'senti sc̄pto meo sigillū meū apposui hiis testib; Radō Prestwiche, Thoma Trafford, Hug' Scoles capellō & multę aliis. Dat' die Venīs px post festū Sçi Hillar' anno regni regis Henr' sexti post conquestm̄ decimo octavo.

25. — In noīe Dñi amen. Ego Ricardus Plat Anglicus scutifer lego seu contribuo aīam meā Deo oīpotenti & beatē Marie virgini & omībz scīs & relinquo corpus meū seu cadaver vermibz atq, sepeliri in pro^a scī s samtini foro meli⁹ Dioc' Malden. cupimus q^d de bonis michi a Deo collatē p salute aīe mee pvidē. P'mo facio seu ordino test' seu ultiām volu'tem in modum qui sequitur. Primo volo & cupio q malefacta mea atq, debita si po^{le} [possibile] sit restaurentur ac eciam emendentur. Deinde ea que debeo & legata mea infra scripta, volens et ordinans q si aliquid residm inventū fuit ultra ea que distribuo in fine dier' meor' q p manm executoris nrī Johñis Plat filii mei disponatur et ordinat' meliori modo q ei p salute mea q vidit' exped'i. Primo do & lego eccīe p'd' in qua corpus meū p mic' jacet seu requiescit unū nobile auri p sepultura mea. Post meo 'fessori vero Johāni Richebery seu aīe mee medico tria nobilia auri. Itē Gaufrido filio meo quadra^a nobilia 'cedo, & residm volo & ordino q p manus executoris Johñs Plat filii mei disponat' & ordinet' & ipm 'stutio Johñm Plat executorē meū, dans & 'cedens ei executori meo plenam p'tatem & mādatum spāle omīa & singla p'missa exeque'di augendi '.... c'di ac eciam defalcandi & in melius disponēdi si nōce fuit put executor meus legitime 'stitutus pot'it & debuerit p salute aīe mee facē. Volo & ordino q istud test'm seu ultima voluntas duret usq, ad impetuum. In cui⁹ rei testimoniū sui acta eit' hec corā Johē Richebery pbro et in domo habitationis dicti testatoris p'ntibz Johē Gauvven & Roberto Boston, Johē Nuehyc cū plībz aliis testibz fide dignis ad p'missa vocatē pīterq, rogatē. Act' anno Dñi m^occcc^oxxxix^o die quarta me^s Septēbris. J. RUSCHEBERY.

Seal, pendant, of greenish wax, vesica-shaped, bearing in a three-gabled niche a Priest or Bishop in vestments or robes, perhaps mitred, holding in his left hand a palm branch, or rather an aspergam or sprinkler. Legend in Lombardic capitals: s[IGILLUM] CURIE ECCLIE SCI PETRI SOISTAMECO.

26. — Sciant p'sentes et futuri q^d ego Johēs del Plat concessi tradidi et ad firmā dimisi Katarine nup ux'i Ricī del Plat unū mesuag' vocat' Goscroffthous cum quod^m orreo et duab; acris t're et uno gardino p'dcti mesuag' p'tinent in le Plat in hamella de Risshum, Hēnd et Teñd eidm Katine ad t'minū vite sue, Reddendo inde annuatī p'dco Johī hered⁹ et assignat' suis quatuor solid' legat' monete ad festū Nat. Scti Johis Bapt' p omib; s'vicis. Et si contingat p'dict reddit' a retro esse in pte vel in toto ad festū p'dcm q^d tñc bene liceat p'fat' Johī hered et assign suis in p'dco mesuag' distring'e et districōes sic capt' asportare et penes se retinere quousq; de p'dco reddit' omēs arreras ejusd fu'unt eidm Johī hered seu assignat' suis plenar' fuit satisfiōn. In cui⁹ rei testimoniū huic p'senti scr'pto meo sigillū meū apposui hiis testib; Radō Birches, Robto Byrches, Wiffo Hunt et multis aliis. Dat' apud le Plat xxvj^o die Augusti anno regni reg' Henr' sexti post conquestū vicesimo octavo.

27. — Frater Ricus minist' dom⁹ Scti Robti juxta Knaresburgh Ordīs scē t'nitatis et Redempcōis captioī qui sūt icarcāti [incarcerati] p fide Jhu xī a paganis Johñi Plat et Constancie ux' sue saltm et sincām ir dno caritatem. Cum ī p'ilegiis aplicis p sacrosanctum sedm aplicam nob et ordini nri p'dicto ab antiq's tempib; indultis et p eandem eodm de novo canōice cōfirmatis que cet'a qdm spāba 9tineant indulta 9tinere sbsequentē Dinib; v'e peccantib; & cōfess qui adsu fce n taciez dci ordīs man⁹ vorrex⁹int' adint'ces sex aīos & octoginta dies de ī mōta pēia relaxim⁹. Eciām cōcedim⁹ q oēs cōfratres et cōsorores dci ordīs qui dedint c'tam p. [p porcionem] bonor' suor' et annuatī frat'b; v'l nu ars eiusdem ordīs bñficia q sol'int possint s elig'e annuatī frat'b; v'l nñors eiusdem ordīs bñficia p sol'it possint s elig'e annuatī ydoneū p'sb'um cū cōfessore qui eor' cōfessionib; dil'get⁹ auditis eis p cōmiss pēia ī pendē valeat salutarē n talia sint pp que sedes aptica

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sat iuxta cōsuet de se q̄libz cōsuet habit seipsum Richō frat' nuatis & eidm sepult'am eciā facit nō neque cō q̄cuq, morte moriat' n̄ noīata sint excōit'. Si quis bñfactor infra ann̄ moriat' de oībz p̄ccatis suis ve' cot̄cis & cōfess' est de n̄ra grā spali absolut' ca° de abusioibz nō obstantē. Nos v̄re devocōis qua frat' nctati dicti ordīs h̄m̄tic postulat' mācipari s'viciū cōsid'antes afft'm vos in cōfratre & cōsorore n'ri ordīs te nove p'sonam autē nob̄ indulta adm'tam' & coīs dun' ve' dictis & aliis p'vilegiis n̄ri ordīs cōfratibz emserū indultis sc̄dm formā & essenē eordm libē p finam vrōx māx ad saltm̄. Adiam' isup vob̄ bñficiū dco grā spali p cū in n̄ro cōventuali ca° rey obitum v̄rum p'sonem f̄ca f'int exhibicō trar ead̄m p vob̄ fiet cōmēdacō que p fratbz n̄ris defunctis ībm fieri cōsvent. In cui' rei testimoñ sigillū n̄rm p'sentibz ē appensū. Dat' domo n̄ro p'dicto anno dñi Millmo cccc l vj^{to}.

[Endorsed:] Auctē dei p̄ris oīpotetē & beōr S̄ci Pet'i & Pauli aptor ei' de aucto toti' mat'is ecclīe & papaī indulgēcie m' in hac pte 'missa ego absolvo te ab oībz peccat' tuis oblit' de quibz velles 'fiteri si tue occurrerent memorie & semel in vita de oībz casibz sedi apfice quomodolibz reservatē & de quibz sedes ip̄a cet' inc'to 'sulenda. Auctē dñi pape pii secūdi absolvo te eciam articto mortē plena remissione omiū peccor' tuor' in q̄ntū claves ecclīe se extēdūt auctē istar' trar' apficar' tibi do & 'cedo in noīe p'ris &c.

28.— Sciant presentes & futuri qd nos Cnstantia nup uxor Johīs Platte & Ricūs Platte filius & heres p'dict Johīs & Cnstantie dedim' concessim' & hac presenti carta n̄ra indentat' confirmavim' Wiltmo Addeshede de Mamcestr' unñ burgagiū n̄rm jacens in le Milnegate infra villam de Mamcestre int' tenement' Johīs Bradford ex una pte & tenement' p'dict Ricī modo in tenura ux̄is Nichī Shelm'dyñ ex alt'a parte & continens in longitudine ab alta via usq, ad aquam de Irke quod quid'm burgagiū modo est in tenura p'dicti Wilti Addeshed. Hēnd & Tenend p'dict' burgagiū cū

omibꝫ comōditatibꝫ libtatibꝫ & aliis suis p'tin p'fat Willmo heredibꝫ & assignat' suis imppetuū. Reddendo inde annuati nobis p'fat Cnstan² & Ricō heredibꝫ & assignat' nris septem solidos legalis monete Anglie ad festa Natalis Dñi & Nat' Sancti Johīs Bapt' p equales porciones, et capit' Dñis feodi iñ annuati duodecim denar' ad fest' dict' ville de Mamcestr' visitat' & consuet'. Et si contingat dict' reddit' septem solidor' a ret^o esse in pte vel in toto ad aliquod fest' quo solvi debeat & p viginti dies extunc px sequent' tunc bene liceat nobis p'fat Cnstan² & Ricō heredibꝫ & assignat' nris in dict' burgagio distringē & districciones sic capt' abducē asportare effugare impcare & penes nos retinere quousqꝫ de p'dict, reddit' cum arreragiis eiusd'm sique fuīnt plenar' fuimus satisfact'. Et si contingat dict' reddit' septem solidor' a ret^o esse in pte vel in toto ad aliquod fest' quo solvi debeat & p quadraginta dies extunc px sequent' et sufficiens districcio in dict' burgagū inveniri non pot'it tunc bene liceat nobis p'dict' Cnstancie & Ricō heredibus & assignat' nris in dict' burgagiū cum p'tin reint're rehabere & in pristino statu retiner' hac carta & seisina inde hīt in aliquo non obstant'. Et nos vero p'dict' Cnstan² & Ricūs & heredes nostri p'dict' burgagiū cum omnibus libtatibꝫ fraunchesiis & aliis eius p'tin p'fat Willmo heredibus & assignat' suis in forma p'dict' contra omēs gentes warrantizabimus acquietabim⁹ & imppetuum defendmus. Et ult'ius nov'itis nos p'fat Cnstanciā & Ricūm attornasse & in loco nro posuisse dilectm nobis in xpo Thomā Bradford capellanū ac vicariū collegii de Mamcestre & Henricum Leylond fideles attornat' nros contⁱ & disⁱ ad deliband pro nobis & noibꝫ nris p'fat Willmo plenam & pacificam possessionē & seisinam de & in p'dict' burgagiū cū p'tin s'cdm vim formā & effm p'sent' carte nre indentat' rat' & grat' hēnt & hi'ur' quicquid iidm attornat' nri noīe nro fecīnt seu eor' alt' fecit in p'missis. In cui⁹ rei testimoniū huic p'senti carte nre indentat' sigilla nra apposui⁹ hiis testibus Thoma Olgreve, Johē

Rudde, Johē Bradford, Radulpho Prowdeluffe, laurencio Hulme & aliis. Dat' duodecimo die Augusti anno regni regis Henrici septimi post conquestum Anglie quinto.

29. — This endenture made betwene Robt Masy soñ & heire of Edward Masy gentilmañ Cñstance late the wiff of Johñ Platte and Ric' Platte his soñ opoñ that one ptie, and Laurence Kyrkhalgh of Manchestr' opoñ that oyr ptie, — Wittenessith that the said Laurence grauntes by thes p'sentes to wedde and take to wiff Cñstance Masy sust'r of the said Robt afor the ffest of Saynt Bartholomew next to come aft'r the date herof if the said Cñstance Masy will then agree, ffor the which the said Robt Masy g'untes to pay or cause to be paied to the said Laurence or his assignes xiiij mrcs of leale money of Englund in man' & forme folowyng, that is to witte yerely xiiij^s iiij^d at the ffestes of the nativite of Saynt Johñ the Baptist & the birthe of oure Lord by even porcions duryng x yeres unto such tyme as the said x mrcs be fully content & paied. And the saides Cñstance late the wiff of John Platte & Ric' Platte graunte by thes p'sentes that the said Laurence shall have & yerely recyve xxvj^s viij^d of such tenn'tes as yai have assigned hym within the towne of Mamchestr' duryng the t'me of v yeres next suyng the date herof, that is to witte unto the tyme the said Laurence have receyved of the said tenn'tes x mrcs, and ov'r this the said Robt Masy grauntes by thes p'sentes that he shall make or cause to be made a sure and a lawfull astate of all the londes and tenementes, rentes, rev'sions & s'vices w't yaire appurteñnce that the said Robt now has or stondes seased of or may have or stonde seased of within the counties of Lancastr' & Chestr' or oyr places within the realmes of England or Irland to iij certen psons by the said Robt Masy & Laurence to be named, To have and to holde to the said certen psons yaire heires & yaire assignes to th'entente that the saides feoffees shall

make or cause to be made a sufficient & a lawfull astate to the said Robt Masey & to the heires of his bodie lawfully begetten of all the saides londres & tenementes, rentes, rev'sions & s'vices w^t yaire appurteñnce. And if it happen the said Robt Masey w^toute heires of his bodie lawfully begetten to discesse that then all the said londres & teñtes, rentes, rev'sions & s'vice imēdiatly aft^r the discesse of the said Robt shall descende, rev'te, remayn or come to the said Cñstance Masey sust^r of the said Robt & to the heires of hir bodie lawfully begetten, dower or dowers of wif or wifes of the said Robt alwayes except; and for defaute of heires of the said Cñstance, that then all the said londres, tenementes, rentes, rev'sions & s'vices, except before excepted, to remayn to the right heires of the said Robt for ev^r; and thes astates to be made afor the ffest of the nativite of Saynt John the Baptist next to come aft^r the date herof. Also the said Robt grauntes that he & ij sufficient p'sons w^t hym shall be bounden to the said Laurence by yaire obligacion of C m^{re}, which obligacōn shall have such condicōn that if the said Robt opoñ his ptie well & truly holde, kepe & pforme all man^r of grauntes & covīntes comprised in thes endentures, that then that obligacion be voide & elles to stonde in strength & effect. In witenesse wherof to thes p'sent endentures the pties aforesaid ent'chaungeably have sett yaire seales, thes witenesse Ric' Bexwik th'elder, Henr' Leylond, Rog' Sondforth & oy^{rs}. Yeven the xxiiijth day of July the yere of the regne of Kyng Henr' the vij^t aft^r the conquest of Englonde the ixth.

30. — Sciant presentes et futuri q^d ego Johēs Platt de Ryss-hulme in com Lanc. gen'os' dedi concessi et hac pñti carta mea indentat' confirmavi Jahanue Lawrance relict' Jacobi Lawrance nup de Mamcest' defunct' duo messuag' sive teñt nūc in sepalib; tenuris sive occupatiōib; Margaret' relict' Edmundi Duncuthley et Radulphi Duncuthley in Risshulm in com Lancast' predict' et duas

clausuras sive p'cellas terr' vocat' Hallefelde et Brucfelde nūc in tenura sive occupacōe mei predict' Johīs Platt Habend et tenend omīa et singla predict' messuag' t'ras et teñta ac altā premiss' cū oīb; et singlis suis ptinen prefate Jahane Lawrance et assignat' suis p t'mno vite ipius Jahane in noīe totius dotis et junctur' eidm Jahane contingent. Et ego vero p'dict Johēs Platt et hered' mei omīa predict' messuag' sive teñta cū duabus clausur' sive pcellis terre predict' ac cet'a premissa cū suis ptin' prefat' Jahanne Lawrence durant' tota vita naturali ipius Jahanne in forma predict' cont' oēs gentes warantizabim' et imppetm defendem' p presentes. Ac insup sciatis me prefat' Johēm Platt attornasse deputasse et in loco meo posuisse dilectos michi in Chrō Thomā Jackson et Radulphū Birche de Ma'cest' meos veros et legitimos attornat con^m et di^m an intrand p me et in noīe meo in oīa et singlā predict' messuag' terr' et teñt ac cet'a premiss' cū oīb; et singlis suis ptin. Et post talem ingress' inde p me et in noīe meo plenā et pacificā possessionē et seisinā prefat' Jahanne Lawrance ad deliberand' s^m vim formā et effectū hujus p'ntis carte mee indentat' ei confect Rat et grat' hent et habitur' totū et quicquid ent' attornat' mei noīe meo fecint seu eorū alt' fecit in premissis. In cujus rei test^m huic present' carte mee indentat' sigillū meū apposui. Dat' tercio die Junij anno regni Edwardi Sexti Dei grā Anglie ffrancie et Hib'nie regis fidei defensoris ac in t'ris sub xpo ecclie Anglicā et Hibernie an'dict' capitis supremi primo.

81. — Sciant psentes et futuri qd ego Johēs Plate de Ryssholme in com Lanc' gen'osus p cert' causis me moventib;, dedi concessi et hac p'senti carta mea indentat' confirmavi Wifmo Plate filio meo juniore quendam messuag' sive pcellā terre jacent' sive existent' in Ryssholme p'dict' in com p'dict' que extendit unū acrū et dimidiū terre vocat' the Crofte sup Ryssholme Grene et nūc in tenur' et occupacōe mei p'dct Johī Plate, Hēnd et Teñd p'dict

messuagiū sive pcellā terre cū omīb; et singtis suis ptin p'fat Wiffmo et assignat' suis durante vita ipius Wiffmi. Reddendo inde annuatim michi p'dict Johī hered' et assignat' meis unū granū pepi ad festū natalis dñi si petit p omīb; reditt et s'vic pviso semp qd p'dict Willm^o Platte fecit s'viciū suū ad p'dict' Johēm Plate et hered' suos tamdiu p'fat' Willm^o Platte & assignat' suis habuerit sive occupaverit p'dict mesuag' sive pcellā terre, et si p'fat Willm^o negat facer' s'viciū suū ad p'dict Johēm et hered' suis qd tunc bene licebit michi p'dict' Johī Platte hered' et assignat' meis in p'dict' messuagiū sive pcellā terre cū ptin rehere [? rehabere] et in p'stino statu nro ea retinere hanc p'senti carta indentat' et seisina inde delibat' ulla modo non obstant'. Et ego vero p'fat Johēs Plate & hered' mei omīa p'dict' messuag' sive pcellā terre cū omīb; et singtis suis ptin p'fat Wiffmo Platte et assignat' suis cont' omēs gentes warrantizabim^o et defendem^o imppetuū p p'sentes. Ac insup sciant me pfat' Johēm Platt atto'nasse deputasse et in loco me posuisse dilect' michi in xpo Richardū Platte seniorē et Johē P'cevañt meos veros et legitimos attornat' conjunctim et divisim ad intrandū p me et in noīe meo in p'dict' messuagia sive pcella terre cū ptin. Et post talem ingressū inde p me et in noīe meo plenā et pacificā possessionē et seisinā p'fat' Wiffmo Platte ad deliband scdm vim formā et effect' huj^o p'sentis carte mee indentate inde ei confect' rat' et grat' hēnt et hitur' totū et quicquid dict' atto'nat' me noīe meo fecūt seu eor' alt' fecit' in pmissis. In cui^o rei testimoniū huic p'senti carte mee indentat' sigillū meū apposui. Dat' decimo tercio die Augusti anno regni regis Edwardi sexti Dei gra' Anglie ffrancie et Hibernie regis fidei defensoris et in terr' ecclīe Anglicane et Hibernie sup'mi capitis secūdo.

32. — This indentur made the viijth daye of Marche in the sext yer' of the reigne of our Sav'aign lorde Edward the sext by the

grace of God Kyng of England ffrance & Ireland defendo^r of the
 faithe and of the Churche of England and also of Ireland in erthe
 the sup^me hede — betwen Rauff Hunt of Chorleton in the pyysahe
 of Manchestr' in the countye of Lanc' husbandmañ apon the one
 ptye, and Rychard Platte soñ & heyr apparinte of Jhoñ Platte of
 Ryssholme in the seid pisshe & countye gent' apon the other ptye
 — wittenessithe that the seid Rauff Hunt for a certen soñe of
 good & lawfull money of England to hym fully payd before the
 date of thes p^sentes by the forseid Rychard Platte haith by the
 lycence consent & agrement by the Ryght Wourshipfull Jhon
 Bothe of Bartoñ in the countye aforseid esquier & landlord to the
 seid Rauff Hunt haith dymysed grñted sette betaken & to ferme
 letteñ & by thes p^sentes dothe dymyse grñte sette betake & to
 ferme lette to the seid Rychard Platte one close called lyttle Shote
 conteynyng three acres & a halfe lyeng in Chorleton afforseid
 pcell of the tenement whyche one Margaret Hunt wydowe late
 wyffe of Jhoñ Hunte disceased & the seid Rauff Hunt have &
 hold of the seid Jhoñ Bothe as teñtes at wyll to the same Jhoñ,
 To have & to hold the seid close w^t th'ap^pteñnces to the seid
 Rychard Platte & hys assignes from the daye of the dysceasse of
 the seid Margaret Hunt wydowe duryng the t^me & space of sex
 yeres next afr' immedyatly folloyng the same daye of the discease
 of the seid Margaret & fully to be complete fynysshed & endet
 w^toute lette or impedymment of the seid Rauff Hunt hys wyffe
 chyl dren executors admynstrators or assignes or of any of them
 duryng the seid t^me yeildyng & paying therfore yerely aft' the
 dyscease of the seid Margaret Hunt to the seid Rauff Hunt hys
 executors or assignes one pepercorne at the feaste of Penthecoste
 if it be lawfully asked and demaunded for all rentes s^vyces &
 demaundes to the seid close belongyng duryng the t^me aforseid.
 In wittenes wherof the ptyes afforseid to thies p^sentes indentures
 interchūngeablye have sette ther sealles the daye & yer' fyrste
 above wrytten.

38. — This indenture made the ffourthe daie of Marche in the ffirste yere of the reigne of our Sovereigne ladie Mary by the grace of God of Englannde ffrannce and Irelande quene deffender of the ffaythe and in earthe next under God the supreamme heade of the church of Englannde and also of Irelande — betwene Johane Platt wydowe late wiffe of John Platt in the countie of Lanc' gent. deceased upon th'on partie, and Ric' Platte sonne and heir of the said John Platt aforsaid gent. upon th'other partie — wittenessith that the said Johane ffor dyvers and soundrye good reasonable causes & consideracōns in the daie of the date hereof her speciallye moving have demysed graunted sett betaken and to ferme letten and by these presentes indenture dothe demyse, graunte, sett, betake and to ferme lett unto the said Richard Platt too messuages or tenementes now or late in the severall tenures or occupacōns of Margarete late wiffe of Edmound Duncuthley and Rauffe Duncuthley in Rysshulme aforsaid and also too closes or parcels of ground called Hall ffelde and Brucke ffelde now or late in the tenure or occupacōn of John Platt aforsaid deceased, To have and to holde all and singuler comodities easementes liberties proffettes and advantages to the same appertaynyng or in any wyse belonging to the said Richard Plat his heirs executours or assignes ymmediatlye next after the daie of the date hereof unto th'ende and terme and during all the tyme and t'me of the liffe naturall of the said Johane Plat widow and during all suche terme title and interest as she hathe in too or upon the same or in to and upon every part or parcell thereof, yelding and paying therfor yerelie unto the said Johane Platt widow or her assignes the some of ffoure markes thre shillinges ffoure pence of good and lawfull money of Englannd at too feastes or termes in the yere, that is to saie at in or upon the ffeaste daye of Saint John Bap^{te} xxviiij^a iiij^d, and at in or upon the feaste daye of the birthe of o^r Lord Jesu Christe other xxviiij^a iiij^d by even porcōns, fforseing alwayes

F F

and it is of both the said parties covnted and agreed that the firste payment shall comense & beginn at the ffeaste of Sainct John Bap^{te} next ensuyng the daie of the date hereof. And if it happen the said yerelie rent of iiij merkes iij^s iiij^d or any part or parcell thereof to be behinde unpaid in part or in all by the space of ffourtie dayes at any or anther of the said ffeastes at w^{ch} yt ought to be paid at, then yt shalbe lawfull to and for the said Johane Platt widow or her assignes to entre in, have agayne and repossede the said too messuages or teñtes and the said too percelles of ground and all other the premysses with th'appurtenñices, and in her former or first estate to stande, any thing or thinges herein conteyned or specyfyed to the contrary made in any wise notwithstanding. In wytnesse whereof to these present indentures the parties aforesaid enterchangeable have setto thair seales the daye and yere ffirste above wryten.

34. — Devotis & in xpo sibi dilectę Rycherō Plate & Annes frat' Matheus Evys p'or cōvent' fr̄m ordinis P'dicatoꝝ Cestr' licet indignus saltm̄ & augmentū cōtinuū celestiū graꝝ exigente v're devocōis affectu que ad nrm̄ hetę ordinem & cōventū vobis omī missaꝝ oroñu p'dicacōm jeunioꝝ abstineciaꝝ vigiliaꝝ labor' cetoꝝ bonor' que p fr̄s nri cōvent' Dñs fieri dederit univ'sos p'ticipacōnē cōcedo tenore p'sencm̄ spāle in vita pit' [pariter] et in morte. Volo insup et ordino vt post decess' v'ros aīe v're fr̄m tociū cōvent' oroñibꝫ recomendent' in nro conventuali capitulo si v'ri ibidm̄ obit' fuerint nūciati & immigant' p ip̄is misse et oroñes sic p fr̄ibꝫ nris & amycis deffunctę fieri cōsuevyt. In cui' cōcessiois testimoniū sigillm̄ officii mei p'sentibꝫ eť appensū. Dat' Cestrie in festo purificacio⁹ beate Marie anno Dñi m^occcc^o quīgentesimo v^o.

Seal: Red wax, vesica-shaped, bearing two priestly figures, much defaced. Legend, also defaced: SIGILLUM PRIORIS PRE...ICA..... [Predicatorum.]

35. — To all trew Christen people to whome thes preñtes shall come. John Hunte of the parrishe of Mamch^r in the countye of Lancastre comonly called John Hunte of the ffeldes or blake stake, husbandman, sendethe gretinge. Whereas I have and holde one mease or tenemente withe th'appurtenanncs commonly called Huntcs of the ffelde or Blake Stake, set, standinge, lyenge and beinge in the parrishe of Manch^r in the countye of Lancastre now in the holdinge of me the said John Hunte and myne assignes for and duringe the tyme and terme of xxith yeres of the demyse and graunte of the worshipfull John Boothe of Barton in the countye of Lancastre esquier as by a writinge or dede indented thereof made beringe date the xvijth daye of Auguste in the thrid yere of the raininge of the Quenes mooste excellent maiestie that nowe ys more at large yt may appeare: Know ye me the said John Hunte for dyvers and sundre good reasonable causes and consideracōns me in this behalff esspecially movinge, to have geven, graunted, surrendred, assigne and sett overr unto Margaret Platte doughter of Richarde Platte of Rissheholme in the countye of Lancastre gent. all my right, tytle, estate, use, possession, clame and demaunde what so ever whiche I have in and to the saide mease or tenemente withe th'appurtnñces or in or to any parte or pcell thereof, or hereafter shall and maye have or of right owe to have in and to the same, To have and to holde enioy and occupie all and singuler as well the saide mease or tenemente withe th'appurtenñces and every parte & parcell thereof and all my right, tytle, estate, use, possession, clame and demaunde what so ever w^{ch} I have or hereafter shall and maye have or of right owe to have in and to the same or in or to any parte or pcell therof, as also the said lease or writtinge indented to the said Margaret Platt and her assignes duringe the tyme and terme of so many yeres as are yet to come unexpired mencyoned in the said lease or writinge indented, without let, varyance, sute, trouble,

striffe, debate, disturbance, ympedymēt or agaynesaingē of me the said John Hunte my executours, admynstratours or assignes or any of us or any other pson or psons for us or in our names by our willes, consent or abetement in eny maner. In witnes whereof I the said John Hunte have caused this to be made, and have putto my seale and signed the same withe my hande the xixth daye of Aprill in the twelthe yere of the raingne of our soveraigne Ladie Elizabethē by the grace of God of England ffrance and Irelande Quene, deffendor of the faythe &c.

36. — Sciant p'sent' et futur' quod nos Ricūs Platt de Platt in com̄ Lancast' gen. et Johēs Platt filius et heres apparens p'd Ricī pro et in consideracōne cujusdam maritag' in posterū habend' et celebrand' inter me p'd Johēm Platt ex una p'te et Elizabetham Birche filiam Thome Birche de Hindley Birche in com̄ p'd gen. ex altera p'te. Dedimus, concessimus et hac p'senti charta nra indentata confirmavimus p'd Elizabethē Birche omīa illa messuagia terras teñts reddit' s'vic et hereditamēts cū p'tin in Withington vulgariter vocat' et nuncupat' le Haull fielde continent' in se p estimacōem quinq acras et dimid' acr' terre duas clausur' terre et pasture vocat' Brocke fielde continent' in se p estimacōem sex acras et dimid' acr' terre, pratū sive clausur' terre et pasture vocat' le Middope cū p'tin continent' in se p estimacōem unā rodā terre et teñt cū suis p'tinen' modo in tenura et occupacōe Wiltmi Platt fratris p'dcī Ricī et assignator' suor' existen' parcell hereditament' p'd Ricī necnon rev'cōem et rev'cōes omniū et singlor pmissor' cū primo et proxime accidere et evenire contiger'. Habend' et Tenend' oīa et singla p'd messuagia terras, teñt, reddit', s'vic' et hereditamēt ac cetera quecūq, p'missa cū suis p'tin et rev'cōem ac rev'cōes eorūdem cū acciderint p'fat Elizabethē Birche et assignatis suis pro terīno vite sue et durante toto termino vite naturalis p'd Elizabethē Birche absq impetuōe alicujus vasti pro

et in noīe totius jūcture sue. Et nos vero p'd Ricūs et Johēs Platt et heredes nři omīa et singla p'd messuagia, terras, teñt, reddit', s'vic et hereditament' ac cetera quecūq, p'missa cū suis p'tin ac rev'cōem et rev'cōes eorūdem p'fat Elizabethe Birche et assignatis suis pro termiō vite sue et durante toto termiō vite naturalis p'd Elizabethe Birche pro et in noīe totius juncture sue contra omēs hoīes warrantizabimus et imppetuū defendemus p psentes. In cuius rei testimoniū ptes supradict' sigilla sua alternatim psentibus apposuerunt. Data xv^o die Decembris anno regni dñe nře Elizabethe Dei gra' Anglie ffrancie et Hibernie regine fidei defensor' &c. decimo nono.

37. — Lanc. Inquisicō indentata apud Wiggan in com Lanc. Decimo die Septembris anno regni dñe nře Elizabeth dei grā Anglie ffrancie et Hibñie regine fidei defensor' &c. tricesimo quinto coram Thoma Hesketh ar' escaetor dñe regine com sui pallantini Lanc., Robto Pilkington arō feodar' dñe regine com pred' Jacobo Woorthington et Radō Haghtone gener' virtute comissionis dñe regine in natura Brīs [Brevis] de diem clīt [clausit] extremū pred' comissionar' et aliis direct' et huic inquisicōi annexat' ad inquirend' post mortem Richi Platt gen. defunct' p sacrm Thome Lane arī, Robti Hindley gener., Rogeri Bradshawe gen., Johīs Dewhurste gen., Thome Markland gen., Willi Ascrofte gen., Milonis Gerrard gen. et Thome Tarlton gen. Qui dicunt sup sacrm suū q^d Richardus Platt in dicta comissione noīat die ante obitū suū fuit seīfus in dñico suo ut de feodo de et in uno mess' viginti octo acr' terr' duobus acr' prati decem acr' pastur' cū ptin Rysheholme in Wythington in dco com Lanc', ac de et in uno burgagio et uno gardino cū p'tin in Manchester in com pred'. Et sic inde seīf existens pred' Richūs Platt die ante obitū suū p chartam suā indentatā geren' dat decimo quinto die Decembris anno regni dñe regine decimo nono, dedit et concessit cuidam

Elizabethe Platt vidue nup uxor' Johīs Platt defunct' p nomen Elizabethe Birche cem acr' terr' prati et pastur' cū ptin in Rysheholme pred' pceſt premissor' Hēud et Teñd pred' Elizabethe p terminū vite sue que quidem Elizabetha adhuc superstes est et in plena vita existit viz apud Risheholme pred' in com' pred. Et ulterius jurator' pred' dicunt q^d pred' Richūs Platt sic de p'dict' mess' terr' et teñtis seiť existen' quarto die Augusti anno Dñi 1590 condidit et constituit ultimā voluntatē suā inscript' et sigillo ipius Ricī sigillat' et p eandem voluntatem dedit et concessit Issabell Platt uxor' pred' Richī Platt unū cotagiū et quatuor decem acr' terr' prati et pastur' et unū croft contin' p estimacōem dimid' acr' cū ptin in Rysheholme ali' pceſt premissor', Hēnd et Tenend pred' Elizabeth [sic] p termin' vite sue put p pred' voluntatē jurator' pdict' sup capcōem hujus inquisicōis in evidenē osten' plenius liquet et apparet, que quidem Issabella adhuc superstes est et in plena vita existit viz apud Rysheholme pred' in com' p'd. Et juratores ulterius dicunt q^d pred' messuag' terr' et teñta cū suis p'tin in Rysheholme pred' tenent' et tempore mortis pred' Richī tenebant' de dñā regina ut de nup hospitali S̄ci Johīs Jretem in Anglia p annuat reddit' quatuor solid' et reddendo ad mortem cujuscunq, tenentis ejusdem terraru p'tem catellor' mobiliū ejusdem tenentis p omīb; servic', et valent p ann in oīb; exitib; ultra reprisas vigint' sex solid' et octo denar'. Et quod pdict' mess' burgag' et gardin' cū suis p'tin in Manchester pred' in com' pred' tenentur et tempore mortis p'd Richardi tenebant' de dño de Manchester in socagio p reddit' de duodecē denar' p omīb; servic' et valent p ann in oīb; exitibus ultra reprisas ij'. Et q^d pred' Richūs Platt in d'ca comissione noīat obiit de tali statū ut p'fertur seiťus s̄cdo die Junii ultim' preterit'. Et q^d Edmundus Platt est filius et heres pred' Richardi et est etatis die capcōis hujus inquisicōis octo annor' octo mensiū et viginti septem dier'. Et ulterius juratores dicunt q^d pred' Richūs Platt d'ca comissione noīat nulla

alia sive plura messuag' terrā teñta aut hereditamenta hūit seu tenuit de dēa dñā regina nec de aliquibus aliis p'sonis in emō reuercōe nec in servicō dicto die quo obiit in dēo cōm Lanc' aliter q'm ut sup'dict' est. In cuius rei testimoniū uni p'ti hujus inquisicōis tam p'fat comissionar' q'm jurator' p'red sigilla sua apposuerunt alter' vero p'ti hujus inquisicōis penes p'fat jurator' remanen' p'fat comiss' sigilla sua apposuerunt. Datū die anno et loco primo suprad.

FAMILY OF BIRCH.

(pp. 70-104.)

1. — Sciant psentes et futuri quod ego Matheus filius Mathei de Hav'sage concessi et confirmavi Matheo filio Mathei de Byrchis et heredib; suis totā t'ram de Hyndley Byrchis pro homag' et s'vicio suo; videlicet infra has devisas Incipiendo ad magnā fossam, deinde ex transverso usque ad devisas del Plat, et deinde aput Aquilonem usque in Gorbroke; assendendo fluvium aque de Gorbroke usque ad vadū de Russeford et deinde sequendo le Matregate usque ad magnā fossam, et sequendo magnā fossam usque ad divisas del Plat. Et sciend' est qd p'dictus Matheus quietus erit de pannageo in nemore meo de Wythyngton de omnibus porcis suis et molet bladum suum hopurfre ad omnes molend' meos sine multura infra feodū de Wythyngton. Tenend et Habend sibi et heredib; suis de me et heredib; meis in feodo et in hereditate libē quiete pacifice integre in boscis in planis in pasturis in moris in aquis in exitibus in introitibus et in oīb; aliis aysiamētis et libērtatib; ad villam de Wythyngton ptinent'. Reddendo inde annuatim michi et heredib; meis tres solidos argenti de se et heredib; suis pro omnib; serviciis exaccōnib; consuetudinib; videlicet xvij denar' ad Annunciationem Beate Marie et xvij denar' ad festū Beati Michaelis. Et ego pfat' Matheus et heredes mei

istam confirmacōem dicto Matheo et heredibus suis contra omnes homines et feminas imppetuum warrantizabimus et defendemus. Et ut hec mea concessio et cōfirmacō rata et stabilis imppetuum p'maneat huic p'senti scripto sigillū meum apposui hiis testibz Domino Galfrido de Chetham, Ad'de Buri, Wiſtmo Doly militibz, Roberto de Burū, Rychardo de Trafford, Rob' de Redyche, Wiſtmo de Heyton, Rychō de Chorleton, Wiſto de Dudusbury, Thoma de Barlowe et aliis. — *Birch Evidences*, penes Sir J. W. H. Anson, Bart.

2. — Oībz xpī fidelibz &c. Rob'tus fit Alexī del Birchis saltm̄ in dño. Noverit' me remisisse &c. Rob'to fit Henr' de Trafford et hēdbz suis totum jus et clamiū que unquam hui in molendino del Birches qd idem Rob'tus fit p'dcti Henr' hūit ex dimissione Alexī del Birches p'ris mei simul cū una domo una acre t're juxta p'dēm erat cū stagnis attachmentis stagnor' piscar' sectis molendini cū sufficient' cursu aque p pipas et fossata ad d'ctum molendinū cū refullo aque infra divisas del Birches in longitudine et latitudine ad voluntatem p'dcō Rob'to fit Henr' cū sufficient' place t're ad ventiland' commoda blad' dco molendino cū suffic' via infra divisas del Birches ad cariad' blad' ad dēt molend' cū equis vel qualitercunq, venientes et ad recariand' sine impedimento alicuj' hiis testibz Ricō de Byron, Henr' de Trafford militibz, Ricō de Hulton, Johē de Asshton, Johē de Hulton, Wiſtmo de Moston, Galfrido de Hulm, Nichō de Wirkesworthe clīco et aliis. Dat' ap'd Trafford die Scti Oswaldi reg' anno regni regis Edwardi fil regis Edwardi sexto decimo. — *Trafford Evidences, Lanc. MSS.*

3. — Sciant p'sentes et futuri qd ego Rob'tus fit Alexand' del Birchis dedi concessi et hac p'senti carta mea confirmavi Johī de Hulton heredibz et assignatis suis omēs terras meas et teñ mea in le Birchis in villa de Withinton cū edificiis et cū omībz boscis et

p'tis et cū rev'coe omniū t'rar et teñ bsci et p'ti que qđm Johanna
 9dam uñ Alexand' del Birchis tenet in dotem cū acciderit. Hēnd
 et Teñd p'dco Johī heredibz et assignatis suis de dño capitali feod'
 illi9 p s'vicia inde debita et consueta libē et quiete cū omībz lib'ta-
 tibz et ptin p'dcis t'ris et teñ ubiq ptin. Et ego v° p'dcs Rob'ts
 et heredes mei omēs p'dcas t'ras et teñ cū edificiis boscis et p'tis
 et cū rev'coe p'dce dotis in omībz sicut p'dcm &c. p'dco Johī here-
 dibz et assignatis suis 9ta omēs gentes warantiabim9 et imppetuū
 deffendem'. In cuj9 rei testimoniū huic p'senti carte sigillū meū
 apposui hiis testibz Math's de Haydoc señ de Salford, Ricō de
 Holond, Henr' de Par, Henr' de Bruches, Galfrid de Strangwas,
 Henr' de Wytfeld, Willo clīco et aliis. Dat' apd le Birchis die
 Jovis px añ fñ nat' Johīs Baptis' anno regni regis Edwardi fit
 regis Edwardi duodecimo. — *Birch Evidences*, penes Sir J. W. H.
 Anson, Bart.

4. — Hec indentura testat' qđ Johēs de Hulton dedit concessit
 et hac psenti carta sua confirmavit Rob'to del Birchis omēs t'ras
 et teñ que p'dcs Johēs hūit de dono et feofamento p'dci Rob'ti del
 Birchis in villa de Wythyngton cū oībz suis ptin sñ aliquo retene-
 mento videlz cū edificiis et cū oībz gardinis boscis et p'is et unū
 molendinū aq'ticū et cū rev'coe omñ t'rar' et teñ bosci et p'ti que
 Johā 9dam uñ Alexand' del Birchis tenet in dotem cū acciderit,
 Hēnd et Tenēnd p'dco Rob'to ad totā vitā suā de capitalibz dñis
 feodi illius p s'vicia q̄ ad p'dca teñ ptinent ad totā vitā ipi9 Rob'ti
 et post decessum ipi9 Rob'ti oīa p'dca teñ cū ptin integre remaneāt
 Henric' filio p'dict' Rob'ti de Birchis, Teñd et Hēnd p'dco Henr'
 et heredibz de corpore suo pcreat' de capitalibz dñis feodi illi9 p
 s'vicia que ad p'dca teñ ptinent imppetuum. Et si p'dcs Henr'
 obierit sñ hered' de corpē suo pcreat' tunc post decessum ipi9
 Henr' omīa p'dca teñ cū ptin integre remaneant heredibz int' p'dcm

G G

Robtū et Aliciā uxō suā fīl Henr' de Wytfeld pcreat' Hēnd et Teñd sibi et heredib; suis de corpib; suis pcreat' de capitalib; dñis feod' illi⁹ p s'vic' que ad dca teñ ptinent imppetuum. Et si p'dci her' obierint sñ heredib; de corpib; suis pcreat' tunc post decessum pdcor hered' omīa p'dca ten cū ptin integ' remaneant rectis heredib; Alexand' del Birchis, Teñd et Hēnd de capitalib; dñis feod' illi⁹ p s'vicia que ad p'dca teñ ptinent imppetuum. Et p't'ea p'dcs Johēs concessit omīa teñ cū ptin que Johā que fuit ux' Alexandr' del Birchis tenuit in dotem de hereditate ipi⁹ Johis in p'dca villa die quo h carta condita fuit et que post decessum ipi⁹ Johne ad p'fatū Johēm de Hulton rev'ti deberent integ' remaneāt p'dco Henr' et hered' de corpē suo pcreat' teñd de capitalib; dñis feodi illi⁹ p s'vicia que ad p'dca teñ ptinēt imppetuū. Et si p'dct Henr' obierit sñ hered' de corpē suo pcreat' tunc post decessum ipi⁹ Henr' p'dca teñ cū ptin integ' remaneant heredib; int' p'dcos Robtū et Aliciā pcreat' Teñd et Hēnd de capitalib; dñis feod' illi⁹ p s'vicia que ad p'dca teñ ptinēt imppetuū. Et si p'dci hered' obierint sñ heredib; de corpib; suis pcreat' tunc post decessum p'dicor' hered' omīa p'dca teñ integ' remaneant rectis heredib; Alexand' del Birchis ut p'dcm est, Teñd simul cū duab; ptib; p'dicor' teñ de capitalib; dñis feod' illi⁹ p s'vic' que ad p'dca teñ ptinēt. Et p'dcs Johēs et hered' sui warantiabim⁹ p'dca teñ cū ptin p'dco Robto ad totā vitā suam, et eciā p'dco Henr' et heredib; de corpē suo pcreat' ut p'dcm est, et eciā heredib; int' p'dcos Robtū et Aliciā pcreat' ut p'dcm est, et eciā rectis heredib; Alexandr' de Birchis si p'dci hered' obierint sine heredib; de corpib; suis pcreat' cont' omēs hoīes imppetuū. In cui⁹ rei testimoniū pti huj⁹ carte penes p'dcm Johēm resident' p'dcos Robtus sigillū suū apposuit, alt'i v^o p'ti penes p'dcm Robtū resident' p'dcs Johēs sigillū suū apposuit, hiis testib; Matheo de Haydoc señ de Salford, Ricō de Holand, Henr' de Par, Henr' de Bruchis, Galfrid'

de Strangwas, Henr' de Wytfeld, Witto cliço et aliis. Dat' apud le Birchis die Sabat' px post fm Ap'lor Petri et Pauli anno regni regis Edwardi fil regis Edward' duodecimo. — *Birch Evidences*, penes Sir J. W. H. Anson, Bart.

5. — Nov'int univ'si p psentes me Witm del Birches del Birches attornasse et in loco meo posuisse dilectos michi in xpo Johēm de Bamford et Witm del Plat de Risshum coniuncti et divisi ad liband' p me et noie meo Ricō Whiteacres et Johī le Wright capellanis plenā et pacificā seisinā in omibz messuag' t'ris et teñ reddtīs et s'viciis meis cū ptin in villa de Wythyngton scdm vrm formā et effectū cuiusdam carte mee eisdm Ricō et Johī le Wright hedibz et assign' suis inde confect' put in eadēm continet' rat' et conrat' hēnt et hetur' quidquid Johēs de Bamford et Witfs del Plat noie meo fecint vel alt' eor' noie meo fecit in p'miss'. In cuius rei testimoniū p'sentibz sigillū meū apposui. Dat' die Martis px ante festum Sçe Marie Magdalene anno regni regis Henrici Sexti post conquestū Angl septimo. — *Birch Evidences*, penes Sir J. W. H. Anson, Bart.

6. — Sciant psentes et futuri qd ego Witfs del Birches del Birches dedi concessi et hac psenti carta mea confirmavi Ricō de Whiteacres et Johī de Wright capellanis hedibz et assign' suis omīa messuag' t'ras et teñ redditus et servicia mea cū ptin in villa de Wythyngton, Hēnd et Teñd omīa p'dict' messuag' t'r et teñ redditus et servicia cū ptin Ricō et Johī hēdibz et assign' suis imppetuū de capitalibz dñis feodi illius p servicia inde debita et de iure consuet'. Et ego vero p'dict' Witfs et hēdes mei omīa p'dict' mesuag' t'ras et teñ redditus et s'vicia cū ptin p'dcīs Ricō et Johī hēdibz et assign' suis contra omēs gentes warantiabim⁹ et imppetuū defendem⁹. In cui⁹ rei testimoniū huic p'senti carte mee sigillū meū

apposui hiis testib; Johē de Barlawe, Jacobo de Prestwich, Johē de Chetam, Johē del Slade, Hug' del Slade et aliis. Dat' apud le Birches die Martis px ante festū Sēe Marie Magdalene anno regni regis Henrici Sexti post conquestum Anglie septimo.

Sciant p̄sentes et futuri q^d nos Ricūs de Whitacres et Johēs le Wright capellani dedim⁹ concessim⁹ et hac p̄senti carta n̄ra indentat' confirmavim⁹ Wiffo del Birches del Birches et Margaret' uxī eius omīa illa mesuag' t'ras et teñ reddit' et s'vicia cū ptin in villa de Wythyngton que nup hūim⁹ ex dono et concessione p'dcī Wiffi, Hēnd et Teñd omīa p'dcā mesuag' t'ras et teñ reddit' et s'vicia cū ptin p'dcīs Wiffo et Margarete ad t'minm vite eor', ita q^d post decessum p'dcor' Wiffi et Margarete volum⁹ concedim⁹ q^d omīa p'dict' mesuag' t'ras et teñ reddit' et s'vicia cū ptin integre remaneant Radulpho fil p'dicor' Wiffi et Margaret' et hēdib; masculis de corpore suo legitime p̄creat, Hēnd et Teñd omīa p'dict' mesuag' t'ras et teñ reddit' et s'vicia cū ptin p'dict' Radulpho et hēdib; mascul' de corpore suo legitime p̄creat', teñd de capit' dñis feodi illius p s'vicia inde debit' et de iure consuet'. Et si contingat p'dict' Radulphum sine hēde mascul' de corpore suo legitime p̄creat' obire tunc volum⁹ et concedim⁹ q^d omīa p'dict' mesuag' t'ras et teñ redditus s'vic' cū ptin integre remaneant Rob̄to fratri p'dcti Radī et hēdib; masculis de corpore suo legitime p̄creat'. Et si contingat p'dict' Rob̄tum sine hēde mascul' de corpore suo legitime p̄creat' obire tunc volum⁹ et concedim⁹ q^d omīa p'dict' mesuag' t'ras et teñ reddit' et s'vicia cū ptin integre remaneant Edmūdo fratri p'dcī Robtī et hēdib; masculis de corpore suo legitime p̄creat'. Et si contingat p'dict' Edmūdu sine hēde mascul' de corpore suo legitime p̄creat' obire tunc volum⁹ et concedim⁹ q^d

omīa p'dict' mesuag' t'ras et teñ reddit' et s'vicia cū ptin integre remaneant Thome fratri p'dcti Edmūdi et hēdib; masculis de corpore suo legitime pcreat' obire tunc volum⁹ et concedim⁹ q^d omīa p'dict' mesuag' t'ras et teñ reddit' et s'vicia cū ptin integre remaneant et rev'tant rectis hēdib; p'dcti Wiñi imppetuū. Et nos vero p'fat' Ricūs et Johēs et hēdes nři omīa p'dct' mesuag' t'ras et teñ reddit' et s'vic cū ptin p'dctis Wiño et Margarete ad terminū vite eor', ac eciā p'dict' Radulpho, Roberto, Edmūdo et Thome ac eciā rectis hēdib; p'dcti cū accideret ut p'dcm est contra omēs gentes warantizabim⁹ et imppetuū defendemus. In cui⁹ rei testimoniū huic p'senti carte nře indentate sigilla nřa apposum⁹ hiis testib; Johē de Barlawe, Jacobo de Prestwich, Wiño del Plat, Johē del Slade, Hug' del Slade et aliis. Dat' apud le Birches die Mercurij px post festum Scti Jacobi Apti anno regni regis Henrici Sexti post conquestum Anglie septimo. — *Birch Evidences*, penes Sir J. W. H. Anson, Bart.

7.— Sciant p'sentes et futuri q^d ego Radūs Byrches dedi cōcessi et hac psenti carta mea confirmavi Johī fferro^r capellano omīa mesuagia t'ras teñta reddit' et servicia mea cū ptin in Wythyngton et alibi in com̄ Lancastr', Hēnd et Teñd, omīa p'dcā mesuagia t'ras teñta reddit' et servicia cū ptin p'fat' Johī heredib; et assign' suis de dño capitali p' servic' inde debit' et consuet' imppetuū. Et ego p'dict' Radūs et heredes mei oīa p'dict' mesuag' t'ras teñta reddit' et servic' cū ptin p'fat' Johī heredib; et assignat' suis contra omēs gentes warantizabim⁹. In cui⁹ rei testimoniū huic psenti carte mee sigillū mee apposui hiis testib; Roberto Workesley armig'o, Thurstano Tildesley, Wiñmo Hilton et aliis. Dat' vicesimo die Junij anno regni regis Henrici Sexti post conquestū Anglie vicesimo septimo.

Sciant psentes et futuri q^d ego Johēs fferro^r capellanus dimisi, tradidi et hac p'senti carta mea indētata delibaui Radō Byrches oīa mesuagia t'ras et teñt cū ptin que fuerūt p'dicti Radī in villa de Wythyngton et alibi in^o com̄ Lancastr' que quidm̄ mesuagia t'ras et teñta nup habui michi heredibz et assignatis meis p cartam dict' Radī, Hēnd et Teñd omīa p'dict' mesuagia terras et teñta cū ptin p'fat' Radō et heredibz de corpē suo legitiē pcreatis remanere eoꝝdm̄ t'nc dict' Radō et rectis heredibz suis. In cui⁹ rei testimoñ huic carte mee indentat' sigillū meū apposui hiis testibz Robŋo Workesley armig'o, Thurstano Tildesley, Wiŋmo Hilton et aliis. Dat' vicesimo p'mo die Junij anno regni regis Henrici Sexti post conquestū Anglie vicesimo septimo. — *Birch Evidences*, penes Sir J. W. H. Anson, Bart.

8.— Sciant psentes et ffuturi q^d ego Wiŋms Byrches de Byrches dedi concessi et hac psenti carta mea confirmavi Robŋo Byrches filio meo duas p'cellas terr' iacent' in le Byrches p'dict' continent' duodecim acras terr' int' Michcwall Diche ex pte australi et unū mesuag' vocat' Wynnerhey ex pte boreali put includentur p sepes et limites et modo in tenura p'dict' Wiŋm, Habend et Tenend p'dict' p'cell' terr' cū omībz suis ptin p'fat' Robŋo ad terminū vite sue Ita q^d post decessum p'fat Robŋi p'dict p'cell' terr' continent' duodecim acras terr' cū omībz suis ptin integre remaneant rectis hered mascul' mei p'dict Wiŋmi imppetuū de capit' dñis feod' illi⁹ p s'vic' inde debit' et de iure consuet'. Et ego vero p'fat' Wiŋmus et hered mei p'dict' duodecem acras terr' cū ptin p'fat Robŋo durante vita sua cont' omēs gentes warrantizahim⁹ et defendemus p p'sentes. Et ult'ius nov'itis me p'fat Wiŋm attornasse et in loco meo posuisse dilect' michi in xpo Thomā Walker de Diddisburie meū verū legitimū attornat' ad deliband p me et in noīe meo p'fat Robŋo plenam et pacificā possessionē et seisinā

de et in p'dict' p'cess' terr' continent' duodecem acras terr' et cū omīb; suis ptin scdm verā formā et effectū p'sentis carte mee rat' et conrat' hēnt et hetur' et quicquid idm attornat' meus noīe meo fecerit in p'miss. In cui⁹ rei testimoniū sigillū meū apposui hiis testib; Henric Longford armig', Wifmo Bradford capellō, Ricō Bomford, Georgio Rediche, Thoma fletcher et multis aliis. Dat' p'mo die mensis Marci anno regni regis Ricardi t'cii post conquest' Anglie secūdo. — *Birch Evidences*, penes Sir J. W. H. Anson, Bart.

FAMILIES OF SLADE OF SLADE AND SIDDALL OF SLADE.

(pp. 121-136.)

1.—Notū sit omnib; scriptam visuris vel audituris qd ego Thom. fit Galf. fit Luc de Mamecestr' concessi et hac presenti carta mea confirmavi Jordano frī meo et hēdib; suis p homagio et s'vicio suo totam t'ram qm Galf. pater meus sibi dedit in Didisford et Milke-wallslade, et unam acram prati in Baneris et totam t'ram q̄ pīr meus tenuit in Akedone, Tenend et Habend de me et hēdib; meis sibi et hēdib; suis libē et quiete in feodo et hereditate cū omib; lib'atib; et cleam'tis d'tis t'ris ptin. Reddendo et faciendo servicium tam dñis capitalib; qm mī in omīb; et p omīa sic 'tinet' in carta qm idem Jord h't de p'dicto Galf. patre meo. In cui⁹ rei testimoniū huic sc̄pto sigillū meū apposui, hiis testib; Dño Galf. tūc Dec. Maṁ, Ad. [or W^c] de Hulton, Matho de Birch, Wiffo le Norreis, Robto filio Sym. Mamecestr', Ric' de Honeford, Wiffo de Didisb'y, Johē clīco at aliis.

2.—Sciant presentes et futuri qd ego Noel de Lōggeford dedi et 'cessi et hac presenti carta mea confirmavi de me et hēdib;

meis Jordano filio Galfridi filio Luco de Mamecestr' et hēdib; suis totā t'ram meā q^m Ric Ridehorn tenebat de me ad t'em in territorio de Didisbury, Teñdam et Habendā in feodo et hēditate libē et q̄iete et integre cū omīb; 9munib; aisiamentis et libertatib; infra divisas ville de Withingtun et Didisbury ptinentib; cū exitib; et serviciis, Reddō annuatim mihi et hēdib; meis de se et hēdib; suis q'ndm̄ [quindecim] deñ arġ ad duas anni t'ios scit septē deñ oð ad festū Sċi Michael et septem deñ arġ oð ad Annuncionis Sċe Marie p oib; serviciis 9suetudinib; et demand noð pertinentib;. Et ego dict' Noel et heredes mei istā dċta t'rā cū libt̄atib; et aisiam'tis d'to Jord et hēdib; suis sic' p'dċm est 9tra oēs hoies et feminas ip̄petum warenti;abim9. In cu9 testimon' ut donacō mea rata et stabilis p'maneat huic sċpto sigill meū apposui hiis testib; Dño Galfrido de Schethā, Witto de Hea, Ric' de Most', Matheo de Birch, Ric' de Honeford, Thom de Bari, Henr' de T'fford, Jord de Stokep clīco et aliis.

3.—Sciant presentes et futuri qd ego Robtūs de Milkewalleslade dedi concessi et hac presenti carta mea confirmavi Henr' fit Thom' de Aynesworth unū messuagiū et omīa t'ras et teñ mea que hui die confeccionis p'sent' in Withynton, Hēnd et Teñd p'dto Henr' hēdib; et assignat' suis libē quiete bñ et in pace cū libō introitū et exitū ad eadem et cū omī pastur' omīb; averiis suis in omīb; locis ville p'dte et cū omīb; aliis libertatib; et asiament' p̄dtis teñ ubiq; ptinentib; de capitalib; dñis feod; illo; teñ p s'vic que ad p̄dta teñ ptinent imp̄petū. Et ego vero p'dict' Robtūs et heřes mei p̄dtū messuag' et p̄dta t'ras et teñ cū suis ptinent' et p'dtam coēm pastur' p'dti Henr' hēdib; et assignatis suis contra omēs gentes waranti;abim9 et imp̄petū defendem9. In cu9 testimon' huic p'senti carte mee sigillū meū apposui, Hiis testib; Nichō de Longford chivaler, Henr' de T'fford chivaler, Robtō de Trafford, Thom

de Trafford, Thom del Holt, Robſo del Plat et Henr' fit Robſi del Byrches. Dat' apud Withyn-ton die Jovis px post fñ t'nslacōis Sñi Thom Archiepī anno regni regis Edwardi t'cii post conquestum vicesimo t'cio.

4.— Hec carta indentata testatur q^d Henr' fit Thome de Aynes-worth dedit concessit et hac presenti carta sua confirmavit Robſo de Milkewalleslade unum messuagium et omīa t'ras et teñ cū ptin que habuit de dono et feoffamento p'dti Robſi in villa de Withyn-ton sine aliquo retenemento, Hēnd et Teñd omīa p'dta t'ras et teñ cū ptin p'dto Robſo ad totam vitā suam de capitalibz dñis feodi illius p servicia que ad p'dta t'ras et teñ ptinent ad totam vitam ipius Robſi; et post decessum ipius Robſi omīa p'dta t're et teñ cum ptin integre remaneant Robſo fit Robſi de Milkewalleslade juniore, Hēnd et Teñd omīa p'dta t'ras et teñ cū ptin p'dto Robſo fit Robſi et hēdibz de corpore suo legitime procreatis de capitalibz dñis feodi illius per servic' que ad p'dta t'ras et teñ ptinent imppetuum. Et si p'dtus Robſus fit Robſi obierit sine herede de corpore suo legitie procreato tunc post decessum ipius Robſi fit Robſi omīa p'dta t're &c. integre remaneant Johī fil Robſi de Milkewalleslade frī p'dti Robſi fit Robſi, Hēnd et Teñd omīa p'dta t'ras &c. p'dto Johī et hered de corpore suo legitie procreatis de capitalibz dñis feodi illius p servicia que ad p'dta t'ras &c. imppetuum. Et si p'dtus Johēs obierit sine herede &c. tunc post decessum ipius Johis omīa p'dta terre &c. integre remaneant heredibz int' p'dtm Robſm de Milkewalleslade et Elenā ux'em suā fit Robſi del Plattes legitie procreatis, Hēnd et Teñd omīa p'dta t'ras &c. sibi et hēdibz suis de corporibz suis legitie procreatis de capitalibz dñis feodi illius p servicia que ad p'dta t'ras &c. ptinent imppetuum. Et si ipi heredes obierint sine hered &c. tunc post decessum p'dcor hered omīa p'dte t're &c. integre remaneant rectis

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hered' ipſius Robſi de Milkewalleslade Habend' et Tenend' de capitalib; dñis feodi illius p' servic' que ad pdta t'ras &c. ptinent imppetuum. Et pdti Henr' et heredes sui pdtm messuagium &c. pdto Robſo de Milkewalleslade ad totam vitam suam ut pdtm est [and in turn all the other contingent or reversionary grantees are warranted against all men for ever] contra omēs hoīes warantizabimus imppetuum. In cuj⁹ rei testimoninm ptib; huj⁹ indent' ptes alternatim sigilla sua apposuerunt, Hiis testib; Nichō de Longford chivaler, Henr' de Trafford chivaler, Robſo de Trafford, Thoma de Trafford, Thoma del Holte, Robſo del Platt et Henr' fit Robſi del Burches. Dat' apud Withynton die Ven'is px post f'm Scti Jacobi Apſi anno regni regis Edwardi t'cii post conquestum vicesimo t'cio regni vero sui ffrancie decimo.

5. — Lanc. Inquisitio indentata capt. apud Bolton in com. p'dict. vicesimo tercio die Septembris anno regni dñe nre Eliz^a &c. tricessimo. Coram Thoma Heskethe arō escaetor dñe Regine in com p'dcto virtute Brīs dict dñe regine de diem clausit extrem' eidem escaetor' direct et huic[?] inquisitionem consuet. p. m. Edwardi Syddall nup de Slade in com p'det in dicto brevi noīat p sacrūm Petri Heywood gen., Aleḡ Leyver gen., Richi Leighe gen., Richi Scocroft gen., Radi Greene gen., Richi Wood gen., Radi Haughton gen., Henrici Hardi gen., Robti Hardi gen., Radi Bridge gen., Georgii Allonson gen., Georgii Kenyon gen., Thome Kaye gen., Robti Ravalde gen., Henrici Cheetam gen., W^m Bamforde gen., et Robti Butterworthe gen. Qui dicunt sup sacrūm suū q^d dñi ante obitum p'd Edwdi Syddall in B'vi p'dict noīat idem Edwdus &c. fuit seītus in dominico suo vel de feodo de et in uno capitalli messuagio sive teñto vocat le Mylkwall Slade cū ptin & de et in quibusdam clausur' terr' continent' p estimacionem vigint quatuor acr, scituat' jacen' et existen' in Risholme et With-

ington in com p'dto; ac de et in quibusdam aliis clausur' terr' et prati cum p'tin continen' p estimacōem vigint acr terr scituat &c. in Gorton &c., necnon de et in uno burgagio sive teñto et una shopa cū ptin scituat &c. in Manch'; ac etiam de et in tertia pte manerii de Kerksawe alias dict Kerssall cū ptin in com p'det; ac de et it uno burgagio sive teñt, duobus cottagiis tertia p'te unius molendini aquatici, tertia pte unius alii cottagii et trium acrarum terrī; ac de et in tertia pte unius alii cottagii et unius gardini, et de et in quadraginta acr terrī decem acr prati trigint acr pastur, quatuor acris bosci ac de tertia pte cujusdem vasti sive noīe vocat' Kersall Woodde ats Kersall more, scituat &c. in Kersawe ats Kersall p'det; ac de quodm libō reddit' duodecim denariorum annuat solubil de quibusdam terris et teñtis vocat Lees in pōchia de Oldham in com p'dt, ut pcell p'dt manerii de Kerksall; ac de quodam alio libō reddit' iij^s iiij^d annuat solubil p quendam Robt. Hobson ut p'cell ejusdem manerii de Keksall; ac de quodam alio libō redd' quinque denariorum annuat solubil p Agnetem Lees ut pcell ejusdem manerii de Kerksall. Et idem Edwdus Syddall de p'dt manerib; messuagiis, terris &c. p quoddam scrū suū indentat dedit et concessit oīa et singula p'dt maneria &c. premissis quibusdam ffeofatis in p'dt facto indentato noīat ad usū p'det Edwdi Syddall pro termino vite et post ejus decessum ad usū E^h Syddall ad tunc uxor' p'dt Edwardi, et Georgii Syddall ad tunc filii et here' apparen d'ti Edwdi Syddall in brevi p'dto noīat et hered masculorum de corpē pdti Georgii lētime procreand, et pro desiū t'lis exitus tunc ad opus et usū Thome Syddall filii junior' ejusdem Edwdi Syddall, in brevi p'dto noīat et hered masculorum &c. et pro dessitu &c. rectorum hered p'd Edwdi Syddall, in brī &c. imptium, virtute cujus ac vigore cujusdam act' in p'liamento dñi Henrici nup Regis Anglie anno regni sui vicesimo septimo de usibus in possessionem transferend nuper edit et pvisus, iidem

E^h et Georgius post mortem p'dti Edwdi fuerunt seiř de oĩb; et singulis p'dt maner mess'giis terris &c., viz p'dt E^h in dom̃o suo ut de libō teñto p term vite sue, et p'dt Georgius in dom̃o suo ut de feod taliāt. Et jurator' p'dt ulterius sup sac' suū dicunt q^d p'dtus Edwdus in br'i &c. sic inde seiř de oĩb; et singulis p'dt man' mess'giis terris &c. obiit de tali statu inde seiřus apud Milkwall Slade p'dict, decimo octavo die Februarii anno regni dic dñe regine tricesimo; ac q^d p'dtus Georgius Syddall est filius et prop' heres ejusdem Edwdi in brī &c. et est etatis tempē capcōnis hujus inquisit' viginti quinque annorum et amplius. Et ulterius jurat' &c. dicunt q^d p'dt mess'gii sive teñt vocat' Milkwall Slade ac cetera p'miss in Risheolme et Withington p'det valent p annū in oĩb; exitib; ultra reprisīs viginti sex solid' octo denarior'; Et q^d p'dt terr' et teñt in Gorton p'dt valent p annum in oĩb; &c. sexdecem solid'; ac q^d p'dt burgag' et shoppa in Manchester p'dt valet p annum in oĩb; &c. sex denarios, et q^d p'dt tertia pars de manerio de Kerksawe alias Kerksall p'det valet p ann. in oĩb; &c. quatuor libras. Et ulterius juratores &c. dicunt q^d p'dt messuag' sive teñt vocat le Milkwall Slade et p'dt terr et teñt in Risheholme et Withington p'dt, tenent' et tempore mortis ejusdem Edwdi Syddall in brī &c. tenebantur de Nichō Langford arō p fidelitatem et reddit' duorum solid' et sex denariorum p annum pro oĩb; serviciis et demandis quibuscunque; et q^d p'dt terr et teñt in Gorton p'dt et p'dt burgagium et shoppa in Manchester p'dt tenentur et tempē mortis &c. tenebantur de Johē Lacy arō dño de Manchester pro fidelitate tantum pro oĩb; serviciis &c.; et q^d p'dt tertia pars manerii de Kerksawe ats Kerksall ac ceter' premiss' in Kerksall p'di tenentur et tenebantur de dōta dñā regina nunc in capite, viz p duodecima p'te unius feod militis. Et ulterius p'dt jurat' &c. dicunt q^d p'dtus Edwdus Syddall in brī &c. nulla alia sive plura man' terr sive teñt die obitus sue hūit seu ten' in dñico vel in ser-

vicio pro ut jurator' p'd aliquo modo constare poterrim⁹. In cujus rei testim^m uni p'ti hujus inquisitionis tum p'd escaetor quum p'dt jurator' sigilla sua apposuerunt, alteri vero pti hujus inquisitionis penes p'fat jurat' remanent' p'd escaetor sigillum suum apposuit die et anno primo suprad'.

THO. HESKETH, Escaet.

Endorsed: Delibert infra noīat Petro Hewood gen. qui primus jurat fuit in inquisitione p'dt vicesimo septimo die Septembris anno regni dēe dñe regine tricesimo secund' formā statu in hujusmodi casu provisus p me Thomā Hesketh, escaetor com p'dt.

THO. HESKETH, Escaet.

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ERRATA.

- Page 7, line 24, *for* William the Honford *read* William de Honford.
,, 44, line 24, *for* *et* *read* *of*.
,, 49, last line (note), *for* of Platt *read* at Platt.
,, 66, Worsley pedigree, *for* dau. of Hudson..... *read* dau. of.....Hudson.
,, 72, line 16, *for* 16th of April *read* 12th of April.
,, 89, line 30, *for* a like payment *read* by a like payment.
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REMAINS

HISTORICAL & LITERARY

CONNECTED WITH THE PALATINE COUNTIES OF

LANCASTER AND CHESTER,

PUBLISHED BY

THE CHETHAM SOCIETY.

VOL. XLVIII.

PRINTED FOR THE CHETHAM SOCIETY.
M.DCCC.LIX.



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A CATALOGUE

OF THE

COLLECTION OF TRACTS FOR AND AGAINST POPERY

(PUBLISHED IN OR ABOUT THE REIGN OF JAMES II.)

IN THE MANCHESTER LIBRARY FOUNDED
BY HUMPHREY CHETHAM,

IN WHICH IS INCORPORATED, WITH LARGE ADDITIONS AND
BIBLIOGRAPHICAL NOTES, THE WHOLE OF

PECK'S LIST OF THE TRACTS IN THAT CONTROVERSY,
WITH HIS REFERENCES.

TO WHICH ARE ADDED

A TABULAR INDEX TO THE TRACTS IN BOTH EDITIONS
OF GIBSON'S PRESERVATIVE,

AND A REPRINT OF

DODD'S CERTAMEN UTRISQUE ECCLESIAE.

EDITED BY

THOMAS JONES, B. A.,

LIBRARIAN OF THE CHETHAM LIBRARY.

PART I.

PRINTED FOR THE CHETHAM SOCIETY.

M.DCCC.LIX.

PREFACE.

THE Library founded by HUMPHREY CHETHAM, as part of his noble Educational Charity, contains a more than ordinarily complete Collection of the Tracts published on both sides in the Roman Catholic Controversy which was waged with so much learning, ability, and argumentative skill in the latter part of the reign of Charles the Second, and throughout the whole of that of his successor.

As it appeared desirable that a specimen of the contents of this Library should be afforded by a detailed account of some portion of it, which might be easily separable from the remainder, in the series of publications which bear the honoured name of its founder, it was conceived that a Catalogue of these Tracts, taking Peck's¹ elaborate and valuable

¹ "A complete Catalogue of all the Discourses written, both for *and* against *Poper*y, in the Time of King *James* II. Containing in the Whole, An Account of Four hundred and Fifty seven Books and Pamphlets, a great Number of them not mentioned in the three former Catalogues. With References after each Title, for the more speedy finding of a further Account of the said Discourses, and of their Authors, in sundry Writers: And An Alphabetical List of the Writers on each Side. A Tract very necessary for these Times, and for all those who are desirous to complete their Sets of those Pieces, or would sort them to the best Advantage. Drawn up in a new Method, By *Francis Peck*, M.A. Rector of *Godeby*, near *Melton* in *Leicestershire*. *Διὰ Δυσφημίας καὶ Ευφημίας*. 2 Cor. vi. 8. *London*: Printed and Sold at *St. John's Gate*; by *A. Dodd*, without

List as its groundwork, and giving therefore a complete bibliographical view of the Controversy, would not be unacceptable to the Members of the CHETHAM SOCIETY, more especially as the List referred to has never been reprinted, and has now become exceedingly scarce. That a reprint of it was not subjoined to the late republication of Bishop Gibson's *Preservative* by the Reformation Society appears an unaccountable omission.

The plan adopted in the present work has been to give the Tract of Peck entire, incorporating with it whatever additions, which it will be seen at once are not slight or inconsiderable, the Editor was able to collect from the sources which have been open to him, and relieving the dryness of a mere catalogue of books by historical and bibliographical notes and references. It will be observed that all the Tracts and Books not numbered are additions to Peck's original List. The marginal letters *C.*, *ℒ.* indicate the Chetham Library, *B. M.* the British Museum, *B. L.* the Bodleian Library, *T. C. D.* Trinity College, Dublin, *M. L.* Archbishop Marsh's, Dublin, and *S. C.* Sion College Library, as the depositories in which the books thus marked are respectively to be found.

It is rather remarkable that scarce as Peck's Tract undoubtedly is, the Chetham Library possesses three copies of it, in which extensive MS. additions have been made,

Temple Bar; J. Stag and J. Fox, in *Westminster-Hall*; E. Nutt and Mrs. Cook, at the *Royal Exchange*. 1735. Price 2s." 4to pp. 62; title, preface and contents, pp. 8. For an account of Francis Peck and his writings, see Nichols's *Literary Anecdotes*, vol. i. p. 507, et seqq.

partly by the Rev. John Clayton,² M.A., Fellow of the Collegiate Church, Manchester, and partly by another annotator less known, who subscribes himself E. Syddal (vid. p. 11), and was probably the Edward Syddal or Siddal of Fallowfield,³ who appears in the Pedigree of the Siddal family as of Slade Hall in the Parish of Manchester. These MS. additions encouraged the Editor in his endeavours to make the List of Controversial Tracts as nearly complete as possible. Similar additions have been supplied from an interleaved copy of Peck, kindly placed at his service by the Rev. JOHN TAYLOR ALLEN, M.A., Ex-Librarian of the Chetham Library, which formerly belonged to Bishop White Kennett, and furnishes fresh proofs of the patient and laborious industry of that indefatigable writer.

But the most useful assistance which the Editor has derived from any source, and to which the present work must owe its principal value and main recommendation, is from the liberality and learned and careful research of the eminent theological scholar, JAMES HENTHORN TODD, D.D., of Trinity College, Dublin. Dr. Todd had made large collections for a second edition of Peck with a view to their being printed at the Clarendon Press, Oxford, and had proceeded as far as chap. xviii. No. 220, when, on learning that a similar publication was in progress in the Chetham Series, he most kindly placed his MS. materials in the hands of the present Editor, in order to be made available for the

² For an account of this able and learned man see *Byrom's Remains*, vol. i. part ii. p. 509.

³ See Booker's *Chapelry of Birch*, Chetham Series, p. 136.

work now in the reader's hands. Those who refer to the notes and additions to which the initials *J. H. T.* are subjoined will have no difficulty in estimating the extent of the obligation under which Dr. Todd has placed the Members of the Chetham Society and all who take an interest in the publication to which he has afforded so rich a contribution.

The Editor has much pleasure in availing himself of this opportunity of acknowledging also his obligations to the Rev. JOHN I. DREDGE⁴; to ROBERT TRAVERS, Esq., M.A., M.B. of Trinity College, Dublin, who on this as on other occasions has been his faithful guide and counsellor; and especially to JAMES CROSSLEY, Esq., F.S.A., President of the Chetham Society, by whose valuable counsels and suggestions the volume has been greatly benefited. He has to lament that to one zealous co-operator all expression of gratitude is now vain; the effective aid of the Rev. ROBERT RYLAND MENDHAM, B.A., of Sutton Coldfield, having been lost to him by death shortly after this volume was commenced.

In such a multitudinous series of titles it is almost impossible to avoid occasional inaccuracies, and any corrections therefore which the Editor may receive he will gladly insert and most thankfully acknowledge in the concluding part of this Catalogue.

T. J.

⁴ As a proof of the rarity of Peck's *Catalogue*, it may be mentioned that this gentleman (who possesses a large collection of the Tracts) has for years sought in vain for a copy of Peck.

PREFACE TO PECK'S CATALOGUE.

THERE being *three* Catalogues of this sort by three very eminent persons already printed,¹ the reader will be perhaps surprised at my here offering him a *fourth*.

But 1. The *two first* Catalogues were printed while the controversy was yet on foot. This appears from their very titles. *The present state of the controversy.* And, *A continuation of the present state of the controversy.* And, for this reason, neither of those two could be complete.

2. The *third* Catalogue (tho' it came not out 'till 1689) mentions only the writers *against* popery; and not *all* those neither by a great many. For which reason, and as it is in a manner perfectly silent as to the writers *for* popery, it may be said to be, tho' not so defective as the two former Catalogues in the *one* respect, yet much more so in the *other*.

3. The titles of the several discourses written by the *Romanists* are (so many of them as are mentioned in the *two first* Catalogues) so contracted and abridged, that

¹ Viz. The Present State of the Controversie between the Church of England and the Church of Rome; Or, An Account of the Books written on both sides. In a Letter to a Friend. [By William Claget, D.D.] Imp. primatur Guil. Needham. May 7, 1686. pp. 36, 4to Lond. 1687.

A Continuation of the Present Controversy between the Church of England and the Church of Rome. Being a full Account of the Books that have been of late written on both sides. [By William Wake.] pp. 76, Epistle, Dedic., &c., pp. 12, 4to Lond. 1688.

The Catalogue of all the Discourses published against Popery during the Reign of King James II. By the Members of the Church of England, and by the Non-conformists. With the names of the Authors of them. By Edward Gee, M.A. pp. 34, 4to Lond. 1689.

None of these Tracts are reprinted in Gibson's *Preservative*.—Ed.

(whatever any other person may do) I must frankly own, I often could not so well understand their account of the discourses written *against* popery, for want of a better account of the discourses written *for* popery.

And, for all these reasons, I could not forbear frequently wishing for a more complete account of the several writers and discourses *on both sides*; and, as no abler hand appeared to go about it, have at length attempted to do it myself. And this I have done,

1. By giving *the title* of each book *pro* and *con* (when I had it by me) *at large*. Or (where I had it not) as full as I could gather it from the former Catalogues or any other books which my little study afforded.

2. By inserting proper *references* after the title of each tract, which will carry the reader (if he pleases) to the places where he will meet with many curious remarks in the former Catalogues and in some other books, relating to these discourses and their several authors: Particularly to all those in the second edition of Mr. *Wood's Athenæ Oxonienses*. Which volumes (coming not out 'till 1721) I have diligently read over, almost with this one view. And,

3. By exhibiting, in the close, an alphabetical *List of the Writers on both sides*; with farther references after each name: Whereby may be presently seen what discourses of this sort each person there mentioned hath wrote.

The collecting of all these additions, the reader may well think, have cost me a great deal of pains. But they have also afforded me a great deal of knowledge and pleasure. And, if they are of the same advantage to others who have occasion to look into these matters (as I think they will) I shall have still the more satisfaction.

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ADVERTISEMENT.

The word *State*, refers to the present *State* of the controversy. By William Claget, D.D. See No. 71.

The word *Contin.*, refers to a *continuation* of the *present state*, of the controversy. By William Wake, D.D. See No. 438.

The word *Cat.* refers to the *catalogue* of all the discourses, published against Popery in the reign of K. James II. By Edward Gee, M.A. See No. 438.

The words *Ath.* and *Fasti* refer to the pages of the I. and II. volumes of the *Athence* and *Fasti Oxonienses*, 2d edition.

This mark ✕ is set before all the popish pieces.

This mark * is set against all such of the pieces *pro* and *con.*, as I have by me, in my private collection.—F. P. [This mark has not been retained, as no opportunity of access now remains to Peck's Collection.

The references to Dr. Todd's notes to Gibson's *Preservative* are to the folio edition in three volumes, and in the Editor's notes *vol.* designates the reprint in quarto, and *folio* the original edition. — *Ed.*]



A

C A T A L O G U E

O F T H E

D I S C O U R S E S,

W R I T T E N

For and Against Popery, in the time of K. James II.

C H A P. I.

*Of certain Discourses published before the End of the Reign
of K. Charles II.*

1.  HEOPHILUS and Philodoxus, or several conferences between two friends, the one a true son of the Church of England, the other fallen off to the Church of Rome. Concerning, 1. Prayer in an unknown Tongue. 2. Half Communion. 3. Worship of Images. 4. Invocation of Saints. By Gilbert Coles, D.D. Fellow of Winchester Coll. Oxon.

pp. 221, 4to Lond. 1674

See Wood's *Ath. Ox.* vol. ii. col. 560. (*Edit.* Bliss, vol. iii. col. 1067.) Republished, 4to, 1679, under the title of "A Dialogue between a Protestant and a Papist concerning," &c., with the former as a second title-page. Coles died in 1676. "Wood saith, that he became Fellow of the College near Winchester, but soon after was ejected by the Visitors appointed by the Parliament; which I know

C. 1.

B

not what to make of: because I do not apprehend how the Visitors power reach'd that College: and I have been informed that none of the Fellows there were turned out However that be, 'tis certain this Mr. Coles was depriv'd of a Fellowship either in this College [New College] or that near Winchester for some time; and so was in part a Sufferer: but he was so much belov'd by the Society that they re-elected him." — Walker's *Account of the Numbers and Sufferings of the Clergy*, part ii. p. 129.

- C. 1.** 2. Origo Protestantium; or an answer to a Popish MS. of *N. N.* that [which answer] would fain make the Protestant catholick religion bear date at the very time when the Roman popish commenced in the world. Wherein Protestancy is demonstrated to be elder than Popery. To which is added a Jesuit's Letter; with the Answer. By John Shaw, Rector of Whalton in Northumberland, and preacher at St. John's in Newcastle. pp. 133, 4to Lond. 1677

Ath. Ox. vol. ii. col. 832. (*Edit.* Bliss, vol. iv. col. 256.) *N. N.* introduces the subject of the Nag's Head Ordination. Amongst the principal works on the validity of the English Ordinations, are Mason, *De Ministerio Angl.*, fol. 1625, the same work translated by John Lyndsay, fol. 1728; the works of Bramhall, fol. *Dubl.* 1677, *Oxf.* 1842–45, and Burnet on English Ordinations, 1677; and especially M. Courayer's *Dissertation sur la Validité des Ordin. Angl.*; *Défence de la Dissertation*, and *Supplement*, *Brux.* 1723, translated by Dan. Williams, 1727–28, and of which there is an analysis in *The Present State of the Republic of Letters*, 1728; Bp. Elrington's *Validity of English Ordinations*, 1809. Browne's *Concio ad Clerum*, 4to, *Cantab.* 1628, contains from the original MS. in Corpus Christi College, Cambridge, the Instrument, — "Rituum atq. ceremoniarum ordo in consecrando Reverendissimo in Christo patre Mattheo Parker Cantuarensi Archiepō in Sacello suo, apud Maneriū suum de Lambeth, die Dñico 17^o vīz. die mensis Decembris Anno Dñi 1559, habit." This, with other documents, is also given by Bramhall from the Registry of the See of Canterbury. See Collier's *Ecclesiastical History of Great Britain*, vol. ii. p. 460. In reference to the Reformed Churches may be mentioned the following treatises: — Certain Briefe Treatises written by diverse Learned Men, concerning the ancient and moderne government of the Church.

(By Richard Hooker, Lancelot Andrewes, Martin Bucer, John Rainolds, James Archbishop of Armagh, and Edward Brerewood.) Wherein, both the Primitive Institution of Episcopacie is maintained, and the Lawfulness of the Ordination of the Protestant Ministers beyond the Seas likewise defended. By John Duree and Francis Mason. 4to Lond. 1641. See also chap. xvii.

3. A calm answer to a violent discourse of N. N. a seminary priest for the invocation of saints, with a reflection upon the covetousness and imposture of the popish clergy. 4to 1677

The same? N. N. Translated out of French "The Proceedings of the General Assembly of the Clergie of France Assembled in the year 1682 at Paris, and in the year 1685 at S. Germain in Laye, concerning Religion. Lille, 1686." Among the articles of the Doctrine of the Church here defended is that of the Invocation of Saints, of Relicks, and of Images. This writer exemplifies the remark made by Macaulay that the style of the Roman Catholic divines of the period was disfigured with foreign idioms, "The edict of the King which defends [prohibits] the Ministers of all others of the P[retended] R[eformed] R[eligion] to Preach or compose books," &c.

C. 1.

4. Considerations touching the true way to suppress Popery in this Kingdom, by making a distinction between men of loyal and disloyal principles in that communion. On occasion whereof is inserted an historical account of the Reformation in England. [By William Lloyd.] pp. 164, 4to Lond. 1677

C. 1.

The publishing of this book made a great noise. — *Peck. Ath. Ox.* vol. ii. col. 1090. (*Edit. Bliss*, vol. iv. cols. 714, 889.) Bishop Lloyd, born in 1627, died 1717. See also *Biographia Britannica*, *Williams's Biographical Dictionary of Eminent Welshmen*.

No chapter having been apportioned to Allegiance, I shall here give a list of such Tracts, published at this period, as are not found in Watt's *Bibliotheca Britannica*, s. v. Allegiance and Oath of Allegiance, that legal tie by which subjects are bound to their Sovereign.

The Protestant Religion is a sure Foundation and Principle of a true Christian, and a good Subject, a great Friend to Humane Society; and a grand Promoter of all Virtues, both Christian and Moral. By Charles Stanley, Earl of Derby. The second edition. 4to Lond. 1671.
"This piece contains a dedication 'To all Supreme Powers, by what titles

C. 1.

soever dignified or distinguished, i.e. to Emperors, Kings, Sovereign Princes, Republics, &c.: an Epistle to the Reader; another longer in the second edition; and the Work itself, which is a Dialogue between Orthodox, a royalist, and Cæciliæmon, one popishly affected. His lordship is warm against the church of Rome, their casuists and the Jesuits, and seems well read in the fathers and in polemic divinity, from both of which his style has adopted much acrimony. He died in 1672. His father was the brave James, Earl of Derby; his mother, the heroine who defended Latham House, grand-daughter of the great Prince of Orange; — a compound of Protestant heroism that evaporated in controversy." — Walpole's *Royal and Noble Authors*, vol. ii.

C. I.

The Great Loyalty of the Papists to Charles I. 4to Lond. 1673

Popery absolutely destructive to Monarchy. 18mo Lond. 1673

The Papal Tyranny as it was exercised over England for some ages represented by Peter Du Moulin. 4to Lond. 1674

The Controversial Letters, or the Grand Controversie concerning the Pope's Temporal Authority between two English Gentlemen; the one of the Church of England, the other of Rome. By [Peter Walsh.]

4to Lond. 1673-75

A Letter to the Catholics of England, &c. &c. &c. By Father Peter Walsh.

8vo Lond. 1674

History and Vindication of the Irish Remonstrance, &c. By Peter Walsh.

1661. Reprinted, fol. Lond. 1674

England's Independency upon the Papal Power historically and judicially stated, out of the Reports of Sir John Davis and Sir Edw. Coke. By Sir John Pettus.

4to Lond. 1674

Some Considerations of Present Concernment; how far Romanists may be trusted by Princes of another Persuasion. By Henry Dodwell.

8vo Lond. 1675

A Reply to a Person of Honour, his pretended Answer to the Vindication of the Protestant Religion in the point of Obedience to Sovereigns, and to the Book of Papal Tyranny. By Peter Du Moulin.

4to Lond. 1675

A Seasonable Question, and an Useful Answer; contained in an Exchange of a Letter between a Parliament Man in Cornwall and a Benchet of the Temple, London. By Andrew Marvell.

Lond. 1676

The Jesuits' Loyalty, in Three Tracts, written by them against the Oath of Allegiance, with the Reasons of Penal Laws.

4to Lond. 1677

Answer to Three Treatises published under the title of "The Jesuits' Loyalty." By Peter Walsh.

4to Lond. 1678

"Peter Walsh was the honestest and learnedest man I ever knew among them. He was of Irish extraction, and of the Franciscan-order: and was indeed in all points of controversy almost wholly protestant: but he had senses of his own, by which he excused his adhering to the church of Rome: and he maintained, that with these he could continue in the communion of that church without sin: and he said that he was sure he did some good staying still on that side, but that he could do none at all if he should come over. He thought, no man ought to forsake that religion in which he was born and bred, unless he was clearly convinced that he must certainly be damned if he continued in it. He was an honest and able man, much practised in intrigues, and knew well the methods of the Jesuits, and other missionaries." — Burnet's *Own Times*, vol. i. p. 196. An account of his life is given by Sir James Ware; and from him, by Chalmers, in his General Biographical Dictionary, and by Charles Butler, in his Historical Memoirs respecting the English, Irish and Scottish Catholics, 1819, vol. ii. p. 491.

The Catholic Cause, or the horrid Practice of Murdering Kings justified and commended by the Pope in a Speech to his Cardinals upon the

- barbarous Assassination of Henry III. of France, who was stabbed by Jacques Clement, a Dominican Fryar. 4to Lond. 1678
Reprinted in the seventh volume of the Harleian Miscellany. See Foulis's History of Popish Treasons and Usurpations, pp. 548-61.
- The Grand Design of the Papists in the reign of our late Sovereign Charles I., and now carried on against his Present Majesty, his Government, and the Protestant Religion. 4to Lond. 1678
Reprinted in the eighth volume of the Harleian Miscellany.
- Popery and Tyranny lording it over the Consciences, Lives, Liberties and Estates both of King and People. [By Sir Roger L'Estrange.] 4to Lond. 1678
- The Common Interest of King and People; shewing the original antiquity and excellency of Monarchy compared with Aristocracy and Democracy, and particularly of our English Monarchy; and that absolute Papal and Presbyterian Popular Supremacy are utterly inconsistent with Prerogative, Property and Liberty. By John Nalson. 8vo Lond. 1678
- A Vindication of the Sincerity of the Protestant Religion in the point of Obedience to Sovereigns. Opposed to the doctrine of Rebellion authorised and practised by the Pope and the Jesuits. In answer to a Jesuitical Libel, entitled, *Philonax Anglicus*. By Peter Du Moulin. The Fourth Edition, in which more light is given about the Horrible Popish Plot, whereby our late Sacred Sovereign Charles I. was murdered. 4to Lond. 1679
- A Letter from a Jesuit in Paris to his Correspondent in London. Shewing the most effectual way to ruin the Government and Protestant Religion. 4to Lond. 1679
- Truth and Honesty in Plain English. Or a Brief Survey of those Libels and Pamphlets printed and published since the Dissolution of the last Parliament. Together with a Letter to the Reverend and Worthy Pastors of the Separate Congregations. By a True Lover of Monarchy and the Anglican Church. 4to Lond. 1679
- An Appeal from the Country to the City for the Preservation of his Majesties Person, Liberty, Property, and the Protestant Religion. 4to Lond. 1679
- An Exact Account of Romish Doctrine in the case of Conspiracy and Rebellion, by pregnant Observations collected out of the express Dogmatical Principles of Popish Priests and Jesuites. 4to Lond. 1679
- An Account of the Growth of Popery, and Arbitrary Government in England; more particularly from the long Prorogation of Parliament of Nov. 1675, ending the 15th Feb. 1676, till the last Meeting of Parliament, the 16th of July, 1677. By Andrew Marvell. Fol. Lond. 1678
Reprinted in "State Tracts" in 1689.
- Second Part of the Growth of Popery unto 1682. By Andrew Marvell. 4to Cologne 1682
- This second part is not generally known.
- Popery, or the Principles and Positions approved by the Church of Rome (when really believed and practised), are very dangerous to all, and to Protestant Kings and Supreme Powers more especially pernicious and inconsistent with that Loyalty which (by the Law of Nature and Scripture) is indispensably due to Supreme Powers. By Thomas Barlow, Bishop of Lincoln. 4to Lond. 1679
- Brutum Fulmen, or the Bull of Pius V. against Q. Elizabeth, with Observations and Animadversions. By the Same. 4to Lond. 1681
- The King-Killing Doctrine of the Jesuits, translated from the French. By Peter Bellon. 4to Lond. 1679

C. 1.

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C. 1.

The Jesuits' Catechism according to St. Ignatius Loyola for the Instructing and Strengthening of all those which are weak in that Faith. Wherein the Impiety of their Principles, Perniciousness of their Doctrines, and Iniquity of their Practices are declared. 4to Lond. 1679

The Jesuits Unmasked; or Politick Observations upon the Ambitious Pretensions and Subtle Intreagues of that Cunning Society. Presented to all High Powers as a Seasonable Discourse at this Time. 4to Lond. 1679

C. L.

Christian Loyalty; or a Discourse, wherein is asserted that just Royal Authority and Eminency, which in this Church and Realm of England, is yielded to the King. Especially concerning Supremacy in Causes Ecclesiastical. Together with the Disclaiming all Foreign Jurisdiction; and the Unlawfulness of Subjects Taking Armes against the King. By William Falkner. 8vo Lond. 1679

An Exact Discovery of the Mystery of Iniquity as it is now in practice among the Jesuits and other their Emissaries. With a particular Account of their Anti-christian and Devillish Policy. 4to 1679

The Case put concerning the Succession of the D. of York. With some Observations upon the Political Catechism, the Appeal, &c., and Three or Four other Libels. 2nd edit. enlarged. [By Sir Roger L'Estrange.] Lond. 1679

Seasonable Advice to all true Protestants in England in this present Posture of Affairs. Discerning the present Designs of the Papists, with other remarkable Things, tending to the Peace of the Church, and the Security of the Protestant Religion. By a Sincere Lover of his King and Country. 4to Lond. 1679

A Seasonable Memorial in some Historical Notes upon the Liberties of the Press and Pulpit, with the Effects of Popular Petitions, Tumults, Associations, Impostures, and disaffected Common Councils. To all good Subjects and true Protestants. [By Sir Roger L'Estrange, partly in favour of the succession of the Duke of York.] 4to Lond. 1680

Roman Catholic Principles in reference to God and the King. 1680? Reprinted in 1684 and 1686

This tract will be found in Butler's Lives of the Catholics, 1819, vol. ii. p. 343, and in the ninth volume of the Somers Tracts, p. 59. A new edition, by the Rev. John Kirk, was published in 1815, 8vo. Prefixed is an elaborate inquiry respecting the previous editions and the author.

Three Great Questions concerning the Succession, and the Danger of Popery. Fully examined in a Letter to a Member of the Present Parliament. 4to 1680

The True Protestant Subject, or the Nature and Rights of Sovereignty discussed and stated. Addressed to the Good People of England. 4to Lond. 1680

A Seasonable Address to both Houses of Parliament concerning the Succession, the Fears of Popery, and Arbitrary Government. By George Savile, Marq. of Halifax. 4to 1681

In the Somers Tracts.

A Conference about the next Succession to the Crown of England. By R. Doleman. Reprinted, 1681

The Case of Protestants in England under a Popish Prince, if any shall happen to wear the Imperial Crown. 4to 1681

Loyalty asserted, in Vindication of the Oath of Allegiance. 8vo 1681

Jus Caesaris et Ecclesie vere dictæ (Anglice). By William Denton. Folio, Lond. 1681

To which he added, an Apology for the Liberty of the Press.

- A Dialogue between the Pope and a Phanatic concerning Affairs in England.
By a Hearty Lover of his Prince and Country. 4to Lond. 1681
- Ursa Major et Minor, shewing that there is no such Fear as is factiously
pretended of Popery and Arbitrary Power. Lond. 1681
- No Protestant Plot, or the present pretended Conspiracy of Protestants
against the King and Government discovered to be a Conspiracy of the
Papists against the King and his Protestant Subjects. (By Antony
Ashley Cooper, Earl of Shaftesbury.) 4to Lond. 1681
- A Letter to a Friend containing certain Observations upon some Passages
which have been published in a late Libel, intituled, The Third Part of
No Protestant Plot; and which do relate to the Kingdom of Ireland.
4to Lond. 1682
- Last Efforts of Afflicted Innocence; being an Account of the Persecution of
the Protestants of France, and a Vindication of the Reformed Religion
from the Aspersions of Disloyalty and Rebellion charged on it by the
Papists, translated from the French by W. Vaughan. 1682
- The Loyalty of Popish Principles examined in answer to a late Book entitled
"Stafford's Memoirs." By Robert Hancock. 4to Lond. 1682
- The Power Communicated by God to the Prince, and the obedience required
of the Subject, &c. By the most Reverend Father in God, James, late
Lord Archbishop of Armagh and Primate of all Ireland. Faithfully
published out of the original copy, by Robert Saunderson, L. Bishop of
Lincoln, with his Lordship's Preface thereunto. 8vo Lond. 1683
- The Judgment of an Anonymous Writer concerning these following partic-
ulars: 1. A Law for Disabling a Papist to Inherit the Crown, &c. &c.
The second edition. 4to Lond. 1684
- This was first published in 1674 under a different title: see *Biographia
Britannica*, Suppl., p. 95, n. D. Dr. Geo. Hickes was the writer.
- The Royal Apology, or Answer to the Rebel's Plea, wherein the anti-
monarchical Tenents, first published by Doleman the Jesuit, to promote
a Bill of Exclusion against King James. Secondly, practised by Brad-
shaw and the Regicides in the actual Murder of King Charles the 1st.
Thirdly, republished by Sidney and the Associators to Depose and
Murder his Present Majesty, are distinctly considered. With a Parallel
between Doleman, Bradshaw, Sidney, and other of the True Protestant
Party. 4to Lond. 1684
- Watt ascribes this work to Sir R. L'Estrange as well as to Assheton.
- Jus Regium: or, The just and solid Foundations of Monarchy in general:
and more especially of the Monarchy of Scotland: maintain'd against
Buchannan, Naphtali, Dolman, Milton, &c. By Sir George Mackenzie.
12mo Lond. 1684
- In the same volume, That the Lawful Successor can not be debarr'd from
Succeeding to the Crown, &c.
- The Case of Resistance of the Supreme Powers stated and resolved accord-
ing to the doctrine of the Holy Scriptures. By William Sherlock. 8vo
Lond. 1684
- Religion and Loyalty; or a demonstration of the power of the Christian
Church within itself, the supremacy of sovereign power over it, the
duty of passive obedience or non-resistance to it, exemplified out of the
Records of the Church and the Empire, from the beginning of Christi-
anity to the end of the reign of Julian. By Sam. Parker, D.D., Bishop
of Oxford. 8vo Lond. 1684
- Religion and Loyalty, the second part; or the history of the concurrence of
the imperial and ecclesiastical jurisdiction in the government of the

C. L.

Church, from the beginning of the reign of Jovian to the end of the reign of Justinian. 8vo Lond. 1685

The Apostate Protestant. A Letter to a Friend, occasioned by the late reprinting of a Jesuit's Book about Succession to the Crown of England, pretended to have been written by R. Doleman. By Edw. Pelling. 4to Lond. 1685

The first edition was published in 1682. Ascribed by Watt to Sir R. L'Estrange also. On R. Doleman's, i.e. R. Parson's Conference about the next Succession to the Crown of England, see Brady's Introduction to the Old English History (fol. Lond. 1684), pp. 339-412.

Remarks upon the reflections of the Author of Popery misrepresented, &c. on his Answerer; particularly as to the deposing Doctrine, &c. &c. By Mr. Abednego Seller. 4to 1686

The same writer published The History of Passive Obedience since the Reformation. 4to Amsterdam 1689.

Popery anatomized; or the Papists cleared from the false Imputations of Idolatry and Rebellion. 4to 1686

An Answer of a Minister of the Church of England to a Seasonable and Important Question proposed to him by a loyal and religious Member of the present House of Commons, viz., What Respect ought the true Sons of the Church of England in point of Conscience and Christian Prudence to bear to the Religion of that Church, whereof the King is a Member. 4to Lond. 1687

How the Members of the Church of England ought to behave themselves under a Roman Catholic King, with reference to the Test and Penal Laws. By a Member of the same Church. 12mo Lond. 1687

C. I.

The Catholic Balance; or a Discourse determining the Controversies concerning I. The Tradition of Catholic Doctrines; II. The Primacy of St. Peter and the Bishop of Rome; III. The Subjection and Authority of the Church in a Christian State; according to the suffrages of the primest antiquity. pp. 136. 4to Lond. 1687

The True Test of the Jesuits, or the Spirit of that Society disloyal to God, their King, and Neighbour. 4to Amsterdam, 1688

The Jesuits' Reasons Unreasonable. Or Doubts proposed to the Jesuits upon their Paper presented to Seven Persons of Honour for Non-Exception from the common favour voted to Catholics. 4to 1688

The True Spirit of Popery, or the treachery and cruelty of the Papists exercised against Protestants in all ages and countries when Popery hath the upper hand. 4to 1688

An Impartial Query for Protestants, viz. Can Good come out of Galilee, or can a Popish Ruler propagate the Reformed Religion. 4to 1688

The Obligation resulting from the Oath of Supremacy to assist and defend the Prerogative of the Dispensative Power belonging to the King. Fol. 1688

An Enquiry into the Measures of Submission to the Supreme Authority; and of the Grounds upon which it may be lawful or necessary for Subjects to defend their Religion, Lives and Liberties. 1688

Allen's (Will.) *alias* Col. Titus Killing no Murder, proving it lawful to kill a Tyrant. 4to 1689

Reprinted in the fourth volume of the Harleian Miscellany: first published in 1659. A Col. Sexby is said to have been the real author of this work, but this is denied in the Clarendon Papers, vol. iii. p. 843.

Ascham's (Anthony) Seasonable Discourse of what is lawful during the Confusions and Revolutions of Government. First published in 1649. 4to 1689

Brutus (Junius) *Vindiciæ contra Tyrannos*; or, a Defence of Liberty against Tyrants, or of the Prince over the People, and of the People over the Prince, translated. 4to 1689

This translation was first published in 1648. The original is by some ascribed to Hubert Languet, by others to Theodore Beza. See *Placcii Theatrum Anonymorum*, and *The General Biographical Dictionary*, x. 305, folio. It was translated by Walker, the presumed executioner of Charles I.

Sidney Redivivus, or the Opinion of the late Colonel Sidney as to Civil Government. 4to 1689

A Treatise of Monarchy, containing two Parts: I. Concerning Monarchy in General; II. Concerning this Particular Monarchy. Wherein all the main questions, occurrent in both, are stated, disputed, and determined. 4to Lond. 1689

Reprinted in the sixth volume of the *Harleian Miscellany*.

Brief Historical View of the Behaviour of the Jesuits and their Faction for the first 25 years of Q. Elizabeth's Reign. 4to Lond. 1689

The Jesuit's Memorial, for the intended Reformation of England, under their first Popish Prince. Published from the Copy that was presented to the late King James II. With an Introduction, and some Animadversions. By Edward Gee. 8vo Lond. 1690

It would occupy too much space to enumerate the Tracts relative to the Revolution. See "A Collection of State Tracts, publish'd on occasion of the Late Revolution in 1688. And during the Reign of King William III." 3 vols. fol. Lond. 1705.

C. I.

5. Christianity abused by the Church of Rome, and Popery shewed to be a corruption of it, being an answer to a late printed paper given out by Papists, in a Letter to a Gent. By John Williams, M. A. 4to Lond. 1679

B. L.

Note. The printed paper is printed with it. — *Peck. Ath. Ox.* vol. ii. col. 1120. (*Edit.* Bliss, vol. iv. col. 769.) Bishop of Chichester, born in 1634, died 1709. Among his works are Boyle Lecture Sermons, and History of the Gunpowder Treason. On the abuses of Christianity introduced by ecclesiastical and papal tyranny and corruptions the following works may be consulted: — *Gratii Fasciculus rerum expetendarum et fugiendarum* etc. 2 voll. fol. 1690; *Hus et Hieronymi Monumenta*; *Illyrici Catalogus Testium Veritatis*, 1618 fol.; *Wolfii Lectiones Memorabiles*, 2 voll. fol. 1600; *Onus Ecclesiæ* [a Joanne Episcopo Saltsburg.] 1531 fol.; *Mornayi Mysterium Iniquitatis seu Historia Papatus*. Quibus gradibus ad id fastigii enisus sit quamque acriter omni tempore ubique a piis contra intercessum, 1611 fol. See also Hallam's *Literature of Europe*, vol. i. 132, &c.; Mendham's *Literary Policy of the Ch. of Rome*, 15, 16. Among modern controversial writers it will be sufficient to mention Penrose's *Bampton Lectures*, 1808; "An Attempt to prove the Truth of Chris-

tianity from the Wisdom displayed in its original Establishment, and from the History of false and corrupted Systems of Religion."

- C. 1.** 6. A persuasive to an ingenuous tryal of opinions in religion. [By Nicholas Claget, M.A.] (*Gibson*, vol. xvi. folio 8) pp. 57, 4to
Lond. 1685

Cat. No. 3. Contin. p. 2. (*Edit.* Bliss, vol. iii. col. 640.) "A plain practical useful discourse." — *Chetham MS.* Archdeacon Clagett was born 1654, died 1727. By Bliss and Gibson this is ascribed to Wm. Clagett. Wrongly, for I learn from Mr. J. R. Smith he has a copy in which is written by J. Kettlewell that it was presented to him by the author Nicholas Claget.

- C. 1.** 7. The difference of the case between the separation of the Protestants from the Church of Rome, and the separation of Dissenters from the Church of England. [By Will. Claget, D.D.] preacher to the society of Gray's Inn. (*G.* xiv. fol. 3).
pp. 71, 4to Lond. 1683

Cat. No. 9. Contin. p. 2. (*Edit.* Bliss, vol. iii. col. 640.) Born in 1646, died 1688. "The Case of Indifferent Things used in God's Worship, stated on behalf of Dissenters," here referred to, was written in reply to a Discourse on the same subject by Dr. Williams, Bishop of Chichester, which with a Vindication appears in the *London Cases*. See also Bishop Sanderson's admirable Sermon, "Puritan Prejudices and Censures against the Regular Episcopal Clergy, considered and answered," (in the fourth vol. of Wordsworth's *Christian Institutes*); Bancroft's Survey of the pretended holy discipline, 4to, Lond. 1593; and Dangerous positions and proceedings, etc., 8vo, Lond. [1595]; Thorndike's Just Weights and Measures, 4to, Lond. 1680. Much information concerning the principles and practices of the Nonconformists may also be found in Walton's Life of Hooker, in Hooker's Preface to his Ecclesiastical Polity, especially the first four sections, in the Preface to "Cosins's Conspiracy for pretended Information," and in Edwards's *Gangræna*, 4to Lond. 1646. On the causes of schism and nonconformity, see Spry's (Bampton Lecture) Sermons, "Christian Unity doctrinally and historically considered," Oxf. 1817.

- C. 1.** 8. A discourse concerning the devotions of the Church of Rome,

especially as compared with those of the Church of England; in which is shewn, that, whatever the Romanists pretend, there is not so true devotion among them, nor such rational provision for it, nor encouragement to it, as is in the Church established by law amongst us. [By William Stanley, D.D.] (*G. viii. folio 2.*) pp. 67, 4to Lond. 1685

Cat. No. 10. Contin. p. 5. Dean of St. Asaph, born 1647, died 1731. "A useful and judicious discourse if we except the Author's erroneous opposition to the doctrine of Praying for the Saints departed." *Chetham MS.* See *Reflections on the Devotions of the Roman Church*, by John Patrick, 8vo Lond. 1686.

9. A discourse of the unity of the catholick Church maintained in the Church of England. [By William Cave, D.D.] **C. 1.**

pp. 57, 4to Lond. 1684

Cat. No. 13. Contin. p. 4. — *Peck.* "By Dr. Thorp, as he told me himself." E. SYDALL. — *Chetham MS.* See chap. xxxvi of the *Discourses written of the Notes of the Church.*

10. The proselyte of Rome called back to the communion of the Church of England. By L. W. **C. 1.**

pp. 27, 4to Lond. 1679

The Creed of Pope Pius IV. is here cited. See also Altham's *Comments*, &c., 4to, Lond. 1687; Gardiner's *Brief Examination of the present Roman Catholic Faith*, &c., fol., Lond. 1689; the *Tridentine Gospel, or Papal Creed*, &c., with Notes by W. Ramsay, Lond. 1672. *Protestant Journal*, 1831, pp. 18–29.

11. A true and lively representation of Popery, shewing that Popery is only new modelled Paganism, and perfectly destructive of the great ends and purposes of God in the Gospel. [By Thankful Owen.] **C. 1.**

pp. 82, 4to Lond. 1679

Mr. Thankful Owen designed a book for the press, which he entitled *Imago Imaginis*; the design of which was to shew, that Rome Papal is an Image of Rome Pagan. See *Fasti Oxon.* vol. ii. col. 52. (*Edit. Bliss*, vol. iv. col. 91.) But whether it was ever completed and printed, I find not. — *Peck.* A Dissenter, born in 1619, died 1681. The resemblance between Paganism and Popery has

been often adverted to by writers on the Romish controversy, but the chief works devoted expressly to the illustration of it are the following : — Du Pré's Conformity of Ancient and Modern Ceremonies, translated from the French, 1745 ; Stopford's Pagano-Papismus, or an Exact Parallel between Rome-Pagan and Rome-Christian, in their Doctrines and Ceremonies, published in 1675 ; *Εικων του θηριου*, or the Image of the Beast, by Delaune, the well-known Nonconformist, 1684 ; Middleton's Letter from Rome, showing an exact Conformity between Popery and Paganism, or the Religion of the present Romans derived from that of their Heathen Ancestors ; Popery the Religion of Heathenism, by Ignotus [J. Poynder], published in 1818, which contains along with a summary of the conformity of Popery to Ancient Paganism, a full proof of its similarity to Modern Hinduism ; Poynder's Alliance between Popery and Paganism. The Abbé de la Berthier, the author of the following treatise, was a prisoner in the Bastille, and being asked why he troubled himself to write against the Constitution Unigenitus, made answer that he took Priest's Orders with no other view than to preach and defend the Truth which is wounded by that Constitution ; . . . that if his enemies pleased they might put him to death, which he was resolved to suffer rather than retract one tittle of what he had written. "A Parallel of the Doctrine of the Pagans, with the Doctrine of the Jesuits ; and that of the Constitution Unigenitus issued by Pope Clement XI. Divided into several chapters and sections, shewing the contrary Sentiments of the Pagans and Jesuits. Translated (by Stephen Whatley) from the Original printed in France. To which are added, Copies of the said Constitution, and of the 101 Propositions of Father Quesnel thereby condemned." 8vo Dubl. 1726

It is here proved that the Jesuit authors have advanced infamous principles in regard to almost every department of duty, which had been denounced even by Heathen writers. See also *The Jesuits Morals* [by Anthony Arnauld] translated from the French, fol. Lond. 1670. To the list given above may be added Francis De Croy's Harmony of the Romish Church with Gentilism, Judaism, and ancient Heresies. Translated from the French by Hart, 4to Lond. 1620. — "Sicut Christus ex Judæis et Gentibus unum facit, ita Antichristus Judæorum et Gentium abominaciones in unum coacervat." *Christianismi Restitutio* [a Serveto] 1553. Reprinted 1790.

CHAP. II.

Of the royal papers (viz. two of K. Charles II. and one of the Duchess of York's,) and of the discourses written about them.

12. ✱ **A** Short and plain way to the faith and church, composed C. I.
 many years since by that eminent divine Mr. Richard Hudleston, of the English congregation of S. Benedict, and now published for the common good by his nephew Mr. John Hudleston of the same congregation. To which are annexed his late Majesty's K. Charles II. papers found in his closet after his decease. As also a brief account of what occurred on his death-bed in matters of religion. pp. 38, 4to Lond. 1688
- See Contin. p. 27 and 57. The Publisher to the Reader. "The Malignity of the times, and the Disasters ensuing thereupon for above these Forty years, have been too pernicious to be soon forgot. There are none so ignorant who have not heard of the Defeat of his Late Majesties Army by the Rebels at Worcester on the 3d of September 1651. And of the then Preservation of His Sacred Life and Person by the care and fidelity of his Catholic Subjects, of whom I acknowledged myself the most unworthy. In this sad Conjunction it was that the desolate King after having been harassed to and fro, night and day in continual fatigues and perils, from Wednesday the Day of the Battel till Sunday following (the particulars of which are out of the sphere of my present design to enlarge upon) at last found an Asylum and Refuge at Mr. Whitgrave's House at Moseley in Staffordshire, whither Divine Providence not long before brought me, and where I had first the Honor of Attending upon him. During this Retreat, whilst Mr. Whitgrave, his Lady, and Mother, (who alone of all the Household were Privy to the Secret) were often busied in watching and other discharges of their Duty towards his Accommodation and Safeguard, His Majesty was pleased to entertain himself for the most part with me in my chamber, by perusing several of my Books, amongst others he took up this present Treatise then a Manuscript, lying on the table

of a Closet adjacent to my Chamber. He read it; He seriously considered it, and after mature deliberation pronounced this Sentence upon it (viz.) I have not seen any thing more Plain and clear upon this subject: the Arguments here drawn from Succession, are so conclusive, I do not conceive how they can be denyed," &c. &c. Richard Hudleston was the youngest son of Andrew Hudleston of Farrington Hall in Lancashire. John Hudleston was a younger brother of the renowned family of the house of Hutton-John, in the county of Cumberland. Among "the Boscobel Tracts relating to the Escape of Charles II. after the Battle of Worcester," &c. &c., is Whitgreave's Narrative. For a relation of the reconciliation of Charles II. to the Church of Rome, see also Lingard, vol. x. p. 109; Macaulay, vol. i. pp. 434-436, who adds, "I have seen in the British Museum, and also in the Library of the Royal Institution, a curious broadside containing an account of the death of Charles. It will be found in the Somers Collection. The author was evidently a zealous Roman Catholic, and must have had access to good sources of information. I strongly suspect that he had been in communication, directly or indirectly, with James himself. No name is given at length, but the initials are perfectly intelligible, except in one place. It is said that the D. of Y. was reminded of the duty which he owed to his brother by P.M.A.C.F. I must own myself quite unable to decipher the last five letters. It is some consolation that Sir Walter Scott was equally unsuccessful. Since the first edition of this work was published, several very ingenious conjectures touching these mysterious letters have been communicated to me; but I am convinced that the true solution has not yet been suggested." — Ibid. pp. 437-438. The true solution has doubtless been supplied in Notes and Queries (2nd series, vol. i. pp. 110, 247), from Memoirs of the Rev. John Huddleston, reprinted in 1816. — "P[ere] M[ansuete] A C[apuchin] F[riar], Confessor to the Duke." A copy of this contemporary broadside will be found, No. 1120, in the collection of Proclamations, Broad-sides, Ballads, and Poems, presented to the Chetham Library, Manchester, by James O. Halliwell Esq., F.R.S.

- C. 1.** 18. ✕ Reasons of her leaving the communion of the church of England, and making herself a member of the Roman catholic church. Written by her grace the Duchess of York, for the satisfaction of her friends. pp. 6.

Prefixed are Charles the Second's Papers, pp. 8. "James now (1686) took a step which greatly disconcerted the whole Anglican party. Two papers, in which were set forth very concisely the arguments ordinarily used by Roman Catholics in controversy with Protestants, had been found in Charles's strong box, and appeared to be in his handwriting. These papers James showed triumphantly to several Protestants, and declared that, to his knowledge, his brother had lived and died a Roman Catholic. One of the persons to whom the manuscripts were exhibited was Archbishop Sancroft. He read them with much emotion, and remained silent. Such silence was only the natural effect of a struggle between respect and veneration. But James supposed that the Primate was struck dumb by the irresistible force of reason, and eagerly challenged his Grace to produce, with the help of the whole episcopal bench, a satisfactory reply. 'Let me have a solid answer, and in a gentlemanly style; and it may have the effect which you so much desire of bringing me over to your Church.' The Archbishop mildly said, that in his opinion, such an answer might, without much difficulty, be written, but declined the controversy on the plea of reverence for the memory of his deceased master. This plea the King considered as the subterfuge of a vanquished disputant. He ordered these tracts to be printed with the utmost pomp of typography, and appended to them a declaration attested by his sign manual, and certifying that the originals were in his brother's own hand. James himself distributed the whole edition among his courtiers and among the people of humbler rank who crowded round his coach. He gave one copy to a young woman of mean condition whom he supposed to be of his own religious persuasion, and assured her that she would be greatly edified and comforted by the perusal. In requital of his kindness she delivered to him, a few days later, an epistle adjuring him to come out of the mystical Babylon, and to dash from his lips the cup of fornications." Macaulay, vol. ii., pp. 44-5.

14. An answer to some papers lately printed, concerning the authority of the catholic church in matters of faith, and the reformation of the church of England. [By Edward Stillingfleet, D.D.] C. 1.
pp. 72, 4to Lond. 1686

Cat. No. 31. Contin. p. 28. Bishop of Worcester, born in 1635, died 1699. Stillingfleet, who was renowned as a consummate master of all the weapons of controversy, gave James deep offence by pub-

lishing an answer to the papers which had been found in the strong box of Charles the Second. He is generally acknowledged to have occupied the very first place among those illustrious men who, in that important crisis of our history, brought great talents and prodigious learning to bear upon the exposure of Popery. — Macaulay, vol. ii. p. 149. "A clear and solid answer to the Papers undertaken herein to be examined." — *Chetham MS.*

- C. 1.** 15. ✱ A defence of the papers written by the late King of blessed memory and Duchess of York, against the answer made to them. [By John Dryden.] pp. 126, 4to Lond. 1686

Contin. p. 28. Born in 1631, died 1700. "The help of Dryden was welcome to those Roman Catholic divines who were painfully sustaining a conflict against all that was illustrious in the Established Church It seemed that it was no light thing to have secured the cooperation of the greatest living master of the English language. The first service which he was required to perform in return for his pension was to defend his Church in prose against Stillingfleet. But the art of saying things well is useless to a man who has nothing to say; and this was Dryden's case. He soon found himself unequally paired with an antagonist whose whole life had been one long training for controversy. The veteran gladiator disarmed the novice, inflicted a few contemptuous scratches, and turned away to encounter more formidable combatants." — Macaulay, vol. ii. p. 198.

- C. 1.** 16. ✱ A reply to the answer made upon the three royal papers. [4to] pp. 56, 1686

Contin. p. 28. The author of this pamphlet is honoured by Stillingfleet, in his Vindication, with a very respectful rejoinder.

- C. 1.** 17. A vindication of the answer to some late papers concerning the unity and authority of the catholick church, and the reformation of the church of England. [By Edward Stillingfleet, D.D.] pp. 118, 4to Lond. 1687

Cat. No. 32. Contin. p. 28. See 14.

18. An answer to father Huddleston's short and plain way, &c. as above. No. 12.

Contin. p. 57. "To this there is an Answer almost finished by a very Learned Person, who will demonstrate to the World, how little that Book had in it to convince."

19. A discourse sent to the late K. James, to persuade him to embrace the protestant religion; with a letter to the same purpose. By Samuel Parker, Lord Bishop of Oxon.

pp. 46, 4to Lond. 1690

Ath. Ox. vol. ii. col. 280. (*Edit.* Bliss, vol. iv. col. 225.) Republished, 8vo, 1714, under the title of "A Letter sent by Sir Leolyn Jenkins," &c. See 20. In the "Life of Sir Leoline Jenkins, Judge of the High Court of Admiralty, and Prerogative Court of Canterbury, &c. Ambassador and Plenipotentiary for the General Peace at Cologne and Nimeguen, and Secretary of State to K. Charles II." &c. &c., by William Wynne, 2 vols. fol. Lond. 1724, there are two Letters addressed by him to the Duke of York, respecting which his Biographer remarks, in defence of his Protestantism: "To this (his bounty to the French Protestants in the year 1681) may be justly added the many affectionate and pressing Instances he had made to his Royal Highness to persuade him to return to the Communion of the Church of England both by Letter and Conversation. Dr. Parker's Letter to Sir Leoline Jenkins (?) is already in print, and the Lord Clarendon's Letters on the same subject, which I have some reason to think were published by Sir Leoline's means, in order to promote and encourage others in the like Addresses. There is likewise a Letter in the following Collection to his Highness when he was retired to Scotland, (vol. ii. p. 690,) wrote just after the Debates in the House of Commons, upon the Bill of Exclusion, full of affectionate expressions and pathetick arguments to induce him to forsake the Roman Catholick Religion, but was no more than, as he there says, what he had often presumed to urge in his private and occasional Conferences with him. 'I will presume,' says Sir Leoline, 'humbly to say that besides what you owe to the Injunctions of your Martyr Father, and the rest of the Protestant World, you are bound in Justice 1. To the Church of England. 2. In submission to the King your Royal Brother. 3. In natural Affection to your Children. 4. In charity to these Three unhappy Nations, to use all the Means possible to inform yourself, whether you can with a safe Conscience return again to this Communion.'" The Injunctions of Charles I. will be found in a Broad-

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side, No. 1144, in the Collection of Proclamations, &c., presented to the Chetham Library, Manchester, by James O. Halliwell Esq., F.R.S., viz.: "Not Popery but the Protestant Religion the Support of the Crown Confirmed out of the Mouth of the Blessed Martyr K. Charles I. of Pious Memory. With other of his Sayings and Instructions concerning both Religion and Government, worthy to be seriously considered by all Protestants."

- C. 1.** Letter to Ann, Duchess of York, a few months before her death.
[By Geo. Morley, Bishop of Winchester.] 1670

"Of this letter of Morley, dated Jan. 1670, there is a copy indorsed by the hand of Lord Clarendon himself. There is, besides, a most able and pathetic letter written by that illustrious exile himself to his daughter, and another full of respectful but manly remonstrance to the Duke, on occasion of the rumours which had reached him concerning the change in her Royal Highness's religious faith. These are dated in 1668. The last paper in the series is a letter by Lord Cornbury to the Duke of York on the same subject, dated December 26, 1670. They are so full of interest, that I had purposed to print them here entire; but the great space, which they would occupy, forbids me. I trust however that the public will soon obtain them by some other channel." — Phillpotts' Letters to Charles Butler, Esq., p. 330. The first is in the collection of "Several Treatises written upon several Occasions by the Right Reverend Father in God George Lord Bishop of Winton," 4to Lond. 1683; the second and third in the third volume of the Harleian Miscellany; the second and fourth in the Supplement to the Clarendon State Papers, pp. 38–41.

- C. 1.** A true relation of the late King's death. One folio half sheet.

See 12 *supra*. No. 1120 of the Collection of Proclamations, Broad-sides, Ballads, and Poems, presented to the Chetham Library by James O. Halliwell Esq., F.R.S. Also in State Tracts, 1660–89.

- C. 1.** Copies of two papers written by the late King Charles II. of blessed memory; as also a copy of a paper written by the late Duchess of York, *ut supra* 13.

Folio and 4to. pp. 14, 4to Lond. 1686
Reprinted in the fifth volume of the Harleian Miscellany.

Remarks on the two Papers, writ by his late Majesty King Charles
II. concerning Religion. By Gilbert Burnet, D.D. **C. 1.**

4to Hague, 1687

This was the third answer to King Charles's Tracts published in the reign of James. Of these answers Dr. Lingard appears to have been ignorant. In vol. x. p. 215, he writes thus: "A question respecting their [King Charles's Tracts] authenticity was soon raised by persons who, with Evelyn and Burnet, maintained that both papers displayed a much greater proficiency in controversial learning than the laughter-loving Monarch had ever possessed. On the other side competent judges, acquainted with the handwriting of Charles, pronounced them genuine, and, from the erasures and corrections and interlineations with which they abounded, drew the conclusion that they were not mere copies of documents presented to that Prince, but compositions of his own, which he had revised and improved on different occasions. It was speedily known that numerous conversions to the Roman Catholic creed had occurred among the nobility and the dependants on the Court: the example of the higher was gradually imitated by the lower classes; and the more zealous of the Catholic body were careful to reprint editions of the two tracts, which they triumphantly dispersed among their neighbours. But the most unaccountable thing was the torpor with respect to them of the Protestant press. During the whole reign of James nothing was published in the shape of refutation; *not a writer came forward to enter the lists against the royal theologian*. This was a circumstance to which James has alluded with evident marks of satisfaction."—James's Memoirs, vol. ii. p. 9. In the same page is added, "There was something of an answer published by an unknown hand; but the drift of it was rather to prove that the papers were not the late King's, than any reply to the arguments in it." Reprinted in State Tracts, 1660–89.

An Answer to a book, entituled, A short and plain way to the
Faith and Church. By Samuel Grascome, a Priest of the
Church of England. **C. 1.**
pp. 210, 8vo Lond. 1703

"It may perhaps be objected, that I have said nothing to the Two Papers of King Charles the Second, nor to the Account which the younger Huddleston gives of his Death, printed at the end of that small Treatise. I have good reason to call in question

Mr. Huddleston's Sincerity and fair dealing in that relation. For I have been told by a person of no mean Quality and Known Integrity, who attended his Majesty from the time presently after his fall in that fatal Distemper to the last minute of his Life, excepting the space of about one half hour, when he and others were desired to withdraw, to make room for some other company, whereof Mr. Huddleston was one, that the King at that time was not able to speak three words together without great difficulty, and those so brokenly and unintelligibly that they were forced to guess at his meaning. Now let any man well consider all the Formalities and parts which Mr. Huddleston tells us he then acted, and you will scarce allow it to be done with any decency in less than an hour and a half (although nothing should have passed at that time between the King and Queen to hinder or interrupt his proceedings) and that is three times as long as he was there. But the strangest thing of all is that he puts long speeches in the King's Mouth, and makes him speak them Readily and Cheerfully; whereas that Honourable Person tells me, that when he and the others went in again to the King, they observed his speech to fail more, and so it continued to his death. Now how came he to speak so well and readily then, who could do it neither before nor after?—*Pref.*

- A Letter to the King, when Duke of York, persuading him to return to the protestant Religion, wherein the chief errors of the Papists are exposed. By an old Cavalier and faithful son of the church of England as established by law.

A single sheet. 4to 1688

Probably the same as the Letter addressed by Sir Leoline Jenkins to the Duke of York in Scotland in 1680 above referred to.

CHAP. III.

*Of the discourses written upon the design of abrogating the
penal Laws and Test.*

20. Reasons for abrogating the test imposed upon all members of parliament. First written for the author's own satisfaction, and now published for the benefit of all others whom it may concern. By Samuel Parker, L. Bp. of Oxon. C. 1.

pp. 131, 4to Lond. 1688

See Contin. p. 50. *Ath. Ox.* vol. ii. col. 820. (*Edit.* Bliss, vol. iv. col. 820.) Born in 1640, died in 1687. A defence of the Declaration of Indulgence, or rather a defence of the doctrine of transubstantiation. This piece called forth many answers, particularly one from Burnet, written with extraordinary vigour and acrimony. See Enquiry into the Reasons for abrogating the Test, &c., *infra*.

21. Transubstantiation a peculiar article of the Roman catholic faith, which was never owned by the antient church or any of the reformed. In answer to a late discourse called, Reasons for abrogating the test. By — Goodwin, a dissenting teacher in London. C. 1.

pp. 48, 4to Lond. 1688

See Cat. p. 33. Contin. p. 50. I can find no notice of this writer although not a theologian *κατα συμβεβηκος*. "How unsuccessfully he (Bp. Parker) has managed this design of expounding transubstantiation has been shewn in a late Discourse proving transubstantiation to be the peculiar doctrine of the Church of Rome, and in the Preface to the Examination of the New Articles of the Roman Creed by Catholic Tradition." — Wake.

22. A discourse concerning the nature of idolatry, in which a late author [Samuel L. Bp. of Oxon's] true and only notion of Idolatry [in his reasons for abrogating the test, as above, No. 20.] is considered and confuted. By William Wake, M.A. C. 1.

Pref. pp. xvi., 96, 4to Lond. 1688

See Cat. No. 160. Contin. p. 50. Born in 1657, died in 1737. "Archbishop Wake was early and long engaged in controversy with the papists; and of all the great Divines who stood forward in defence of the Church of England in that protracted and memorable contest he, after Stillingfleet, was at once the most profoundly skilled in the learning, the most acute, solid and judicious in the argument of his cause. His gentle spirit led him to be moderate; but to convince you how he really thought and wrote of the Church of Rome, I will beg leave to add one or two quotations from his works in return for yours. The charge of idolatry is repeatedly enforced by him, and that not incidentally and by the way, but directly and argumentatively. The title of one of his chapters is as follows. That the Church of Rome thus worshipping of images is truly and properly guilty of idolatry . . . Of the Adoration of the Host he says, the Church of England, consequently to her principles of the Bread and Wine remaining in their natural substances, professes that she thinks it to be Idolatry, and to be abhorred of all faithful Christians. Of the Sacrifice of the Mass, that it both makes up the chiefest part of the Popish worship, and is justly esteemed one of the greatest and most dangerous errors that offend us. See Exposition of the Doctrines of the Church of England."—Letter to Charles Butler, Esq. By the Rev. Henry Phillpotts, D.D. The question so laboriously dilated upon in Moncæii *Aaron Purgatus sive de Vitulo Aureo simul Cheruborum Mosis, Vitulorum Jeroboami, Theraphorum Micha formam et historiam Explicantes*, Atribati, 1606, (of which there is an analysis in Poole's *Synopsis ad Exod. xxxii.*) viz. Whether the Golden Calf was set up in honour of Apis, the Egyptian god, or symbolically in honour of Jehovah, was involved in the controversy between Godden and Stillingfleet, and again in the revival of that controversy between Parker and Wake. "I shall not discuss the question of Moncæius," [who believed Aaron and the Levites to have offered relative worship only, whilst the rest of the congregation were guilty of apostasy]—says the Rev. Dr. Townsend in *Scriptural Communion with God, or the Pentateuch and the Book of Job*, vol. ii. p. 287—"neither shall I enquire into the accuracy of the opinion of Pfeiffer and of the majority of commentators, that it was set up in honour of Apis. I believe that it was framed in honour of the God of the patriarchs, the God of Israel, Jehovah." Our learned author has evidently misrepresented the opinion of Pfeiffer, as will appear from the following extract from his *Difficiliorum S. S. Locorum Centuriæ*, Ultrajecti 1704, p. 131. Eum

vitulum Israelitæ non habebant pro Deo sed verum Deum *representative et symbolice* colere volebant illo. Nec enim vitulum eduxisse se ex Ægypto (cujus materiam potius ipsi secum ex Ægypto asportarant) nec Aaron tam emotæ mentis erat. . . . Nihilominus tamen idololatriam Israelitæ committebant, quia Deum aliter colere intendebant quam coli volebat. Confer B.D. Chemnitius P. 4. Exam. C. T. p. m. 22. seq. D. Gerhardus de Lege Mor. § 92. D. D. Calovius Bibl. Illustr. h. 1. pag. 454. B. D. Dannhawerus Coll. Decal. p. 95. D. Klotzius de Angelol. p. 11. seq. D. Kealerus im Pabsthum p. 446. 476. Mich. Haveman Theogn. Proleg. § 8. Hackspanius Not. Bibl. P. 1. pag. 390. Vossius de Theol. Gent. l. p. 10. Seeing then the theory of Monœsius supported by so many consentient authorities, we cannot but be surprised that it has so severely been condemned by the learned Lutheran Divine, Jo. Henr. Maius, in his *Historia Animalium Scripturæ Sacræ*; viz. "Ac juste denique ille purgatus impuri hominis a Paulo V. et Alexandro VII. Pontificibus indici librorum prohibitorum insertus, purgatorioque igni subjectus est." That from the use of animals as symbols of the divine nature, animal worship originated, is shown by Jamblicus de *Myster. Ægypt.* s. ii. c. 1. &c. &c. See Jurieu's *Critical History of the Doctrine and Worship of the Church*, vol. ii. p. 178; Kircher's *Obeliscus Pamphilius*, c. 1; Vossius de *Idololatria*; Cudworth's *Intellectual System*; Faber's *Origin of Pagan Idolatry*. In a curious work on "Ancient Alphabets and Hieroglyphics," written in Arabic by Ibn Wahshih, and translated by M. Joseph Hammer, London, 1806, 4to, there is a singularly formed hieroglyphic symbol, called by Kircher, *Anima Mundi*. See *Œdipus Ægyptiacus*, vol. ii. p. 415, vol. iii. p. 405, and *Prodromus Coptus*, cap. ix. Of this symbol the author says, "This figure is expressive of the most sublime secret, called originally, Bahumed and Kharuf, (or calf,) viz., The Secret of the Nature of the World, or The Secret of Secrets, or The Beginning and Return of every thing." On which M. Hammer remarks: "It is superfluous to recall here to the memory of the reader the great antiquity and mysterious sense of the idolatrous veneration in which the calf has been continually held," &c. Pref. p. xiii, and pp. 22, 23. On Symbol-Idolatry see also Brocklesby's *Explication of the Gospel-Theism and the Divinity of the Christian Religion*, fol. Lond. 1706, Book i. c. 7.

The first Apologists indeed exulted in a religion more dogmatical and spiritual than that of the subjects of the ceremonial law, and zealously and severely condemned the frequent defections of the Jews,

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which were no other than the joining foreign worship to the worship of the God of Israel; and in this they acted with much good judgment, inasmuch as Christianity could not have been established but upon the abandonment by the Pagans of their inveterate prejudices concerning intercommunity of worship. So great was the influence of this principle that in the same time and country the Jews of Jerusalem added the Pagan idolatries to their religion, while the Pagans of Samaria added the Jewish religion to their idolatries. For instances of Jewish intercommunity, see Apthorpe's *Letters on the Prevalence of Christianity*. The truth of Christianity was acknowledged by the Pagans; they only wanted the compliment to be returned. As this could not be done, there was a necessity for the Christians to assign the reasons for their refusal. And this gave birth to so many confutations of idolatrous worship. See Warburton's *Div. Leg. B. ii. s. 6*. Severe laws of the Church were established against such as mingled the Jewish religion and the Christian together, and who are specified and condemned in the laws of Honorius in the Theodosian code. *Lib. xvi. tit. viii.* On the evils infused into the Church, both Jewish and Christian, by Pagan Philosophy, see Gale's *Court of the Gentiles*, Part iii. *B. 2, c. i., 4to Lond. 1677.*

- C. 1.** 23. A discourse concerning transubstantiation and idolatry; being an answer to the L. Bishop of Oxford's plea to those two points. By Gilbert Burnet, D.D. pp. 36, 4to Lond. 1688

"The wisdom of our Legislators is demonstrated in singling out this to be the sole point of the Tests for Employments; since it is perhaps the only point in Controversy in which the whole Church of Rome holds the Affirmative, and the whole Reformed hold the Negative." This treatise is in the ninth volume of the *Somers Tracts*, p. 151, and is thus described: "Samuel Parker, D.D. Bishop of Oxford, a man of some talents and activity, disgraced himself during this busy period by his implicit compliance with the arbitrary commands of James II. This involved him in a dispute with Dr. Burnet, who treated him as unmercifully as Andrew Marvel had done upon a former occasion. Indeed Parker had exalted the king's supremacy in terms which amounted to direct blasphemy. Burnet's account of the controversy is as follows:—'He wrote a book against the tests full of petulant scurrility, of which I shall only give one instance. He had reflected much on the popish plot, and on Oates's evidence; and upon

that he called the test the sacrament of Oatesian villainy. He treated the parliament that enacted the tests with a scorn that no popish writer had yet ventured on; and he said much to excuse transubstantiation and to free the church of Rome from the charge of idolatry. This raised such a disgust of him, even in those that had been formerly but too much influenced by him, that, when he could not help seeing that, he sunk under it. I was desired to answer his book with the severity that he deserved; and I did it with an acrimony of style that nothing but such a time and such a man could in any sort excuse. It was said the king sent him my papers, hearing that nobody else durst put them into his hands, hoping it would raise his indignation and engage him to answer them." — Burnet's *History of His Own Time*, vol. iii. p. 1265. (Edit. 1724, vol. i. p. 740.)

24. *Draconica*, or, an abstract of all the penal laws touching matters of religion and the several oaths and tests thereby enjoined; with brief observations thereupon. The third edition, with considerable additions. By Henry Care. **C. 1.**

pp. 40, 4to Lond. 1688

In reply to this tract and the same author's *Animadversions* (41 *infra*) was published, *A Seasonable Discourse showing the necessity of Union among Protestants, &c., ut infra.*

25. *A discourse for taking off the test and penal laws about religion.* **C. 1.**

Pref. pp. vi, 40, 4to Lond. 1687

Dr. More's discourse on the Real Presence is here quoted, in which "he can not escape a falling in with Transubstantiation any other way than by closing with a Notion manifestly false and Platonic."

26. *The judgment and doctrine of the clergy of the church of England concerning the King's prerogative in dispensing with penal laws.* Asserted by the Lords Archbishops Bancroft, Laud and Usher. The Lords Bishops Sanderson and Cartwright. The Reverend Doctors Sir Thomas Ridley LL.D., Dr. Heylin, Dr. Barrow, Dr. Sherlock, Master of the Temple, Dr. Hicks, Dr. Nalson and Dr. Puller. And by the Anonymous Author of the *Harmony of Divinity and Law.* Together **C. 1.**

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with the concurring Resolutions of our Reverend Judges, as most consonant and agreeable thereunto

Imperfect, pp. . 4to Lond. 1687.

- C. 1.** 27. An Answer to a late pamphlet, entitled, The judgment and doctrine of the clergy, &c. [as above, No. 26], shewing that this is not asserted by the Archbishops Bancroft, Laud, and Usher; Bp. Sanderson; the Doctors Heylin, Barrow, Sherlock, Hickes, Nalson, Puller; so far as appears from their words cited in this pamphlet. In a letter to a friend.

pp. 39, 4to Lond. 1687

This tract shows that even those writers who advocated non-resistance and passive obedience did not consequentially include the dispensing power among the rights and privileges of sovereignty. "The Laws of England are the King's Laws, but when they are made Laws by the King [King's authority] they become the Laws of the Land, the Rule of his own Government, and his Subjects' obedience." "He concludes this pamphlet with some few Authorities for Liberty of Conscience. I shall not now examine how pertinent they are, for I will give no other Answer but this; when he has answered all the Presbyterian arguments against Toleration, but especially that Boók call'd Toleration Discuss'd and the arguments of Dr. Parker, now the Right Reverend Bishop of Oxford, in his Ecclesiastical Policy; when he can prove that Liberty of Conscience is the doctrine and practise of the Church of Rome, and the Standing Rule of the Inquisition, then I will consider further on this Argument."

The works from which testimonies to this "judgment" (Tracts 26, 27) are derived are as follow:

Jovian; or, An Answer to (Samuel Johnson, Author of) Julian, the Apostate. By George Hickes, D.D. 8vo Lond. 1688

A Vindication of the Monarchy and Government long established in the Church and Kingdome of England against the pernicious assertions &c. of the Innovators during the last Parliament in the Reign of Charles I. By Sir Robert Poyntz. 4to Lond. 1661

The Church, her doctrines and the opposing heresies; a Sermon preached at St. Paul's Cross. By Richard Bancroft, Archbishop of Canterbury. Lond. 1588.

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Reprinted in Hickes's *Bibliotheca Scriptorum Ecclesiæ Angl.* 1709, and in *Tracts of the Anglican Fathers*, vol. i. The substance of this Sermon will be found in *Collier's Eccl. History*, vol. ii. p. 609.

View of the Civil and Ecclesiastical Law; wherein the practice of them is streitned and may be relieved within this land. By Sir Thomas Ridley,

one of the Masters in Chancery. Oxford 1607, 4to. 2nd edit. Oxf. 1634, 4to. 3rd edit. Oxf. 1664. 4th edit., Oxf. 1676, 8vo.

All these editions, except the first, contain Notes by John Gregory, A.M., of Christ College.

Conference between Bishop Laud and Fisher the Jesuit, with an answer to the exceptions of A. C. [Fisher.]

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The first edition was printed along with White's Replie to Jesuit Fisher's answers to certaine questions propounded by King James, fol. Lond. 1624. The second edition was published separately, much enlarged, 1639, fol.; the third in 1673, with important alterations; the fourth in 1686, with trifling variations from the third; the fifth, 1849, in Lib. of Anglo-Cath. Theol., Oxon. In this edition the whole of Fisher's Account of the Conference, with his notes, to which Laud's Relation is a reply, and of which some portions only were given in the former editions, is incorporated from the only copy known to exist, and the numerous quotations from the Fathers and Schoolmen are printed with their context. — "He quotes a saying of his [Laud's] out of his book against Fisher, but never directs us where to find it," &c. It will be found in page 211 of the third edition. Of the nine questions proposed to Fisher the last is — "Deposing Kings and transferring their Dominions by Papal Authority either directly or indirectly."

The Power communicated by God to the Prince and the Obedience required of the Subject, &c. By James Ussher, Archbishop of Armagh. Published by his grandson, James Tyrrel, after the Restoration, with a Preface by Bishop Sanderson. 8vo Lond 1661

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In the eleventh volume of Archbishop Ussher's Works, Dublin, 1847 — "The reverend Author without meddling with these Punctilios of the Law undertaketh no more but to declare and assert the Power of Sovereign Princes, as the godly Fathers and Councils of the ancient Catholick Church from the evidence of Holy Scripture, and the most judicious Heathen Writers by discourse of Reason from the light of Nature, have constantly taught and acknowledged the same." Prof. D. 3.

Cases of Conscience. By Robert Sanderson, D.D. Translated by Robert Codrington. 12mo Lond, 1660

Compare his "De Obligatione Conscientiæ Prælectiones Decem." 12mo Lond. 1676. Republished in 1851, with a translation by Professor Whewell. See also Wordsworth's Christian Institutes, vol. iii. This eminent Divine published also, "Judgment concerning Submission to Usurpers, 1678."

A Sermon preached upon the Anniversary Solemnity of the happy Inauguration of our dread Sovereign James 2. 6th February 1685-6. By Thomas Cartwright, Bishop of Chester.

The Jacobite devotion of this "still viler sycophant than Parker" may be gathered from the following extract from his Diary printed for the Camden Society. "May 29, 1687. I was at the first sermon, and after at the King's levee, who ordered me to deliver my address at 10 after the rising of the cabinet council, which was graciously accepted and answered with a speech of his Majesty's to this effect — My Lord, I could expect no less than such a loyal address as this from a prelate of such approved loyalty as you have been, and am fully convinced that, where my bishops are loyal, the clergy of the Church of England will easily be ruled by them in any thing relating to my service; and I do assure you and them that whilst they continue their duty, they shall never find me unmindful of my engagements to them, but ready to make good all that I have promised them, and to stand by them as long as I live; but when the bishops are wanting in doing their duties, I can not but expect their clergy shall be unmindful of theirs."

The extract given from Dr. Heylin respecting "the King's sometimes

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passing by a Statute with a Non-obstante" is not to be found by any reference given here or in the Answer. It occurs in "The Stumbling Block of Disobedience and Rebellion: cunningly laid by Calvin in the Subjects way, discovered, censured and removed." (In his Historical and Miscellaneous Tracts, fol. Lond. 1681.)

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Treatise on the Pope's Supremacy. By Isaac Barrow, D.D. Master of Trinity College, Cambridge. 4to Lond. 1688. Fol. Lond. 1683, vol. i.

The places where to find them are given in the Answer viz. pp. 311-318, 400, 4to. This excellent and elaborate treatise is given in the first volume of the Supplement to Gibson's Preservative from Popery, 8vo Lond. 1849; and "The Nature and Extent of the Papal Claims to Supremacy, whether in Things Temporal or Spiritual," from the same Treatise will be found in Wordsworth's Christian Institutes, vol. iv. "Of the life of this luminary of mathematical science and ornament of the English church, it is hardly necessary to say a word, as a biography of him will be met with in every Cyclopædia and Collection of Lives;" Worthington's Diary and Correspondence, vol. i. p. 66. A few passages, however, from Abraham Hill's Account of his Life, prefixed to his works, are too interesting to be omitted. "Besides the particular assistance he gave to many in their studie, he concerned himself in every thing that was for the interest of his College; upon the single affair of building their Library, he writ out quires of Paper, chiefly to those who had been of the College, first to ingage them and then to give them thanks, which he never omitted: these Letters he esteemed not enough to keep copies of, but by the generous returns he brought in, they appeared to be of no small value; and those Gentlemen that please to send back their Letters will deserve to be accounted further Benefactours to their Library. . . . In this place seated to his ease and satisfaction . . . he yielded the day to his public business, and took from his Morning sleep many hours to increase his stock of Sermons and write his Treatise of the Pope's Supremacy. He understood Popery both at home and abroad, he had narrowly observed it, militant in England, triumphant in Italy, disguised in France, and had earlier apprehensions than most others of the approaching danger, and would have appeared with the forwardest in a needful time; for his ingagement in that Cause, and his place in your Friendship [Dr. Tillotson's] I would (with the leave of the most worthy Dean of St. Paul's, his highly respected Friend) call him another Dr. Stillingfleet." See also Ward's Lives of the Professors of Gresham College, fol. Lond. 1740. How delightful it is to see such men as Dr. Barrow and his successor in the Mathematical Chair, Sir Isaac Newton, thus "yielding the day to public business." "I do not love to be printed on every occasion, much less to be dunned and teased by foreigners about mathematical things, or to be thought by our own people to be trifling away my time about them when I am about the King's business." (Newton to Flamsteed.) The "particular Branches of Sovereignty," as set down by Dr. Barrow, will be found in pp. 274, 287, 297, 318, 319, 323, 341, 357, 365, 382, 388, 396, 398, 400, and are collected in Vox Cleri pro Rege, ut infra.

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The Case of Resistance of the Supreme Powers stated and resolved, according to the doctrine of the Holy Scriptures. By William Sherlock, D.D. Master of the Temple, and Dean of St. Paul's. Lond. 1684

"A pension was bestowed on him by Charles: but that pension James soon took away; for Sherlock, though he held himself bound to pay passive obedience to the civil power, held himself equally bound to combat religious errors, and was the keenest and most laborious of that host of controversialists who, in the day of peril, manfully defended the Protestant faith. In little more than two years he published sixteen treatises, some of them large books, against the high pretensions of Rome. Not content with the easy victories

which he gained over such feeble antagonists as those who were quartered at Clerkenwell and the Savoy, he had the courage to measure his strength with no less a champion than Bossuet, and came out of the conflict without discredit. Nevertheless Sherlock still continued to maintain that no oppression could justify Christians in resisting the kingly authority." (Macaulay, vol. iii. pp. 457-8.) In vol. iv. of the same work is fully told the story of his conversion from Jacobitism by a passage in the eighth chapter of Bishop Overall's Convocation Book, 1606, concerning the Government of God's Catholick Church and the Kingdoms of the Whole World. 4to Lond. 1690. In justification of his conduct he published a pamphlet entitled *The Case of Allegiance to Sovereign Powers* stated, 4to Lond. 1691.

The Common Interest of King and People; shewing the original antiquity and excellency of Monarchy, compared with Aristocracy and Democracy, and particularly of our English Monarchy; and that Absolute, Papal and Presbyterian Popular Supremacy are utterly inconsistent with Prerogative, Property and Liberty. By John Nalson. 8vo Lond. 1678

The Moderation of the Church of England considered. By Timothy Puller, D.D. 8vo Lond. 1679. A new Edition, with an Introductory Preface, by the Rev. Robert Eden. Lond. 1848

The Harmony of Divinity and Law, in a Discourse about not Resisting of Sovereign Princes, on Prov. xxx. 81. [By George Hickes, D.D.] 4to Lond. 1684. Anon.

This learned divine and philologist advocated passive obedience and the theory of divine right in several other works, e.g. *The Judgment of an Anonymous Writer, &c.*, already enumerated in page 7, *Jovian, &c.*—A Letter to the Author of a late Paper, entitled, a Vindication of the Divines of the Church of England, &c., in Defence of the History of Passive Obedience, (the Author of the Vindication, Dr. Fowler, Bishop of Gloucester) 1689.—A Discourse of the Sovereign Power, in a Sermon preached Nov. 28, 1682, before the Artillery Company, 1713. He here says (Collection of Sermons, vol. i. p. 345): "God hath reserved wicked Princes and Tyrants for his punishment, and hath allowed their Subjects no Arms against them, but the Arms of the Catholick and Apostolical Church, even the primitive Artillery of Prayers and Tears."—The celebrated story of the Theban Legion no Fable, in answer to the Objections of Dr. Gilbert Burnet's Preface to his Translation of Lactantius de Mortibus Persecutorum, with some Remarks on his Discourse of Persecution; written in 1687, though not published till 1714. His favourite argument for passive obedience drawn from the story of the Theban Legion has been annihilated by John Dubourdieu in an Historical Dissertation upon the Theban Legion, plainly proving it to be Fabulous, 1696.

28. Samuel Lord Bp. of Oxford, his celebrated reasons for abrogating the test and notions of idolatry answered by Samuel Archdeacon of Canterbury. [By John Phillips, (?) nephew to John Milton.] The third edition. pp. 22, 4to Lond. 1688

See *4th. Ox.* vol. ii. col. 850 and 1119. (*Edit.* Bliss, vol. iv. col. 820.) To understand this title-page, it is necessary that the reader be informed that, in reward of Bishop Parker's obsequiousness to King James, he had, upon being preferred to the see of Oxford, obtained permission to hold the archdeaconry of Canterbury in commendam

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with that preferment. The archdeaconry he had obtained by distinguishing himself in the controversy between the church of England and the dissenters; and as, in the present struggle, he assumed the appearance of compassion and affection for the latter class of protestants, his antagonists fail not to reproach him with the very different sentiments he formerly entertained respecting non-conformists. These are chiefly drawn from Parker's work, entitled "A Discourse of Ecclesiastical Polity, wherein the Authority of the Civil Magistrate over the Consciences of Subjects in Matters of external Religion is asserted." This treatise appeared about 1673-4, and greatly offended the dissenters, as appears from the intemperate titles to several answers to which it gave occasion, as, for example, "Insolence and Impudence triumphant, Envy and Fury enthroned." The vindication of the test and penal laws, which the Ecclesiastical Polity contains, is in this tract placed by Burnet in contrast with Parker's Defence of the Indulgence. — Somers Tracts, ix. 160.

The author, whether Burnet or Phillips, here adopts Horace's maxim:

Ridiculum acri

Fortius ac melius magnas plerumque secat res."

Lib. ii. Sat. iv. 14.

"There is another reason, why His Majesty was graciously pleas'd to think Force in Matters of meer Religion directly contrary to the Interest of Government, and that is, Spoyling of Trade. — Trade! cries the Arch-Deacon; Trade! No. Let grass grow about the Custom-House, rather than abate one Tittle of my Ecclesiastical Polity..... He is a very silly Man, and understands nothing of the follies, passions and inclinations of Human Nature, who sees not there is no Creature so ungovernable, as a Wealthy Phanatick, (p. 51.) And therefore (p. 48) I confess I can not but smile, when I observe how some, that would be thought wonderful grave and solemn Statesmen, labour with mighty projects of setting up this and that Manufacture in their respective Towns and Corporations, and how eagerly they pursue these petty attempts beyond the great Affairs of a more Publick Concernment (meaning the dreadful and terrible execution of the Penal Laws;) and how wisely they neglect the settlement of a whole Nation, for the Benefit of a Village or Burrough! Very pleasant Ecclesiastical Polity! No Man must eat or drink, or maintain his Family: the grand relation of Human Necessities, depending one upon another, must stand still to oblige the Arch-Deacon's Ecclesias-

tical Polity. Here's a Quietus est for above the Third Part of the Nation. None but those that can swallow a Surplice, and adore the Parochial Levite, must weave Camlets at Norwich, make Bays at Colchester, Spurs at Rippon, Nayls at Brummigham, or Saddles at Burford. For why? There is not any sort of people so seditious, as the Trading Part of the Nation."

29. The reasonableness of the church of England's test and justness of her reformation, asserted; in answer to the Bp. of Oxon's fallacious reasons and precarious assertions against it. Also the worship of images, adoration of the host, and invocation of saints proved idolatry; by the catholick doctrine of the holy scripture, the ancient fathers, and all reformed churches. By which the writings of the doctors, Stillingfleet, Tillotson, More, &c. are cleared from the charge of anti-catholick, anti-christian, phanatical, &c. C. 1.
pp. 22, 4to 1688

"That men as loyal as himself and as far from being fanatical or unlearned entertained different notions of idolatry I shall insert the following passages," &c. p. xi. The authors here quoted are Whitgift, Abbot and Laud. Another contemporary equally learned might have been cited, viz. Bilson in "The True Difference betweene Christian Subjection and Unchristian Rebellion," &c. 4to Lond. 1685. The fourth part.

30. Vox cleri pro rege; or the rights of the imperial sovereignty of the crown of England vindicated in reply to a late pamphlet [No. 27 *supra*] pretending to answer a book, entitled The judgment and doctrine of the clergy of the church of England, concerning the King's prerogative in dispensing with penal laws. In a letter to friend. C. 1.
pp. Pref. xv., 68, 4to 1688

There was a second edition, with an Historical Account appended of the Convocation, 1689. In 1690 was published An Answer to Vox Cleri, &c. Among other works here cited as concurring in this judgment is Patriarcha: or the Natural Power of Kings, Lond. 1680, 8vo, by the Learned Sir Robert Filmer Baronet, "one of the most learned and loyal Gentlemen of the last Age, who as the Author of the Epistle Dedicatory to his Grace the present Duke of Beaufort (Edm. Bohun) says of him, dared to be true to the Crown when his

Fidelity could entitle him to Nothing, but the glory of living and dying a Good Subject, with the hazard of his Life and Fortunes." His "Power of Kings and in particular of the King of England," Lond. 1648-1680, concludes thus: — "The Council of Many wise men may be better than of One; but to resolve, determine, and to command, One will always perform it better than Many; He which hath advisedly digested all their Opinions, will soon resolve without contention: the which many cannot easily perform: it is necessary to have a Sovereign Prince, which may have Power to resolve and determine of the Opinions of his Council." He wrote several other political works, e.g. *The Anarchy of a Limited and Mixed Monarchy*; in answer to Phil. Hutton's *Treatise on Monarchy*, 8vo. Lond. 1646, 1648, 1679. *Observations concerning the Original of Government against Hobbes*, Milton, Grotius, Hutton, &c., 4to. Lond. 1652. *The Freeholders Grand Inquest touching the King and his Parliament*, written by Sir Richard Hobhouse, 8vo. Lond. 1679. *Defense against the Mistakes and Misrepresentations of Algernon Sidney Esq. in a Paper delivered by him to the Sheriffs upon the Scaffold in Tower Hill, on Friday December 7, 1683, before his Execution there*, fol. Lond. 1684. Sidney's Paper will be found in *State Tracts 1660-1689*. The most celebrated of his works, the "*Patriarcha*," in which the author derives all power from paternal authority and from Adam, occasioned some of the best works on government not only in this country but likewise on the continent, e.g. *Locke's Two Treatises of Government*. In the former, the false Principles and Foundation of Sir Robert Filmer and his Followers are detected and overthrown. The latter, an *Essay concerning the true Original Extent and End of Civil Government*, 8vo Lond. 1690. Sir James Tyrrel's *Patriarcha non Monarcha*. *The Patriarch Unmonarch'd: being Observations on a late Treatise and diverse other Miscellanies*, published under the name of Sir R. F. Bart, In which the falseness of those Opinions that would make Monarchy Jure Divino are laid open; and the true Principles of Government and Property (especially in our Kingdom) asserted. 8vo Lond. 1681. *Algernon Sidney's Discourses concerning Government*, fol. Lond. 1698.

On the doctrine of an Original Contract, or Compact, the following works may also be consulted: —

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Lex, Rex: The Law and the Prince. A Dispute for the just Prerogative of King and People. Containing the Reasons and Causes of the most necessary Defensive Wars of the Kingdom of Scotland, and of their Expedition for the ayd and help of their Dear Brethren of England.

In which their Innocency is asserted, and a full answer is given to a Seditious Pamphlet, Intituled, *Sacro-sancta Regum Majestas*, or The Sacred and Royal Prerogative of Christian Kings; under the name of J. A. But penned by Jo. Maxwell the Excommunicate P. Prelat. With a Scripturall Confutation of the Ruinous Grounds of W. Barclay, H. Grotius, H. Arnissus, Ant. de Domi. P. Bishop of Spalato, and of other late Anti-Magistratical Royalists; as, The Author of *Ossorianum*, D. Fern, E. Symmons, the Doctors of Aberdeen &c. By Samuel Rutherford. 4to Lond. 1644-1657. Anon.

Ordered to be burnt by the hands of the common hangman. See Craig's Right of Succession, Pref. 1703. In pp. 111-15 is discussed this Question, Whether or no the King be univocally, or only analogically, and by proportion a father?

The Tenure of Kings and Magistrates; proving that it is lawful, and hath been held so through all ages, for any who have the power, to call to account a Tyrant or wicked King, and after due conviction to depose and put him to death, if the ordinary Magistrate have neglected or denied to do it. By John Milton. 4to 1650

A Sermon preached at Scoon in Scotland, Jan. 1, 1651, at the Coronation of Charles the Second. By Robert Dowglas, Minister at Edinburgh, Moderator of the Commission of the General Assembly. 1650

Reprinted in the first volume of the *Phenix*.

De Corpore Politico, or the Elements of Law, Moral and Politick. By Thomas Hobbes. 8vo Lond. 1650. *Leviathan*, or the Matter, Form and Power of a Commonwealth Ecclesiastical and Civil. By the same. Fol. Lond. 1651. A Dialogue between a Philosopher and a Student of the Common Laws of England. By the same. 1681. Moral and Political Works of T. H. with his Life. Fol. Lond. 1750. Edited by Sir William Molesworth, 11 volumes 8vo. Lond. 1839

See Worthington's Diary, part i. p. 277, note.

The Art of Lawgiving, in three Books. The first, shewing the foundations and superstructure of all kinds of Government. The second, shewing the Frames of the Commonwealths of Israel and of the Jews. The third, shewing a Model fitted to the present State or Balance of this Nation. 1659. In Toland's edition of Sir John Harrington's Works. Fol. 1700. Also in the same volume, written not by Harrington but John Hall, The Grounds and Reasons of Monarchy consider'd and exemplify'd in the Scottish Line, &c.

On Hobbes' and Harrington's Models of Government see Tenison's Epistle Dedicatory to his Examination of Hobbes's Creed Examined. 4to Lond. 1670

A Brief History of the Succession of the Crown of England, &c., collected out of the Records of the most authentick Historians.

From a Folio, printed in the year 1688-9. In State Tracts 1680-89, fol. 1693, part i. p. 383, and in the Harleian Miscellany, vol. i. p. 448. This treatise was answered by the intrepid advocate of an indefeasible hereditary right of the Crown, Robert Brady, in A True and Exact History of the Succession of the Crown of England, &c. Lond. 1681. The Second Edition much enlarged. Together with Reflections upon the Bill of Exclusion, and a full and satisfactory Answer to Mr. Hunt's Argument in his Postscript about the succession of the Children of Robert the Second, King of Scotland, by Elizabeth Mure his pretended Concubine and Eufame his Wife. One of the Three Tracts of the Author's Introduction to the Old English History. Fol. Lond. 1684. There was another Answer, entitled, The Great Point of Succession Discussed.

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An Essay on the Original and Nature of Government. By Sir William Temple. Written in the year 1672. Vol. i. of Miscellanea, pp. 55-82. 8vo 1705

Both Hobbes and his adversary Cumberland, Sanderson, Overall, and Paley, the advocates of divine right, as well as Sir W. Temple, were of opinion that civil government originated in Patriarchal power.

C. 1.

The Tryall of Dr. Henry Sacheverell before the House of Peers for High Crimes and Misdemeanours, &c. Fol. 1710

Especially the Extracts from Divines, pp. 154-186.

On the tendency of Dr. Sacheverell's Sermons see A New Catechism with Dr. Hickes's Thirty-nine Articles, in the twelfth vol. of Somers Tracts, p. 178.

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Scripture Politicks; or an impartial Account of the Origin and Measures of Government, ecclesiastical and civil, taken out of the Books of the Old and New Testament. With a Postscript relating to the Report of the Committee of Convocation about the Bishop of Bangor's Preservative and Sermon before the King. To which is subjoined The Supposal, or a New Scheme of Government. By William Whiston. 8vo 1717

C. 1.

Lord Bolingbroke's Dissertation on Parties, in vol. ii. his Works. 4to 1754
A Treatise of the Social Compact; or the Principles of Politic Law, translated from the French of John James Rousseau. 12mo Lond. 1763

An Utopian government! See Coleridge's Friend, vol. i. p. 324, On the Grounds of Government as laid exclusively in the Pure Reason; or a statement and critique of the Theory of Rousseau and the French Economists. "All the different philosophical systems of political justice," says Coleridge, "all the Theories on the rightful Origin of Government are reducible in the end to three classes, correspondent to the three different points of view, in which the Human Being itself may be contemplated." The system of Hobbes ascribes the origin and continuance of Government to fear. The second system derives it from human prudence, the invisible powers of our nature, whose immediate presence is disclosed to our inner sense. The third and last system denies all rightful origin to government except as far as it is derivable from principles contained in the Reason of Man, and judges all the relations of men in society by the laws of moral necessity, which is the common duty of all men. Coleridge declares himself an adherent of the second system, in which the human being is considered as an animal gifted with understanding, or the faculty of suiting measures to circumstances. This theory appears to be supported by Aristotle, who ascribes Government to connate principles or moral sentiments, those life-blent characteristics of humanity by which it is instinctively impelled as well to civil as to domestic society. The origin and constitution of Human Society, considered as the necessary result of the physical and moral conditions impressed on our nature by the Creator, is beautifully exhibited in the fifth, sixth and seventh chapters of Dr. Chalmers' Bridgewater Treatise; and in the sixth Lecture of Archbishop Whately's Political Economy.

Blackstone's Commentaries on the Laws of England, first edit. 4to Oxf. 1765-69. Book i. chap. 6.

"As to the terms of the original contract between king and people, these I apprehend to be now couched in the coronation oath, which by the statute 1 W. and M. st. i. c. 6 is to be administered to every king and queen, who shall succeed to the imperial crown of these realms, by one of the archbishops or bishops of the realm, in the presence of all the people; who on their parts do reciprocally take the oath of allegiance to the crown."

C. 1.

The Spiritual and Temporal Liberty of Subjects in England, &c. By Anthony Ellys, D.D. 4to Lond. 1765. Part ii. pp. 226-257.

Lord Hardwick's State Papers, vol. ii. p. 401, "Notes of what passed in the Convention upon the day the question was moved in the House of Commons concerning the Abdication of King James II., the 28th of Jan. 1688-9. 2 vols 4to 1778

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The doctrine of Hooker, Aquinas and Suarez will be found in Hallam's Literature of Europe, part iv. chap. 4, part iii. chap. 4.

Some of the objections which have been urged against the doctrine of the Social Contract are noticed by Whewell in the second volume of "The Elements of Morality, including Polity," Lond. 1848. See also Burke's "Appeal from the New to the Old Whigs."

In opposition to the notion of an original Contract and in favour of the Divine Right of Kings, the following works may be consulted:—

The Rebels' Catechism; composed in an easy and familiar way to let them see the heinousness of their offence, the weakness of their strongest subterfuges, and to recall them to their duties both to God and Man. 4to 1648

In the Harleian Miscell. vol. vii. p. 434.

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Bishop Sanderson's Preface to Usher "On the Power of the Prince," *ut supra*.

Sacrosancta Regum Majestas; or the Sacred and Royal Prerogative of Christian Kings. Wherein Sovereignty is by Holy Scriptures, reverend Antiquity and sound Reason asserted, by discussing of five Questions. And the Puritanical, Jesuitical, Anti-Monarchical Grounds are disproved, and the untruth and weakness of their new devised State-principles are discovered. 4to Oxon, 1644: 8vo Lond. 1680

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An example of a royalty thus emanating directly from on high is seen in the line of David established on the throne of Judah; and a claim to a resemblance to this right is expressed or implied in the language of Oriental monarchs, and of many princes of the house of Stuart (see A Defence of the Right of Kings by James I.) and of the house of Bourbon. "It is," writes Louis XIV. (see his Mémoires Historiques in the second and third volumes of his works, 6 vols. 8vo 1806), "the will of Heaven who has given kings to man that they should be revered as his vicegerents, he having reserved to himself alone the right to scrutinise their conduct." On the doctrine of the Jesuits, *the Majesty of the People*, see Baxter's *Key for Catholics*, edit. by Allport, 1839, p. 412.

The Serpent-Salve; or a Remedy for the Biting of an Aspe. Wherein the Observators Grounds are discussed and plainly discovered to be unsound, seditious, not warranted by the Laws of God, of Nature, or of Nations, and most repugnant to the known Laws and Customs of this Realm, &c. First printed in the year 1643. The Catching of the Leviathan; or the Great Whale. Demonstrating out of Mr. Hobbes his own Works, That no man who is thoroughly an Hobbist, can be a good Christian, or a good Commonwealths-man, or reconcile himself to himself. Because his Principles are not only destructive to all Religion, but to all Societies: extinguishing the Relation between Prince and Subject, Parent and Child, Master and Servant, Husband and Wife; and abound with palpable contradictions. 1658. Schism Guarded, and beaten back upon the Right Owners, &c. Sect. v. 1658. By John Bramhall, D.D., Abp. of Armagh. Folio, Dubl. 1677. 5 voll. 8vo. Lib. of Anglo-Cath. Theology. Oxf. 1842-45.

C. I.

Three Sermons, preached at Lancaster, and in the late Guild of Preston. Wherein the nature of Subjection to the Civil Magistrate is explained, the duty proved, and the Clergy justified in pressing the same upon

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their Fellow-Subjects. By Thomas Gipps, Rector of Bury in Lancashire, Chaplain to the Right Honourable the Earl of Darby. 4to Lond. 1683.

A Defence of Sir Robert Filmer against the Mistakes and Representations of Algernon Sidney Esq.; in a Paper delivered by him to the Sheriffs upon the Scaffold, &c. By Edmund Bohun. 1684

Among the upholders of the patriarchal theory may be mentioned Chrysostom, Bp. Andrews and the Caroline Divines (see Hurd's sixth Dialogue), Fleury, Bossuet and their followers in France. (See Sir James Stephen's Lectures on the History of France, vol. ii., "The Absolute Monarchy of Louis XIV.")

"It was," writes Hallam in his Constitutional History of England, "at this time [1685] that the university of Oxford published their celebrated decree against pernicious books and damnable doctrines, enumerating as such above twenty propositions, which they anathematized as false, seditious and impious. The first of these is, that all civil authority is derived originally from the people; the second, that there is a compact, tacit or express, between the king and his subjects: and others follow of the same description. They do not explicitly condemn a limited monarchy, like Filmer, but evidently adopt his scheme of primogenitary right, which is incompatible with it. . . . This decree was publicly burned by an order of the house of lords in 1709: nor does there seem to have been a single dissent in that body to a step that cast such a stigma on the university. But the disgrace of the offence was greater than that of the punishment." This decree will be found in State Tracts from the year 1660 to 1689, part ii. p. 154; Collier's Ecclesiastical History of Great Britain, vol. ii. p. 902; Satcheverell's Tryall, p. 162; Somers Tracts, vol. viii. p. 420.

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Hickes's Jovian, *ut supra*. Especially the Preface.

Vindiciæ Juris Regii, or Remarks upon a Paper entitled, An Enquiry into the measures of Submission to the Supreme Authority. By Jeremy Collier. 4to 1689. Dr. Sherlock's Case of Allegiance considered, with some Remarks upon his Vindication. By the same. 4to 1691. A Persuasive to Consideration, tendered to the Royalists, particularly those of the Church of England. By the same. 4to 1693.

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Sir Thomas Craig's Right of Succession to the Kingdom of England against the Sophisms of Parsons the Jesuite, &c. Fol. Lond. 1703. Especially chap. xviii.

"One of the contrivances of the Jesuits was by searching into the origin of civil power, which they brought rightly, though for this wicked purpose, from the people; for they concluded that if the original power could be shown to have no divine right, but to be of human, and even popular institution, the liberty which the pope took in deposing would be less invidious: thus the Jesuits reasoned. The argument was pushed with great vigour by Harding and his brethren in Elizabeth's reign, but afterwards with more learning and address by Bellarmine, Mariana and others. (Note. This notion was stated even so early as Henry's rejection of the supremacy. Cardinal Pole insists strongly on this origin of kingship in his book, *Pro ecclesiasticis unitatis defensione*, lib. i. p. 74.) To combat this dangerous position so prejudicial to the power of kings and which was meant to justify the attempts of violence on the lives of heretical princes, the Protestant divines went into the other extreme, and to save the person of their sovereign, preached up the doctrine of Divine Right. Hooker, superior to every prejudice, followed the truth. But the zeal of our reforming and reformed divines stuck to the other opinion, which, as appears from the Homilies, the Institution of the Christian Man,

and the general stream of writings in those days, became the opinion of the church, and was indeed the received Protestant doctrine."—Hurd's *Moral and Political Dialogues*, vol. iv. p. 61.

Hume's *Essays*. 4to Lond. Vol. i. part ii. Essay xii.

Paley's *Principles of Moral and Political Philosophy*, Book vi. chap. i.

The arguments against the theory of an original contract are stated with great ability in chap. iii. But, as Coleridge observes, "the contempt lavished by him on the notion of an original contract, though sufficiently compatible with the tenets of a Hume, will seem strange to us in the writings of a Protestant clergyman, who surely owed some respect to a mode of thinking which God himself had authorized by his own example, in the establishment of the Jewish constitution." These arguments will also be found in Bishop Sanderson's Preface to Usher "On the Power of the Prince," § 15-18.

I shall not attempt to give the golden chain of champions of monarchy from the Heroic ages down to our own days. Some links will be found in Mackenzie's *Jus Regium* (*ut supra* p. 7) and Dupont's *Gnomologia Homerica ad Iliad. 2, v. 204.*

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Οὐκ ἀγαθὸν πολυκοιρανίῃ εἰς κοίρανος ἔστω

Εἰς βασιλεὺς etc.

There are now living two eminent monarchists, Guizot and Palgrave. The former, in his *Lectures on European Civilization*, has accurately distinguished the varieties of regal power which have prevailed at different periods, Barbarian, Imperial or Roman, Feudal, Religious, and Constitutional.

On the Divine Right see also Hayward's *Life and Raigne of Henrie the iiiii.*, pp. 101-110, 4to Lond. 1599; Wolley's *Loyalty amongst Rebels; The True Royalist*, or Hushay the Archite, Lond. 1662. For other authorities on both sides see Dr. Doddridge's *Lectures*. Hooker, Baxter, Horsley, Burke, and Paley contended that all government is in such sort of divine institution that be the form of any particular government what it may, the submission of the individual is a principal branch of that religious duty which each man owes to God; but the principles which they advanced ascribed no greater sanctity to monarchy than to any other form of established government. See Wordsworth's *Christian Institutes*, vol. iii.

I shall conclude this digression into the field of Political Philosophy with a list of Tracts on non-resistance and passive obedience. Their name is Legion, but I shall confine it to those works which, having been collected in the State Tracts referred to in p. 9 and similar publications, are easily accessible—

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Memorial to the Prince and Princess of Orange. By Major Wildman. Vol. i. p. 36. *An Enquiry into the present State of Affairs, &c.* By Dr. G. Burnet, pp. 128-133. *A Justification of the Prince of Orange's Descent*, pp. 134-148. *Some Remarks upon Government, and particularly upon the Establishment of the English Monarchy, relating to this present Juncture.* In two Letters, written by and to a Member of the Great Convention, pp. 149-62. *Four Questions Debated*, pp. 163-66. *Important Questions of State, Law, Justice and Prudence, both civil and religious*, pp. 167-74. *Short Considera-*

tions relating to the Settling of the Government, pp. 175-78. The Proceedings of the Present Parliament justified by the Opinion of H. Grotius, pp. 178-84. A Defence of their Majesties K. William and Q. Mary, pp. 186-208. A Defence of the Proceedings of the Late Parliament, anno 1689, pp. 209-216. A Discourse of the Nature of the present Conventions in both Kingdoms, pp. 218-24. The Supremacy Debated, or The Authority of Parliaments (formerly owned by Romish Clergy) the Supremest Power, &c., pp. 231-36. A Letter from a French Lawyer to an English Gentleman upon the present Revolution, p. 236. Reflections upon the Great Revolution. Written by a Lay-Hand in the Country. pp. 242-65. The Advantages of the Present Settlement and Danger of a Relapse, pp. 265-80. The Nullity of King James's Title, pp. 280-84. A Dialogue between a Jacobite and a Williamite, pp. 285-300. Examination of the Scruples about the Oath of Allegiance, pp. 300-18. The Case of Allegiance consider'd. By Samuel Masters, B.D. pp. 318-33. Some Considerations touching Succession and Allegiance, pp. 334-40. The Case of the Oaths Stated, pp. 340-47. Non-resistance and Passive Obedience no way concerned in the present Controversies. By Edm. Bohun. pp. 347-67. The Doctrine of Passive Obedience and Jure Divino disprov'd, and Obedience to the present Government prov'd from Scripture, Law and Reason, pp. 368-71. The Letter which was sent to the Author of the Doctrine of Passive Obedience, &c. answered and refuted, pp. 371-86. Political Aphorisms, or the true Maxims of Government display'd. By way of Challenge to Dr. William Sherlock and Ten other new Dissenters: and recommended as proper to be read by all Protestant Jacobites. pp. 386-402. Agreement between the present and former Government, pp. 409-39. A Resolution of certain Queries concerning Submission to the Government, pp. 439-65. Reflections upon the Opinions of some Modern Divines concerning the Nature of Government in general, and that of England in particular. With an Appendix, containing, I. The Seventy-fifth Canon of the Council of Toledo; II. The original Articles in Latin, out of which the Magna Charta of King John was fram'd; III. The True Magna Charta of King John in French; by which the Magna Charta in Matth. Paris is clear'd and justify'd, and the Alterations in the Common M. C. discover'd. All three Englished. By P.[eter] A.[lix] D.D. pp. 466-541. An Historical Account of the English Government, sect. III. and sect. VI. A Discourse concerning the Unreasonableness of a new Separation on account of the Oaths. With an Answer to the History of Passive Obedience, so far as relates to them. By Bishop Stillingfleet. pp. 598-614. A Vindication of the Same. By J. Williams, D.D. pp. 615-30. A Letter writ by a Clergyman against the New Separation, pp. 631-634.

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Vol. ii. — An Answer to the late King James's Declaration to all his pretended Subjects in the Kingdom of England, pp. 61-70. Plain English: or an Inquiry concerning the Real and Pretended Friends to the English Monarchy. With an Appendix concerning the Coronation Oath administered to King James the Second. pp. 79-95. Answer to Mr. Ashton's Paper [by Dr. Edward Fowler?], pp. 104-15. Reflections upon K. James's Letter to his Privy Counsellors, pp. 234-42. A Letter to a Friend concerning a French Invasion, pp. 243-52. A Second Letter, pp. 253-65. The Earl of Warrington's Charge, pp. 342-46. A Dialogue between Whig and Tory, pp. 371-92. An Inquiry into the Nature and Obligation of Legal Rights, pp. 392-412. An Essay concerning Obedience to the Supreme Powers and the Duty of Subjects in all Revolutions, pp. 431-61. An Essay concerning the Laws of Nations and the Rights of Sovereigns, pp. 462-75. A Defence of the Archbishop's Sermons on the Death of the Queen, &c. &c. pp. 522-38. Argument shewing, That a Standing Army is inconsistent with a Free Government, &c. [by John Trenchard], pp. 564-618. A Letter against Restraining the Press, pp. 614-26.

Vol. iii. — The Revolution vindicated; in an Answer to the two Memorials, and the Protestation against the Peace treated at Reswick, and other Papers published in the late King James's Name. In which particularly the Matter of the Abdication, or the Sense in which King James is said to have abdicated, is more fully explain'd than has yet been done, pp. 694-728.

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The Declaration of his Highness, William Henry, Prince of Orange, &c. Of the Reasons inducing him to appear in Arms in the Kingdom of England, for preserving of the Protestant Religion, and for restoring the Laws and Liberties of England, Scotland and Ireland, is given entire in the Tryall of Dr. Sacheverell, pp. 179-185. State Tracts, 1660-89. Part ii., pp. 420-26. The opinion of Grotius referred to in the first volume, *ut supra*, was that our non-resistance should be ever measured by the intention of those who first framed the society. "The Rights of War and Peace," b. i. c. iv. s. 7. See also Puffendorf "de Jure Naturæ et Gentium," lib. vii. c. 7, s. 7. "The maxim, Fiat Justitia et ruat Cælum, let justice be performed though the universe be destroyed, is apparently false, and by sacrificing the end to the means, shews a preposterous idea of the subordination of duties." Hume's Essays, xiii., On Passive Obedience.

The political Treatises of Samuel Johnson, Chaplain to Lord Russel, were collected in one volume, folio, 1710, *e.g.* Julian the Apostate; being an Account of his Life, and the sense of the primitive Christians about his Succession, &c. (published in 1682). Julian's Arts to undermine and extirpate Christianity; together with Answers to Constantius the Apostate, and Jovian (published in reply to Hickee's Jovian, 1689). Remarks on Dr. Sherlock's book, entitled, The Case of Resistance of the Supreme Powers stated and resolved (published 1689). An Argument proving that the abrogation of King James was according to the Constitution of the English Government (published 1692). Of Magistracy, Of Prerogatives by Divine Right, Of Obedience, Of Laws, (published 1688, reprinted in State Tracts, pp. 1660-1689, part ii. pp. 269-72, and in the Fifth Collection of Papers relating to the present Juncture of Affairs in England, 4to 1688). The Trial and Examination of a late Libel, *ut infra*. See Biographia Britannica. His Reflections on the History of Passive Obedience (pp. 251-56), in reply to Seller's History, *ut infra*.

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All these inquiries are collectively discussed in "Bibliotheca Politica; or an Inquiry into the Ancient Constitution of the English Government." In thirteen Dialogues. Lond. 1694. The first dialogue relates to the question, whether monarchy be of divine right? the second, whether hereditary succession to crowns be a divine institution: the third, whether resistance of the supreme power by a whole nation, can be justified by the law of nature, or the gospel: the fourth, whether absolute non-resistance is enjoined by the gospel, or was the doctrine of the primitive church: the fifth, whether the king be the supreme legislative authority, and whether the parliament be a fundamental part of the government, or proceeds from the favour of kings: the sixth, whether the commons of England was one of the three estates of the kingdom, before the 49th of Henry III.: the seventh, the same question continued: the eighth, continuation of the same subject: the ninth, whether by the ancient laws and constitution of this kingdom, as well as by the statutes of the 13th and 14th of Charles II., all resistance of the king, or of those commissioned by him, is expressly forbidden upon any pretence whatsoever: the tenth, whether a king of England can ever fall from, or forfeit his royal dignity, for any breach of an original contract, or wilful violation of the fundamental laws of the kingdom; and whether King William the Conqueror did not acquire, by virtue of his conquest, an absolute and unconditioned right to

the crown of these realms : the eleventh, in what sense civil power is said to be derived from God, &c. : whether the appointment of William Prince of Orange be in accordance to the constitutional maxims of the English Constitution : the twelfth and thirteenth dialogues are on matters of little public moment.

I find in "The Law of Christ respecting Civil Obedience, especially in the Payment of Tribute, &c., by John Brown D.D.," extracts on the Right of Resistance from numerous authorities, references to the most valuable of which I here subjoin :—

Locke on Civil Government, chap. xix. Paley's *Mor. and Pol. Phil.*, book vi. chap. iii. Hutcheson's *Elements of Ethics*, book iii. M'Crie's *Review of the first series of the Tales of my Landlord*. Edinburgh Christian Instructor for 1817. "We can appeal to divines and dignitaries of the Church of England, who have sanctioned the principles of resistance on which our ancestors acted—to Jewel, Hooker, Bilson, Bedel, Burnet, Hoadly, and King. But this is unnecessary, as the whole convocation, the Church of England representative, in Elizabeth's reign, publicly acknowledged it 'glorious to assist subjects in their resistance to their sovereigns, and their endeavours to rid themselves of their tyranny and oppressions.'" Sir James Mackintosh's *View of the Reign of James II. from his Accession to the Enterprize of the Prince of Orange*, chap. x. *Jus Populi*; or, a Discourse wherein clear satisfaction is given as well concerning the Right of Subjects as the Right of Princes : showing how both are consistent, and where they border one upon the other; as also what there is divine and what there is humane in both; and whether is of more value and extent, pp. 63-65, 4to Lond. 1664. It has been ascribed, obviously in mistake, to Milton.

"The reader," adds Dr. Brown, "who wishes to see what can be said against a principle which is so powerfully supported in these extracts, and in favour of its opposite, will do well to consult a small but most elaborate dissertation, in the form of a sermon, entitled *Passive Obedience, or the Christian Doctrine of not resisting the Supreme Power*, proved and vindicated upon the Principles of the Law of Nature, in a discourse preached at the College Chapel, by George Berkeley, M.A., Fellow of Trinity College, Dublin, (afterwards Bishop of Cloyne). 'Neo vero aut per senatum aut per populum solvi hac lege posimus.'—Cic. *fragm. de rep.* Lond. 1713. This without doubt, and beyond comparison, the ablest defence of Passive Obedience and Non-resistance on philosophical principles consistent with revelation, is a curious display of the characteristic extreme acuteness, yet unsoundness of the mind of its singularly gifted and most estimable author—'ingeniosa et sagax harioiatio viri disertissimi.' The scriptural argument in favour of these doctrines is fully stated in Dean Sherlock's 'Case of Resistance,' &c. . . . And the argument from the doctrine and practice of the primitive Christians may be found in Archbishop Usher's tract, entitled, *The Power communicated by God, &c.* . . . Few questions have been more thoroughly discussed. A specimen of the advocacy of what we regard as the right side is presented to the reader, and it is but justice to say that if that side of it which we consider untenable has been disgraced by the impiety of Hobbes and the unprincipled meanness of Parker—the learning of Usher, the judgment of Sanderson, the wit of South, the subtlety and candour of Berkeley, and the sanctity of Ken, are more than enough to entitle to careful consideration any principle which they entertained," &c. Abednego Seller, in his *History of Passive Obedience since the Reformation*, 4to Amsterdam, 1689, maintained that the Church of England "in contradiction both to Papists and to Dissenters has constantly asserted the principles of Obedience to Princes, as the best ages of Christianity practised it."

Hurd's remark cited *supra*, p. 37, on the opinion of most of our reforming and reformed Divines, is illustrated also in Jovian (chap. 10), in which are produced not only Statutes and Judgments of Convocations, but numerous authorities both legal and ecclesiastical. Kettlewell, in his *Treatise on Christianity, A Doctrine of the Cross; or, Passive Obedience under any pretended Invasions of Regal Rights and Liberties* (in the second volume of his Works, fol. Lond. 1719), adduces also the Statutes, and concludes, p. 181: "By all which I conceive it plainly appears, 1. that the Two Houses sit with the King in Parliament, and concur in making laws, not as co-ordinate Powers that are equal to him, but as subordinate under him; not in place of Sovereigns, but of Subjects under him, their sole Sovereign." The theory of a co-ordinate monarchy had been adopted to justify the war which the two houses were waging against King Charles I., and is the subject of a short pamphlet, entitled, *A fuller Answer to a Treatise written by Dr. Ferne, entitled, "The Resolving of Conscience,"* 1642, 4to., the writer of which, according to Dr. Wordsworth, in *Christian Institutes*, vol. iii. p. 14, was Charles Herle, rector of Winwick in Lancashire, one of the licensers of the press under the two houses, a member of the Assembly of Divines, &c. &c. The subordination of the Three Estates of Scotland, Lords temporal and spiritual, and Commons, is zealously advocated in Abercromby's *Martial Atchievements of the Scots Nation*, folio, Edinb. 1715. See Index in vol. ii. s.v. Antimonarchical Authors Confuted, (George Ridpath, &c.)

On the other side Sir Robert Howard, in the *History of the Reigns of Edward and Richard II.*, Lond. 1690, quotes reformed Divines asserting and supporting a contrary doctrine, viz. Zuinglius, Calvin, Bucer, Peter Martyr, Pareus, &c. (as we are frequently reminded by Papal writers, e.g. Brereley or Anderton, Parsons, Patenson); extracts the original agreement in *Magna Charta*, and the opinion of Bracton and Fortescue; and subjoins from Hooker's *Ecclesiastical Polity* the rationale of civil governments, according to which they have only an executive government committed to them by the people, in which he was defended by Bishop Hoadley — after Locke the most formidable adversary of the Patriarchal Scheme of Filmer, vol. ii. pp. 250-86.

31. A new test of the Church of England's loyalty.

C. 1.

pp. 8, 4to Lond. 1687

In the ninth vol. of the Somers Tracts, p. 195.

"Hitherto we have only seen the most decent part of the controversy, which at this time raged between the King and the Church of England, when they stood forth on each side in their own characters, and for that reason were obliged to observe decorum; but in the two following pieces (*A New Test and Some Considerations*, &c.) or in the first of them at least, we shall find that the same temper and decency were not always observed. The Church of England, it is plain, could not act up to her own professions, and the moment she hesitated, the king forgot her services. In the expostulations that followed, the gall of each party overflowed; and, as on the one hand, the courtiers would not allow the churchmen to be loyal, so, on the other, the churchmen were resolved not to lose the first opportunity that offered to make the courtiers eat their words, or, if not, to make them sensible that they had given them a sufficient provocation to be otherwise." *Somers' Tracts*, vol. ix. p. 196.

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- C. L.** 32. A reply to the new test of the church of England's loyalty.
pp. 8, 4to Lond. 1687
- C. L.** 33. The new test of the church of England's loyalty examined by the old test of truth and honesty. pp. 10, 4to 1687
"But however who can endure to hear Papists crying up Moderation, and exclaiming against Sanguinary Laws? For this is for the Kettle to accuse the Pot of Blackness," p. 5. See the thirteenth chapter of Fuller's *Moderation of the Church of England*, 8vo Lond. 1679. New edition, by the Rev. Robert Eden, M.A., F.S.A., Lond. 1843. Gray's (Bampton Lecture) *Sermons on the Principles upon which the Reformation of the Church of England was established*. 1796. See Serm. VII. Conf. Mendham's *Pius V.*, pp. 62 et seq.
34. ✱ An instance of the church of England's loyalty. 4to 1687
In the ninth vol. of the *Somers Tracts*:—"This is another arrow from the same quiver which afforded the New Test of the Church of England's loyalty. It rips open the history of Mary Queen of Scots, and is obviously the work of some angry catholic." p. 203.
- B. M.** 35. ✱ A reply to the two answers of the new test of the church of England's loyalty. 4to 1687
- C. L.** 36. Reflections upon the new test and the reply thereto; with a letter of Sir Francis Walsingham's concerning the penal laws made in the reign of Q. Elizabeth. (Sir F. W.'s Letter to Monsieur Critoy concerning the Queen's proceedings against both Papists and Puritans.) pp. 20, 4to 1687
Respecting Queen Elizabeth's "grace towards such as in her wisdom she knew to be Papist in conscience, and not faction and singularity," dilated on in Sir F. Walsingham's Letter, and, on the other hand, "the undutiful and traiterous affection borne against her Majesty by her Roman Catholic subjects," I shall give the testimonies not only of Protestants but of those who are represented as persecuted, in *chronological order*, because the lenity of the Queen and the Government for the first ten years of her reign is acknowledged by Parsons himself, and in the works of the Secular Priests *ut infra*; and the institution of a seminary at Douay in 1569, followed by another at

Rome ten years later, which together sent three hundred priests into the English harvest (as Rishton in his *Continuation of Sanders de Schism. Angl.* relates) with the deposing bull of Pius V. (dated by Sanders February 27, 1569-70; by Catena in his Italian translation of it in his *Life of Pius V.* February 25, and 5 Kal. Martii 1570 in the *Bullarium Magnum*) would naturally make some difference in the views and conduct of the English Government. At the same time the books here referred to will be found to contain a "Vindication" of the English Catholics under Queen Elizabeth.

A Bull granted by the Pope to Dr. Harding and others, by reconciliation and assuaging of English Papistes, to undermine Faith and Allegiance to the Quene; with a true Declaration of the Invention and Truthes thereof, and a Warning of Perils thereby imminent not to be neglected. By Thomas Norton. The bull is dated "anno 1567, die Jouis, 14 Aug." This and several similar articles by Norton were printed by John Daye, all without dates. See Watt, s. v. Norton, and the *British Librarian*, p. 1042; also *Archæologia*, vol. xxvi. pp. 105-19.

A Viewe of a seditious Bul sente into Englande from Pius Quintus, Bishop of Rome, Anno 1569. By John Jewel, Bp. of Salisbury. "Bishop Jewel has left some able and eloquent strictures upon the manifesto of Pius V. in his View of a Seditious Bull, &c. Scarcely any portion is more remarkable for his characteristic excellences than that in which he chastised the low-minded reflexion of the pontiff upon the shelter afforded to the unhappy persons whom he persecuted out of his country, and who, he would be doubly mortified to find, had escaped his fury by finding an asylum in the dominions of the British Queen. And yet it appears from the orders for enquiry by Elizabeth and the Archbishop of Canterbury that great care was taken in this work of exemplary charity to distinguish between those who came into the country for conscience sake and those who came from improper motives." See Wilkins' *Concilia*, vol. iv. pp. 254-5; *The Life and Pontificate of Saint Pius the Fifth, &c.*, by the Rev. Joseph Mendham M.A., Lond. 1832; Cf. Pantin's *Observations on Dr. Arnold's Christian Duty*. See also Bishop Barlow's *Brutum Fulmen*, or the Bull of Pope Pius V., concerning the damnation, excommunication, and deposition of Q. Elizabeth, as also the absolution of her Subjects of their Oath of Allegiance, with a peremptory injunction upon Pain of an Anathema, never to obey any of her Laws or Commands; with some Observations and Animadversions upon it. Whereunto is annex'd the Bull of Pope Paul the Third, containing the damnation &c.

of King Henry the Eighth. "A work," says Mendham, "of great original research and value, and far from being superseded in the present age."

The End and Confession of John Felton, the rank Traytor, who set vp the trayterous Bull on the Bishop of London's Gate, 4to Lond. 1570. See Howell's State Trials, 1085.

Nic. Sanderi de visibili Monarchia Ecclesiæ, Libri viii., Lovanii, 1571, Antw. 1581, Witeburg. 1592. It appears that this work of Father Sanders gave great uneasiness to the Government of Queen Elizabeth, on account of its advocating the deposing power of the Pope, and defending the Bull of Pius V. To counteract his designs, Elizabeth framed her Six Celebrated Questions, which were proposed to all Catholic missionaries, and to which Questions she required explicit and satisfactory answers. Two of these Questions, the third and the fifth, applied to Father Sanders; and the fifth especially relates to this work. See Butler's English Catholics. "In this book Sanders doth avow the bull of Pope Pius V. against Qu. Elizabeth to have been lawful, and affirmeth that by virtue thereof one Dr. Moreton, an old fugitive and conspirator, was sent from Rome into the north parts of England, to stir up the first rebellion there, whereof Charles Nevile, Earl of Westmoreland, was head captain."—Wood, vol. i. col. 471. It is full of scurrilous abuse of England and English affairs. He wrote likewise *Pro defensione Excommunicationis a Pio V. late in Angliæ reginam*, lib. i. Printed, but afterwards suppressed by the author.

Barthol. Clerke, *Fidelis Servi Subdito infideli Responsio, una cum Errorum et Calumniarum quarundam examine quæ continentur in septimo libro de V. M. E. a N. S. conscripta*, 4to Lond. 1573. For other works, written in reply to Sanders on the Papal Supremacy, see Walchii Bibl. Theolog. vol. ii. p. 210.

A brief Treatise of diuerse plaine and sure Wayes to find out the Truthe in this doubtful and dangerous time of Heresie. By Richard Bristow D.D. 16mo Antw. 1574. This work, generally entitled Dr. Bristow's Motives, was reprinted Antw. 1599, 8vo; translated into Latin by Dr. Worthington 1608, 4to. The "particular Declaration," mentioned *infra*, and Butler's Memoirs of the Catholics, give extracts from Bristow and from Sanders de V. M. E. "Whereby it is manifest they do miserably forget themselves, who feare not excommunications of Pius quintus of holy memory, in whome Christ himselfe to have spoken and excommunicated as in St. Paul, they might consider

by the miracles that Christ by him as by St. Paul did worke." — Bristowe, in his Sixth Motive, fol. 31. Oliver Carter, a Fellow of Christ's College in Manchester, "writt a book in answer to Bristowe's Motives." — Hollingworth's History of Manchester.

A treatise of Schism showing that all Catholics ought to abstain from Heretical Conventicles. By Gregory Martin. Duaci 1578.

"*Authoris porro ea mens est, eoque refert omnia, partim ut Regiæ Majestati subjectos a parendi studio avocet, eosque tumultuosos et seditiosos efficiat, partim ut ipsa Regina tollatur e vita.*" Bridgewater's Concert, p. 129. See in reply Lingard's History, vol. vi. p. 693, and Tierney's Dodd, vol. iv. Append. p. ccii. The Declaration of the Fathers of the Council of Trent concerning the Going unto Churches at such time as Hereticall Service is said, or Heresy preached. Edited, with a Preface, by Eupator [the Rev. Joseph Mendham]. 12mo Lond. 1850.

A Checke or Reproofe of M. Howlet's (Rob. Parsons') untimely Skreeching in her Majesty's Eares; with an Answer to the Reasons alleaged in a Discourse thereunto annexed, why Catholikes refuse to go to church; wherein (amongst other things) the Papists traitorous and treacherous doctrine and demeanour towards our Sovereigne is some what at large upon occasion unfolded, their develish pretended conscience also examined, 4to Lond. 1581.

See The British Librarian, col. 1045.

A Declaration of the true Causes of the great troubles presupposed to be intended against the Realme of Englaunde, &c. By Robert Parsons, 1581, 1592.

One of the rarest and most interesting volumes relating to English history ever published. It was looked upon to be so dangerous a piece as to receive an answer from Bacon, under the title, Certain Observations upon a libel printed this present year, 1592.

"From Persons we may prove the necessity of the penal laws enacted under Elizabeth against a priesthood which had then openly made a league with persecution, with treason and with massacre." Southey's Vindiciæ.

The Execution of Justice in England for maintenaunce of publike and Christian Peace against certeine Stirrers of Sedition and Adherents to the Traitours and Enemies of the Realme without any persecution of them for Questions of Religion, as is falsely reported and published by the Fautors and Fosterers of their Treasons &c. By William Cecil, Lord Burleigh. 1581.

In the second volume of the Harleian Miscellany; Somers' Tracts, vol. i. p. 192; Gibson's Preservative, vol. xvii.; Stowe's Annals; and in a Collection of several Treatises concerning the reasons and occasions of the Penal Laws: i. The Execution, &c.; ii. Important Considerations, *ut infra*; iii. The Jesuits' Reasons, &c., *ut supra*, p. viii. Printed 1677, 1687, 1688. "This is a defence of the penal laws against Catholics, instituted in the reign of Queen Elizabeth. These were chiefly occasioned by the violence of those Papists who acknowledged the bull of Pius V. excommunicating Queen Elizabeth, and absolving her subjects from their allegiance. In January 1581-2 a severe statute was passed, declaring those guilty of high treason who should dissuade English subjects from their allegiance, and from the established religion, or who should reconcile them to the church of Rome: and the same penalty of high treason was denounced against those who should be so dissuaded or reconciled. It is probable that this pamphlet, which has the air of being written by the royal command, was intended as a commentary on so severe an act.

Great, and natural, and laudable anxiety is shown in this curious treatise, to draw a distinction between the executions made in Queen Mary's time, on account of religion alone, and those examples which Elizabeth had made amongst the Catholics, not on account of their abstract religious tenets, but because they had warped with them political doctrines inconsistent with the safety of the state. Elizabeth was anxious to escape the reproach of persecution, and to show that in those priests who, acting on the bull of Pius V., endeavoured to excite her subjects against her, she punished, not the Catholic, but the traitor." Somers' Tracts, vol. i.

"For the complete vindication of this much injured princess (Q. Eliz.) from the main if not precisely every particular of her alleged offences, especially her conduct in respect of severity towards her papal subjects, it would be abundantly sufficient to refer any impartial reader to Lord Burleigh's Execution of Justice; to the generally received history of Europe at the time, particularly to the Life and Letters of Pius V.; and for a modern historian, to Sharon Turner, who by travelling even out of the country to the real sources of what was transacting in it, has produced a more rational and just account of the reign of Elizabeth than ever appeared before in our language. I refer with much satisfaction to the elaborate biography of her most eminent minister, Lord Burghley, by Dr. Nares." Mendham.

Rationes decem oblati (Certaminis redditæ Academicis Angliæ. Ab

Edmundo Campiano Soc. Jesu. 1581. Claramontanæ 1583. Rochelle 1585. Herbipol. 1589. Rorschachii 1606. Cadomi 1616. Colonix Agripinæ 1625. Antverp. 1631. Translated into English 1671.

Campian's *Rationes*, or Reasons for embracing the Faith of Rome, addressed to the Universities of Oxford and Cambridge, occasioned numerous replies and rejoinders from Whitaker, Charke, Lawrence Humphrey, and from John Dorey or Duræus, also a member of the Society of Jesus, and Parsons. The reply provoked from Whitaker, 1581, was translated by Richard Stoke under the title of "Answer to the Ten Reasons of E. C. Jesuite, in confidence whereof he offered disputation to the Ministers of the Church of England in the controversy of Faith," 4to Lond. 1706. (See Baines's Lancashire.) It was also translated under the title of "A seasonable Preservative against Popish Delusions. Or, an Answer," &c. To which is prefixed an Account as well of the Jesuit, as the Professor, together with some Remarks (subjoin'd to the Ten Reasons) upon a late boasted Performance, entitled, *The Conversion and Reformation of the Church of England compar'd*, &c. By Thomas Dawson, D.D. 8vo Lond. 1732. In his animadversions on the Preface, or the Letter sent by Campian to the two Universities, "The honour of our Schools and the angel of our Church, learned Whitaker, than whom our age saw nothing more memorable" [Bishop Hall] exclaims, "But who are you and what's the religion you profess, that you take upon you to upbraid us with cruelty? Hear me, dear Campian, and deny it, if you can, There have been more of *us* destroy'd at one sentence, in one day, and at one fiery stake, by your Party than all that you can reckon up together amongst yourselves that suffer'd at different times, and by different punishments, for the Popish Cause, all this happy reign of Queen Elizabeth." Dorey's "Confutationes" [Paris 1582. Ingolst. 1585] are inserted with a Rejoinder, in Whitakeri Opp. fol. Genevæ, 1610.

Concertatio Ecclesiae Catholicae in Anglia adversus Calvinopapistas et Puritanos sub Elizabetha Regina quorundam hominum doctrina et sanctitate illustrium renovata et recognita. Quæ nunc de novo centum et eo amplius Martyrum, sexcentorumque insignium virorum rebus gestis variisque certaminibus, lapsorum Palinodiis, novis persecutorum edictis, ac doctissimis Catholicorum de Anglicano seu muliebri Pontificatu, ac Romani Pontificis in Principes Christianos auctoritate; disputationibus et defensionibus aucta, &c. A Joanne Aquapontano (John

Bridgewater.) Aug. Trev. 1594. [First edition 1583, second 1588, third 1594.]

The first part contains, *Duas Epistolas Edmundi Campiani* [the original, in English, of that addressed to Everard Mercurian, will be found in Fuller's Church History, and that of the Letter to the Lords of the Council in Strype's Annals, vol. iii. p. vi.] *eiusdemque Rationes decem &c. una cum Epistola alterius docti viri, in qua explicantur crudelissimæ leges Calvinistarum in Catholicos editæ. De Persecutione Anglicana Epistola* [Paris 1582, Romæ 1582, 8vo], which has been ascribed to Parsons. An English translation was printed at Douay 1582, 16mo. The second part, *Martyria aliorum Catholicorum*, consisting principally of extracts from the seventh book of Sanders de *Visibili Monarchia*, and the third book of the same author's *De Origine ac Progressu Schismatis Anglicani*, lib. iii. etc. [Col. Agrip. 1585, Rom. 1586, Ingolst. 1588, Col. Agrip. 1590, 1610, 1628.] The latter of these is the work in which were first published the "calumnies" relative to the birth and parentage of Queen Anne Boleyn. Campian's *Narratio Divorcii Henrici VIII. ab uxore Catharina*, published in his *Opuscula*, Ingolst. 1602, Mediol. 1625, Antwerp 1631, is inserted at the end of Harpsfield's *Hist. Eccl. Angl.* "A Diary kept by the Rev. Mr. Rishton, a prisoner in the Tower, in which he gives a description of the various modes of torture inflicted on the Catholic prisoners from 1580 to 1585, was first published in Latin at the end of Sanderus de *Schismate*." Butler's *Book of the R. C. Church*. Lingard supplies some extracts from it in the Appendix. In the last edition, 1628, Rishton, or Rushton, added a third part and a fourth by way of Appendix, together with "*Summarium de Morte Mariæ Stuartæ*." It has been translated under the title of "*The Rise and Progress of the English Reformation*," &c., Dublin, 1827, 8vo. At the end of the first volume of Burnet's *History of the Reformation* is an Appendix concerning some of the Errors and Falshoods in Sanders' *Book of the English Schism*. To Dr. Cowell is generally attributed *Anti-Sanderus, duos continens Dialogos, in quibus variæ N. S. aliorumque Romanensium Calumniæ in hæc Anglorum ab Excuso Pontifice Tempora conflictæ refelluntur*, Cantab. 1593, 4to. A *Life of Sanders* will be found in Wood's *Ath. Oxon.*—To return to the *Concertatio*. The second part contains also "*Certamina quatuor nobilium Puerorum, Thomæ, Roberti, Ricardi ac Joannis Worthingtoniorum. Item Georgii Hather-salli nobilis, Gulielmi Crumelbulmii, Humfredi Maxfeldii laicorum,*

Thomæ Worthingtonii et Thomæ Browni Sacerdotum." This narrative gives considerable information relative to the Romanists in Lancashire. Cf. Hollingworth's Chronicle, p. 94. "Certamen Domine Alanæ, viduæ fratris Illustrissimi Cardinalis Gulielmi Alani." "Palinodia Antonii Tyrelli." [There is an English original of his Recantation, 1588.]—The third part, "Apologia Martyrum, qua ipsorum innocentia variis rationibus demonstratur; eosque solius religionis Catholicæ causa, quam susceperant propagandam et propugnandam, crudelissime enecatos fuisse." "Literæ et Confessio Publica Joannis Nicolai," etc. See Lingard's History, vol. vi. p. 343. "Apologia doctissimi viri D. Gul. Alani pro sacerdotibus societatis Jesu, cum duobus Edictis Elizabethæ Reginæ Angliæ." [Printed Aug. Trev. 1583.] Additur ejusdem "piissima Admonitio et Consolatio vere Christiana ad afflictos Catholicos Angliæ." [Ibid. 1583.] The original of the former was "Apologie, and true declaration, of the institution and endeavours, of the two English Colleges;" the one in Rome, the other now resident in Rhemes, &c. Printed at Mounts in Henault 1581, against "certaine sinistre Informations given up against the same." With the latter compare Saunders's Address to the Irish Nobility in Ellis's Second Series of Letters, vol. iii. p. 92. "Ad Persecutores Anglos pro Catholicis domi forisque persecutionem sufferentibus contra falsum, seditiosum et contumeliosum Libellum, inscriptum, Justitia Britannica [*ut supra*] Responsio." Ingolst. 1584, 8vo. This is Cardinal Allen's work translated, "A true and modest Defence of the English Catholicks that suffered for their faith at home and abroad, against a Libel entituled "The Execution of Justice in England." Or, Justitia Britannica; per quam liquet perspicue aliquot in Anglia perditos ciues, propter turpes proditones, morte mulctatos esse; propter Religionem vero aut ceremonias Romanas neminem, 1584. Annexed to this celebrated volume is "De summa eorum Clementia, qui habendis quæstionibus præfuerant contra proditores quosdam, deque tormentis quæ in eosdem ob Proditionem, non ob Religionem, exprompta sunt." An account of it will be found in Lingard, Append. Note O, and in Strype's Annals, vol. iii., Append. p. 121. "Statutum Calvinianum in Catholicos Anglos," 1585. "Brevis descriptio rerum a Cathol. Angl. gestarum." "Nomina eorum qui doctissimis in lucem editis Libris fidem et vitam Catholicam contra hæreticos Anglos propugnarunt sub Elizabetha," viz., Gul. Alanus, N. Sanderus, T. Hardingus, T. Stapletonus, T. Heskinus, T. Dormerus [i. q. Dorman], R. Pointz, Jo. Marschallus, A. Langdal, H. Joliffus,

H

Jo. Rastellus, A. Copus, Jo. Yongus [i. e. Harpsfeldius], R. Bristous, Greg. Martinus, G. Reinoldus, E. Campianus, R. Personius, R. Hopkineus, L. Vauxæus. "Index Personarum quæ propter fidem Catholicam passæ sunt aliquando in Anglia vincula, bonorum direptionem, exilium aut mortem sub Eliz. Regina." *Fœminæ quæ in Anglia passæ sunt pro fide Catholica mortem etc.* Cf. Lingard, ch. v. p. 344.

A briefe Historie of the Martyrdom of 12 reuerend Priests, executed within these twelve Monthes for Confession and Defence of Catholike Faith, but under false Pretence of Treason, a Note of sundrie Things that befel them in their Life and Imprisonment, and a Preface declaring their Innocence. Printed An. 1582, 8vo.

Cf. *Apologia Martyrum in the Concertatio.*

A particular Declaration or Testimony of the undutifull and traitorous affection borne against her Maiestie, by Edmund Campian, Jesuite, and other condemned Priestes, witnessed by their own confessions; in reproofe of those slanderous bookes and libels delivered out to the contrary by such as are maliciously affected towards her Maiestie and the State. Imprinted at London by Christopher Barker, An. Dom. 1582, 4to.

"Of so much importance and at the same time rarity (never having to my knowledge been reprinted) as to justify a particular and extensive reference," &c. See Mendham's Notes to Watson, *ut infra*, p. 76.

There is a copy in the British Museum. See Butler's Historical Memoirs of the English Catholics, in which will be found copious extracts from this important document.

Declaration of the favourable dealing of her Majesty's Commissioners appointed for the examination of certaine Traitours (Campian and others) and of tortures unjustly reported to be done upon them for matters of religion. By Lord Burghley, 1583.

Inserted in Holingshed's Chronicle, p. 1357. Reprinted in Somers' Tracts, vol. i.

A Discovery of John Nichols, misrepresented a Jesuit; with a full Answer to his Recantation. By Robert Parsons, 8vo.

His recantation is in Bridgewater's Concertatio.

A true and plain declaration of the horrible treasons practised by William Parry the traitor against the Queenes Maiestie. The maner of his arraignment, conviction and execution, together with the copies of sundry letters of his and others, tending to divers purposes, for the

proofes of his Treasons. Also an addition not impertinent thereunto, containing a short collection of his birth, education and course of life. Moreover, a few observations gathered of his owne wordes and writings, for the farther manifestation of his most disloyal, devilish and desperate purposes. 4to Lond. 1584.

See Hargrave's *State Trials*, vol. i. Foulis's *Popish Treasons*, B. vii. c. 4. The Art of Assassinating Kings, taught Lewis XIV. and James II. by the Jesuites. Wherein is discovered, the secret of the last conspiracy, form'd at Versailles in Sep. 1695, against the life of William III. king of Great Britain. And discover'd at White-Hall, Feb. 1695-6. Done out of the French. London 1691.

A Watchwoord to England to beware of Traitors and Tretcherous Practises, which have beene the ouerthrowe of many famous Kingdomes and Common Weales. [Including the Myraculous preservation of Lady Elizabeth, now our most dread and gracious Queene, from extreme calamitie and daunger of life, in the time of Q. Marie, her sister.] Written by a faithfull affected Friend to his Country, who desireth God long to blesse it from Traytours and their secret Conspiracies. [Anthony Munday.] 4to Lond. 1584.

A discoverie of the Treasons practised and attempted against the Queene's Maiestie and the Realme, by Francis Throckmorton, who was, for the same arraigned and condemned in Guyld Hall, in the citie of London, the 21 day of May last past. 4to Lond. 1584.

A Declaration of the Causes mooving the Queene of Englande to give aide to the defence of the people afflicted and oppressed in the Low Countries. Imprinted by Christopher Barker, 1585.

In the first volume of Somers' Tracts. This Declaration was answered by Stapleton under the title of *Apologia pro Rege Catholico Philippo II.* [Not in his works.] Constantiæ, 1592.

The True Difference betweene Christian Subjection and Unchristian Rebellion. Wherein the Princes lawfull power to commaund for trueth and indeprivable right to beare the sword are defended against the Popes censures and the Jesuits sophismes, uttered in their Apologie and Defence of English Catholikes, against a Libel intituled, The Execution of Justice. With a demonstration that the thinges reformed in the Church of England by the Lawes of this Realme are truly Catholike, notwithstanding the vaine shew made to the contrary in their Rhemish Testament. By Tho. Bilson, Bp. of Winchester. 4to Oxford 1585.

In the third Part, pp. 313-545, this most accomplished scholar replies to Cardinal Allen's books here referred to. In his booke on Purgatory, Antwerp 1565, Allen inculcates the belief in the Pope's supremacy, which subsequently he maintained so strenuously. It was probably on this account that Fitzherbert called this book an answer to Jewel. See Allen's Defence of Stanley, p. lxxiii.

Epistola de Daventriæ Redditione, 1586-7. Cracoviæ 1588. Reprinted under the title of Cardinal Allen's Defence of Sir William Stanley's Surrender of Deventer. Edited, with an Historical Introduction, by Thomas Heywood, Esq., F.S.A., for the Chetham Society, Manchester, 1851.

A briefe Discoverie of Dr. Allen's Seditious Drifts contriued in a Pamphlet written by him conc. the yeelding up of the Towne of Deuenter, in Oueroissel, vnto the King of Spain by Sir Wm. Stanley. 4to Lond. 1588.

Cf. Important Considerations, *ut infra*.

Crudelitatis Calvinianæ exempla duo recentissima ex Anglia, quorum primum continet barbarum Edictum contra Catholicos, alterum exhibit indigniss. mortem illustr. viri Comitiss Northumbriæ occisi mense Julio hujus anni. Anno 1585.

A contemporary account of the death of the Earl of Northumberland. It was given out that the Earl had committed suicide, but the author of the above volume endeavours to prove that he was murdered, at which conclusion Dr. Lingard also arrived. See A True and Summarie Reporte of the Declaration of some Parte of the Earle of N's Treason, 8vo 1585.

A Dutiful Invective against the moste haynous Treasons of Ballard and Babington, with other their adherents, latelie executed. Together with the horrible attempts and Actions of the Queen of Scottes; and the sentence pronounced against her at Fodderingay. Newlie compiled and set foorth, in English verse, for a New-Yeares gifte to all loyall English subjects. By William Kemp. 4to Lond. 1587.

The Censure of a loyal subject upon certaine noted speeches and behaiour of those 14 notable Traitors, (Ballard, Babington, &c.) at the place of their execution, (Lincoln's Inn Fields,) the xi. (20) and 12 (21) of September last past; etc. 4to Lond. 1587.

A Defence of the honorable sentence and execution of the Queene of Scots: exempled with analogies and diuerse presidents of Emperors, Kings and Popes: with the opinions of learned men in the

point and diuerse reasons gathered foorth out of both Lawes Ciuil and Canon, &c. [By Maurice Kyffin.] 1587.

The Holy Bull and Crusado of Rome, first published by Pope Gregory XIII., and afterwards by Pope Sixtus V., for all those who desire full pardon and indulgence of their sinnes; with Declaration found in the Armada of Spain. 1588.

Admonition to the Nobility and People of England and Ireland, concerning the present warres made for the execution of his holines sentence, by the highe and mightie kinge Catholike of Spaine. By the Cardinal of England. Antverpiæ 1588.

Reprinted with a Preface by Eupator [the Rev. Joseph Mendham], 12mo Lond. 1842.

The first part of this tract was intituled, A Declaration of the Sentence of Sixtus V. See Strype's Annals, vol. iii. bk. ii. ch. 18; Dodd, by Tierney, vol. iii. App. p. xlv.; and Lingard's History. The history of this work is given in Placcii Theatr. Anonymor. f. 523, and in Schelhornii Amoenitat. T. ii. p. 385. There can be but one opinion on this precious document; and it is well expressed by one of the most candid writers that ever honoured the church of Rome, Tierney, (Dodd, vol. iii. pp. 28, 29.) See also Watson's Important Considerations for a comprehensive analysis of the book; Mendham's ed. p. 57 et seq.; and for a systematic digest, see Lingard, vol. viii. p. 446, note 2.

The Hunting of Antichrist. With a caueat to the contentious. By Leonard Wright.

[Of Seditious Schismatikes sprung up in our time, &c.] 4to Lond. 1589.

Elizabethæ Angliæ Reginæ Haeresim Calvinianam Propugnantis, sævissimum in catholicos sui Regni edictum, quod in alios quoq. Reipub. Christianæ Principes contumelias continet indignissimas: Promulgatum Londini 29. Nouemb. 1591. Cum Responsione ad singula capita: qua non tantum sæuitia, et impietas tam iniqui edicti, sed mendacia quoque, et fraudes ac imposturæ deteguntur, et confutantur. Per D. Andream Philopatrum presbyterum ac Theologum Romanum, ex Anglis olim oriundum. [Robert Parsons.] Augustæ 1592.

"There was much to reprehend in the scurrilous language of this instrument; and several passages in it appear to call for an answer from the leaders of the Spanish party among the exiles. Two were soon published: one by Persons under the title of Responsio ad edictum, for an accurate account of which I shall refer the reader to Mr. But-

ler's Memoirs, vol. iii. p. 236; and another by F. Creswell, intituled *Exemplar literarum missarum à Germania ad D. Gulielmum Cecilium, consiliarium regium. Impressum Anno Domini MDXCII.*"

"It is difficult to speak of these tracts with the severity which they deserve. They might please the king of Spain, and might uphold his hope of effecting the conquest of England; but they were calculated to irritate Elizabeth, to throw suspicion on the loyalty of the Catholics, and to increase the pressure of persecution. The real motive of the authors may perhaps be discovered from the conclusion of each tract. They seem to have believed that the queen was alarmed, and they hoped, by adding to that alarm, to extort her assent to the following proposals: that she should make peace with Philip, should tolerate the exercise of the Catholic worship, and should allow all men, without distinction of religion, to partake of the favours and protection of government. See Responsio, p. 247; *Exemplar literarum* p. 179; Lingard's History, vol. vi. pp. 712, 713.

Theatrum Crudelitatum Hæreticorum nostri temporis [per Versteگان]. Antv. 1592, 1604; Gall. 1607, 4to.

See Dodd, vol. ii. p. 428. Watt ascribes this work to Hadrian Hubert.

A Defence of the Catholick Cause: containing a Treatise of sundry Untruths and Slanders, publish'd by the Hereticks, in infamous libels as well against all English Catholicks in general, as against some in particular, &c., by T. F. with an Apology in defence of his Innocence in a feign'd Conspiracy against her Majesty's Person, &c. By Thomas Fitzherbert. 1598, 1602, 8vo. See Dodd, vol. ii. p. 413.

A Watch-word to all Religious and True-hearted Englishmen, by Francis Hastings. 8vo Lond. 1598.

The Temperate Wardword against the Seditious Watchword of Sir Francis Hastings, in Behalf of the Popish Cause, by N. D. [i.e. Robert Parsons the Jesuit. 1598, 4to.]

The Warnword to Sir F. Hastings' Wasteword. By N. D.; 4to 1599, 1602. (The First Encounter about Blessings and Cursings brought in by change of Catholike Religion in England. Cap. vi.)

An Apologie or Defence of the Watch-word against the Ward-word, publ. by an English-Spaniard, lurking under the title of N. D., devided into eight Resistances, by Sir Francis Hastings. 4to Lond. 1600.

The Wormwood of Sir Francis Hastings' Watchword, by Robert Parsons. 8vo 1602.

A New Challenge made to N. D. wherein O. E. offereth to justify

that popish religion is not catholike or apostolike; secondly that it is compounded of divers novelties and heresies; thirdly that the church of Rome is not the true church of Christ Jesus. Lastly that such as have died in the popes quarrels were rather false traitors, then Christian martyrs. By Matthew Sutcliffe. 4to Lond. 1600.

A Challenge concerning the Romish Church, her doctrine and practices, against Parsons, Garnet, and Blackwel. By Matthew Sutcliffe. 4to Lond. 1602.

Watson (William) Important Considerations, or a Vindication of Queen Elizabeth from the charge of Unjust Severity towards her Roman Catholic Subjects, by Roman Catholics themselves: being Important Considerations in the name of certain Secular Priests, printed in 1601. Edited, with a Preface and Notes, by the Rev. Joseph Mendham, M.A. 12mo Lond. 1831.

The Treasons here confest will be found, as stated by the Secular Priests, in Blackerby's Historical Account of Making the Penal Laws, &c. Lond. 1689.*

Decachordon of Ten Quodlibeticall Questions concerning Religion and State; wherein the Author solves a hundred cross interrogatory doubts about the general contentions betwixt the Seminary Priests and the Jesuits. By William Watson. 4to 1602.

These two works are noticed by Mendham in his Literary Policy of the Church of Rome, p. 355.

Brief Historical Account of the Behaviour of the Jesuites &c. for the first twenty-five years of Queen Elizabeth's Reign. With an Epistle of W. Watson, a Secular Priest, shewing how they were thought of by the other Romanists of that time.

"This discourse was composed by a priest of the Church of Rome, with the consent and in the name of many more, and was then a preface to a treatise, &c. (Important Considerations, ut supra.) The Epistle is the same as that in the same treatise." In Gibson's Preservative, fol. vol. iii. p. xvii. 8vo. "For further decisive, and it should appear, sincere acknowledgments of clemency by Romanists themselves, I refer to certificates by twenty-one individuals in 1584, (Gibson, *ibid.*), and of thirty-two more in 1585, (Stow's Chron. p. 710); the Protestation of thirteen Secular Priests in 1602, (given at length in Dodd's History, vol. ii. pp. 292-3, and Butler's Historical Memoirs, vol. i. p. 261); the relation of the faction at Wisbich, (Gibson, *ibid.*); and the admissions of Warmingham, Barclay, Widdrington, and Peter Walsh, with others adduced in the Brief Historical account of the

Jesuits," [ibid. at the end.] Mendham's Notes as above. To her (Elizabeth's) eternal honour she ordered seventy popish priests, either under sentence of death or awaiting it, to be released from prison, the rack and the scaffold. (Camden's Annals; Mackintosh's Hist. of England, vol. iii. p. 287; Gibson, as above, p. 22.) It was in 1580 the Jesuits first came into England, and therefore they had no right to complain of penal inflictions, since the Act against Papal Bulls was adopted in 1572. They voluntarily incurred the evil they braved and suffered from; and it was the peculiar character of these laws that they were defensive, not attacking measures. See Mackintosh, *ibid.* p. 161, and Sharon Turner's History of Edw. VI., Mary and Elizabeth, Book ii. ch. 32.

The following works, containing reflections on the preceding reign, were published after James's accession and at a subsequent period.

The Catholics Supplication unto the King's Majesty; for Toleration of Catholike Religion in England: with short Notes or Animadversions in the margine. Whereunto is adnexed Parallel-wise, a Supplicatorie Counterpoise of the Protestants, unto the same most excellent Majesty. Together with the reasons of both sides, for and against toleration of diuers religions. By Gabriel Powell. pp. 39, 4to Lond. 1603.

The "Counterpoise" is nothing more than a parody of the Supplication. See Tierney's Dodd, vol. iv. Appendix p. lxxiv.

In 1604 there was also published by Gabriel Powell, A Consideration of the Papists Reasons of State and Religion, for toleration of Poperie in England, intimated in their Supplication, &c. 4to Oxford, 1604.

An exact Discoverie of Romish Doctrine in the case of Conspiracie and Rebellion, by pregnant observations: collected (not without direction from our Superiours) out of the expresse dogmaticall principles of Popish Priests and Doctors. pp. 54, 4to Lond. 1605.

The principal authors of this rebellious doctrine are here enumerated, viz. Tollet, Bellarmine, Allen, Molina, Gregorie of Valentia, Stapleton, Dominicus Bannes. "We have also alleaged The Resolution of the Jesuites Colledge of the Universitie of Salamanca in Spaine, anno 1602, as likewise Creswels Philopater, printed at Rome, Licentia Superiorum, signifying the Jesuites. What shall I neede to mention Reynolds (in his Rosæus) a Doctor of Divinity, and chiefest man in the English Seminarie at Rhemes? Father Parsons (in his Dolman) a principal Rector of the Seminarie at Rome?" There were seminaries also at Valladolid, Saville, St. Omer's and Douay.

Those who desire information respecting the contest between the Seculars and the Jesuits in these Seminaries will find their curiosity amply fed in Dodd's "History of the English College at Doway from its first Foundation in 1568 to the present year, 1713;" and "The Secret Policy of the English Society of Jesus, discover'd in a series of Attempts against the Clergy, &c. &c. 1715." Cardinal Alan, or Allen, the founder of this College and of others, especially the Roman College, is eulogized in the following terms in the Preface to the *Galathæus, sive de Moribus Liber Italicus*, of Joannes Casa (the Italian Chesterfield), Romæ, 1595: "*Cardinalis Alanus (Deus bone, qualis et quantus vir) familiaribus multam sæpe prudentis disputationis materiem subjecit; fecitque dubitando disceptandoque, ut et aula ejus videretur schola, et mensa cathedra pietatis et prudentiæ.*"

We have now arrived at the year of the Gunpowder Plot, and it will not perhaps be impertinent to our subject to introduce an anecdote locally connected with Manchester, and politically with the causes of one of the most remarkable occurrences in English history. It appears that at the assizes at Manchester, in the summer of 1604, several Jesuits or seminary priests were tried, condemned and executed, under the statute 27th Elizabeth, for high treason for remaining within the realm after the time prescribed by the royal proclamation. Mr. Pound, an aged Roman Catholic gentleman residing in Lancashire, who had been imprisoned in Queen Elizabeth's time on account of his religion, presented a petition to the King complaining generally of the persecution of the Roman Catholics, and in particular of the rigorous proceedings and alarming doctrines of the Judges at Manchester. He was prosecuted by the Attorney-General in the Star Chamber for a contempt, and no pains were spared to render this judicial proceeding against an inoffensive old man as imposing as possible. Sir Edward Coke inveighed violently against the doctrines and practices of the Romanists; the Lords of the Council and Judges followed in the same strain; and in the end Mr. Pound was sentenced by the Court to be imprisoned in the Fleet during the King's pleasure; to stand in the pillory both at Lancaster and Westminster; and to pay a fine of one thousand pounds. Many members of the Court proposed to add to this severe sentence that the old man should be nailed to the pillory and have both his ears cut off. This barbarous proposition was negatived by one or two voices only. (Rushton Papers, MSS.

of Sir Thomas Tresham, discovered at Rushton, in Northamptonshire, quoted by Jardine; see Winwood's Memorials, vol. ii. p. 26, where this sentence is somewhat differently stated.)

An Answer to the Fifth Part of Reportes lately set forth by Sir Edward Cooke, Knight, the Kinges Attorney generall. Concerning the ancient and moderne Municipall lawes of England, which do apperteyne to Spirituall Power and Jurisdiction, etc. By a Catholike Deuyne [Robert Parsons]. 4to 1606. See chap. xv.

An Epistle of Comfort to the Reverend Priestes, and to the Honorable, Worshipful and other of the Laye sort restrayned in Durance for the Catholicke Fayth. 16mo Paris [1605].

This work is presumed to be by the Martyr Southwell, and the same as that assigned to him by Dodd by the title of a Consolation for Catholics imprisoned on account of Religion. See Turnbull's edition of Southwell's Poems, Memoir, p. xxxv. *Notes and Queries*, second series, vol. iii. pp. 376, 475.

Brereley (John) Priest. [James Anderton, of Lostock in Lancashire.] The Protestants Apologie for the Roman Church. Divided into three severall Tractes. The first concerneth the antiquity and continuance of the Roman Church and Religion, ever since the Apostles times. The second 1. that the Protestants Religion was not so much as in being, at or before Luther's first appearing. 2. That the Marks of the true Church are apperteyning to the Roman, and wholly wanting to the severall Churches, begun by Luther and Calvin. The third that Catholics are no less loyall and dutifull to their Soueraigne than Protestants. All which is undertaken and proved by testimonies of the learned Protestants themselves. With a conclusion to the Reuerend Judges, and other the grave and learned Sages of the law. 4to 1608.

The first edition 1604; the second 1608; the third 1615. Translated into Latin by Rayner. 4to Paris 1615. The Preface is an examination of the chargeable demeanour of the Protestants towards their Soueraignes. "There was a Printing-house suppress about three years since (1621) in Lancashire, where all Brerely his workes, with many other popish pamphlets, were printed." The Foot out of the Snare, by John Gee, 4to Lond. 1624, p. 97. Reprinted in Sir Walter Scott's edition of the Somers Tracts, vol. iii. p. 49.

An Apologie for the Oath of Allegiance. Against the Two Breves of Pope Paulus Quintus, and the late Letter of Cardinall Bellarmine

to G. Blackwell the Arch-priest. Premonition to all Most Mightie Monarches, Kings, Free Princes and States of Christendome. King James's Works, fol. Lond. 1616. In page 250 of the former and page 336 of the latter, James sacrifices to the Manes of his late Predecessor (to the propriety of these words Parsons objects in his Replie to Barlow, pp. 166-68, which, however, are defended by the latter in his Answer, *ut infra*, p. 70, *et seqq.*) by declaring his conviction that "the punishment of the Papists was ever extorted out of her hands against her will by their own misbehaviour," &c. Cf. Nowell's Confutation of Dorman, p. 258, 4to Lond. 1567. It is a curious circumstance that an answer to Sir Henry Saville's translation of King James's Apology for the Oath of Allegiance, which was made by command of the Conclave by Francisco Suarez, and entitled *Defensio Fidei Catholicæ*, was interlined by the Inquisition at Rome with the doctrine of deposing and killing Princes; though detested by the writer of the Answer. See Dr. King's Letter to Walton, prefixed to Hooker's Ecclesiastical Polity. An imperfect list of the books published on occasion of the Apology will be found in the Appendix to Harris's Life of James I. See also Lowndes's British Librarian.

An Answer to a Catholike English-Man (so by himselfe entituled), who, without a name, passed his Censure upon the Apology, for the Oath of Allegiance; which Censure is heere examined and refuted. By the Bishop of Lincoln (Willam Barlow), 4to Lond. 1609. See pp. 64-102. 'But to conclude this complaint of Queene Elizabeth's crueltie, an Italian, no Protestant shall speake; (Bizar. Histor. Genuens, p. 568.)

"So great and so apparant was the moderation of her minde, and her inbred clemencie, that (not undeseruedly) it may be said of her, which the ancient Historie haue left to posteritie of Alexander Seuerus, borne of his Mother Mammæa, *nempé anematon, hoc est, Citra Sangvinem*; namely, that she hath gouerned her Kingdome without blood-shed, *cùm svapte natvra semper a cædibus et crvdelitate abhorreat*; for even her natvre doth abhorre the thought of slaughter or crveltie: and so he goeth on in a large discourse; in this her praise; and when he wrote thus, she had reigned twenty yeeres." p. 92.

A Discussion of the Answer of M. William Barlow D. of Divinity to the Booke intituled The Judgment of a Catholike Englishman living in banishment for his Religion &c. Concerning the Apology of the new Oath of Allegiance. Written by the R. Father, F. Robert Persons of the Society of Jesus. Whereunto since the said Father's

death, is annexed a Generall Preface, &c. *Permissu Superiorum*. 1612. "This excellent work, (The Judgment, &c.) equally distinguished by strength of argument and eloquence, is now extremely scarce." Butler, iii. 180.

The Second Part about the Breves of Paulus Quintus. Concerning M. Barlowe his exorbitant flattery in exaggerating Queene Elizabeth's vertues and sanctity, pp. 159-228. After the Pope forbade the people to swear allegiance to the King a long controversy began among the Romanists on the extent of the deposing power; but the result was that the foreign Pontiff was obeyed. Obedience to the temporal sovereign was decided to be inconsistent with religious duty. "Wid-drington, a Benedictine Monk, published a masterpiece in defence of the Oath. The Jesuits to a man refused it. The generality of the Clergy were for it. The Pope is advised with. He puts forth several Bulls to prohibit it; but they were neglected by many, in the same manner as those had lately been which absolved the English from their allegiance to Queen Elizabeth. If the Jesuits could find a means to evade the Bull, which absolved all subjects from their obedience to Queen Elizabeth, under penalty of excommunication; why could not such as took the Oath of Allegiance make use of the same pretence, to excuse themselves from submitting to those Bulls, which forbid the Oath of Allegiance?" *Dodd's Secret Policy of the English Society of Jesus*. Lond. 1715, p. 195. Cf. *The Difference between the Church and Court of Rome considered in some Reflections on a Dialogue entitled, A Conference between two Protestants and a Papist*. 4to Lond. 1674. — *Pseudo-Martyr*; shewing that Roman Catholics in this kingdom may and ought to take the Oath of Allegiance. By John Donne, D.D. 4to Lond. 1610. — *A Pattern of Christian Loyalty*: whereby any prudent man may clearly perceive in what manner the new oath of allegiance, and every clause thereof, may in a true and catholike sense, without danger of perjury, be taken by the roman catholikes Collected out of authors who have handled the whole matter more largely. By William Howard, an English catholike, 4to Lond. 1634 — *Butler's Historical Memoirs*, vol. iii. ch. 48.

The Jesuits Downefall, threatened against them by the Secular Priests for their wicked lives, accursed manners, hereticall doctrine, and more than Machiavillian police. Together with the Life of

Father Parsons an English Jesuite. By Thomas James. 4to Oxf. 1612. See Richard James's *Iter Lancastrense*. Edited, with Notes and an Introductory Memoir, by the Rev. Thomas Corser, M.A.

Antilogia adversus Apologiam Andreæ Eudæmon-Joannis Jesuitæ pro Henrico Garneto Jesuita Proditore. Qua mendacissimi Monachi adversus Ecclesiam et Remp. Anglicanam violatæ religionis et justitiæ nomine calumniæ refutantur; et Jesuitarum, Garneti vero maxime, proditoria consilia et conjurationes exploratissima veritate referuntur. Authore Rob. Abboto. 4to Londini 1613. Vide cap. iv. An account of this rare work will be found in Jardine's *Narrative of the Gunpowder Plot*. Lond. 1857. The real name of the author of the several works published under the title of Eudæmon-Joannes was L'Heureux. He was a native of Candia and a Jesuit of high reputation for learning, who taught theology at the University of Padua, and was appointed by Pope Urban VIII. Rector of the Greek College at Rome. See the Act of Parliament 3 Jacobi cap. 4, 5, where we are told by the Parliament of the hellish conspiracies of the Jesuits and Seminary Priests. For a particular narrative of the horrid Powder Plot consult Williams's *History of the Gunpowder Treason*, Lond. 1678, and those authors out of which he collected it, in the last page of that tract. Cf. Townsend's *Accusations of History against the Church of Rome*. Lond. 1826.

A thankful remembrance of God's Mercy. In an *Historicall Collection of the great and mercifull Deliverance of the Church and State of England, since the Gospel beganne here to flourish, from the beginning of Queen Elizabeth*. By George Carleton. Lond. 1614, 1627, 1630. The historical part is chiefly extracted from Camden's *Annals of Queen Elizabeth*.

Cesar's Dialogue; or a Familiar Communication, containing the first Institution of a Subject in Allegiance to his Soueraigne. By E. N. 12mo Lond. 1601. Reprinted in 1615, and entitled, *God and the King; or a Dialogue shewing that our Sovereign Lord King James being immediate under God within his Dominions, doth rightfully claim whatsoever is required by the Oath of Allegiance*. 12mo Lond. 1615. Another edition, imprinted by his Majesty's special Priviledge and Command. 4to Lond. 1663. With the portrait of the Merry Monarch. Another edition, published in 1727, does not advocate the divine right of the Stuarts, but that of their successful adversaries, the

Hanoverians. The first impression, in which there is a fine full length portrait of Queen Elizabeth, in regal costume, in a chair of state, surrounded by her Divine Charters in the shape of texts from the Old and New Testaments, is in the possession of the Rev. T. Corser, M.A. See *Notes and Queries*, second series, vol iv. p. 141.

An Answer to a Treatise written by Dr. Carrier, by way of Letter to his Maiestie; wheren he layeth downe sondry politike considerations; by which he pretendeth himselfe was moued, and endeureth to moue others to be reconciled to the Church of Rome, and embrace that Religion, which he calleth Catholike. By George Hakewil, Doctour of Divinity, and Chapleine to the Prince his Highnesse. 4to Lond. 1616. See p. 104 *et seqq.*

The Image of Bothe Churches, Hierusalem and Babel, Unitie and Confusion, Obedience and Sedition, (being a treatise historically discussing whether Catholicks or Protestants are the better Subjects. [By Father Matthew Patenson, or Patison.] Tornay 1623. An account of this curious book is given in *Notes and Queries*, first series, vol. iii. p. 469. It was dedicated to Charles I. when Prince of Wales, by his physician.

Reflections upon the Oath of Supremacy and Allegiance. By a Catholic Gentleman, an obedient Son of the Church, and loyal Subject to his Majesty [John Sergeant] 1661, 12mo. "He understands by the former oath, that prescribed by queen Elizabeth; by the latter the oath prescribed by James: he shows, with great clearness, that the oath of supremacy can not be conscientiously taken by the roman catholics, and that the oath of allegiance, though in other respects defensible, was substantially objectionable, from its declaring the deposing doctrine to be heretical." Butler's Historical Memoirs, vol. iii. p. 430.

Horæ Subsecivæ, or a treatise shewing the original, grounds, reasons and provocations, necessitating our sanguinary Laws against Papists, made in the days of queen Elizabeth. By William Denton. Lond. 1664. 4to.

Denton's *Jus Cæsaris et Ecclesiæ* has been referred to, *supra* p. 6; for his other works, *Jus Regiminis*, etc. see Wood, ed. Bliss, vol. iv. p. 307, col. 863.

The Late Apology in behalf of the Papists re-printed and answered, in behalf of the Royalists. 4to Lond. 1667. See pp. 22-28.

The History of Romish Treasons and Usurpations: together with a particular Account of many gross Corruptions and Impostures in the Church of Rome, highly dishonourable and injurious to Christian Religion. To which is prefixt a large Preface to the Romanists Carefully collected out of a great number of their approved Authors, by Henry Foulis. Fol. Lond. 1671, 1678, 1681. (Lib. viii. chap. ii. A Vindication of Queen Elizabeth.)

Foxes and Firebrands: or a specimen of the Danger and Harmony of Popery and Separation. Wherein is proved from undeniable matter of fact and reason, that Separation from the Church of England is in the judgment of Papists, and by sad experience, found the most compendious way to introduce Popery, and to ruine the Protestant religion. [By Robert Ware.] 12mo Dubl. 1680; Lond. 1682, 1689. See pp. 13-47. Cf. The Discovery of the Jesuits' College at Clerkenwell, in March 1627-8: and a Letter found in their House, (as asserted) directed to the Father Rector at Bruxelles. Edited by John Gough Nichols, F.S.A. In the Camden Miscellany, vol. ii. 1852.

The Jesuits Memorial, for the intended Reformation of England, under their first Popish Prince. Published from the copy that was presented to the late King James II. With an Introduction, and some Animadversions by Edward Gee. Lond. 1690. The original title is as follows: A Memorial of the Reformation of England: containing certain Notes and Advertisements which seem might be proposed in the first Parliament and National Council of our Country after God, of his mercy, shall restore it to the Catholick Faith, for the better Establishment and Preservation of the said Religion. Gathered and set down by R[obert] P[arsons], 1596. "A book which never saw the light till of late years; it had slept in Flanders from 1588, being first adapted (as tis supposed) for that Invasion." Dodd, The Secret Policy, &c., p. 128.

The English Spanish Pilgrime. Or a new Discoverie of Spanish Popery, and Iesuiticall Stratagems. With the estate of the English Pensioners and Fugitives under the King of Spaines Dominions, and elsewhere at this present. Also laying open the new Order of the Iesuitrices and preaching Nunnes. Composed by James Wadsworth gentleman, newly converted into his true mothers bosom, the Church of England, with the motives why he left the Sea of Rome; a late Pensioner to his Maiesty of Spaine and nominated his Captaine in

Flanders: sonne to Mr. James Wadsworth Bachelor of Divinity, sometime of Emanuell Colledge in the University of Cambridge, who was perverted in the yeere 1604, and late Tutor to Donia Maria Infanta of Spaine. Published by Authority. Printed at London by T. C. for Michael Sparke, dwelling at the blue Bible in Greene-Arbor, 1630. In small 4to, pp. 95. It has belonged to "Wh. Kennett." It is a very curious piece of biography, abounding with adventures and anecdotes of English refugees.

P. 69 is a notice of Sir William Stanley, who "cozened in his old age, turned Carthusian at Austend, and gave the Carthusians there his plate, and that little money which he had, where I have heard him often complaine of the Jesuites, and say he was heartily sorry to find them such knaves, and that if his Majesty of great Britaine would grant him pardon, and leave to live the rest of his daies in Lancashire with beefe and bagge-pudding, hee should deeme himselfe one of the happiest in the world; but this could never bee obtained of his aforesaid Majesty hee having been so great and notorious a traytour."

This rare tract is in the possession of the Rev. James Raine jun. M.A., Secretary of the Surtees Society, by whom the above description was kindly communicated.

- C. 1. 37.** Good advice to the Church of England, Roman Catholick and Protestant Dissenter. In which it is endeavoured to be made appear that it is their duty, principle and interest to abolish the penal laws and tests. *Beati Pacifici*. [By William Penn the Quaker.] pp. 61, 4to Lond. 1687

See *Ath. Oxon.* vol. ii. col. 1054. (Edit Bliss, vol. iv. col. 650.) William Penn, born in 1644, died 1718. See also *Biographia Britannica*. The second part of this tract contains extracts from Divines of the Church of England in favour of toleration, as Sanderson, Taylor, Lloyd, Stillingfleet, Tillotson, Burnet, Sir Robert Poyntz, Charles I. Cf. Penn's Address to Protestants upon the present conjuncture, 1679, ad calc. "William Penn, a man of such virtue as to make his testimony weighty, even when borne to the sufferings of his party, publicly affirmed at the time [in page 57 of this tract] that since the restoration more than five thousand persons had died in bonds for matters of mere conscience to God."—Mackintosh's *History of the Revolution*, p. 160.

38. The great and popular objection against the repeal of the penal **C. 1.** laws and test briefly stated and considered, and which may serve for answer to several late pamphlets upon that subject. By a Friend to Liberty for Liberties sake. [William Penn.] pp. 23, 4to Lond. 1688

See *Atk. Oxon.* vol. ii. col. 1054.

An Enquiry into the Reasons for abrogating the test imposed on **C. 1.** all Members of Parliament, offered by Sa. Oxon.

pp. 8, 4to 1688

Without title-page. In the ninth volume of the Somers Tracts, p. 151, where it is ascribed to Bishop Burnet. See note to No. 20 *supra*.

"His Majesty commanded the stationers not to print any answer to Bishop Parker's book. This was very surprising from a Bishop of the Church of England, and the more so when it was found that he had treated the chief Divines of it with an insolence superior to any of its open enemies. Therefore, notwithstanding the King's commands, several sharp answers came out against it; but none made greater noise than that written by Dr. Burnet; out of which we may take notice of two or three passages. He unluckily turns these words in the titlepage, Written for the Author's own satisfaction, and now publish'd for the Benefit of all others whom it may concern. But says he the words are certainly wrong plac'd, for the truth of the matter is that it was written for the Author's own Benefit, and now publish'd for the Satisfaction of all others whom it may concern . . . 'With what sensible regret must those who were edify'd with the gravity, the piety, the generosity and charity of the late Bishop of Oxford, look on, when they see such a Harlequin in his room.' Having charg'd Dr. Burnet with writing Lampoons upon the present Princes of Christendom, the Doctor retorts it upon him with this satyrical period: 'It is Lampoon enough upon the Age, that he is a Bishop, but it is a downright Reproach that he is made the Champion of a Cause, which if it is bad of itself, must suffer extremely by being in such hands.'" (Echard's history of England, vol. iii. pp. 838, 839.) Somers Tracts, pp. 153, 156, 159.

K

- C. L.** Concerning the Act imposing the test, 1678; in answer to the Bishop of Oxford (Dr. Samuel Parker's) Reasons for abrogating the test. By the E.[arl] of C.[larendon]. In Gutch's *Collectanea Curiosa*, vol. i. p. 313-25.
- C. L.** Answer to the Bishop of Oxford's Reasons for abrogating the test impos'd on all Members of Parliament Anno 1678, Octob. 30. In these words, "I A. B. do solemnly and sincerely, in the Presence of God, profess testifie and declare, that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the Elements of Bread and Wine into the Body and Blood of Christ at, or after, the consecration thereof by any person whatsoever; and that the Invocation, or Adoration of the Virgin Mary, or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are Superstitious and Idolatrous." By a Person of Quality [William Lloyd, D.D. Bishop of St. Asaph.] pp. vi. 46, 4to Lond. 1688
- C. L.** Answer to Vox Cleri &c. examining the reasons against making any alterations and abatements in order to a Comprehension. pp. 36, 4to Lond. 1690
See Macaulay, vol. iii. p. 495.
- S.C.** Vindication of the Church of England in answer to a Pamphlet,
B.L. entitled, A new Test of the Church of England's loyalty. By Mrs. Eleanor James. 4to Lond. 1687
- Answer to a Paper entitled, A new Test etc. By Bp. Burnet.
C. L. See his Six Papers, *infra*.
- The trial and examination of a Libel intituled, A new Test of the Church of England's loyalty; with some Reflections upon the additional Libel, entitled, An Instance of the Church of England's loyalty. 4to. [By the Rev. Sam. Johnson.] s.a.v.l.
C. L. In the ninth volume of Somers Tracts. In his Works, p. 9.

Some Considerations about the new Test of the Church of England's loyalty, in a letter to a Country Gentleman on the occasion of the present Invasion. s. l. s. a. 4to [1688]
In Somers Tracts, 1750, vol. i. p. 226. Scott's edition, ix. 198.

The Church of England's complaint in vindication of her loyalty.

England's present Interests discovered with honour to the Prince and safety to the People; submitted to the consideration of superiors. By William Penn. 4to Lond. 1675

A Defence of the Duke of Buckingham's Book of Religion and **C. 1.**
Worship from the exceptions of a nameless author. By the
Pensylvanian [W. Penn]. 4to Lond. 1685

See Wood's Ath. Oxon. *ut supra*. The Duke's discourse gave rise to a considerable controversy, which is comprised in the following political rather than theological pamphlets.

A short Discourse upon the reasonableness of men's having a religion or worship of God. By the Duke of Buckingham. 4to Lond. 1685. In the second volume of The Phenix.

A short Answer to his Grace the Duke of Buckingham's Paper **C. 1.** concerning religion, toleration, and liberty of conscience. 4to Lond. 1685.

The Duke of Buckingham his Grace's Letter to the unknown Author of a Paper entitled, A short Answer etc. Lond. 1685. (In Somers Tracts, 1748, vol. i.) A Reply to his Grace the Duke of Buckingham's Letter to the Author of a Paper entitled, A short Answer &c. 1685. A Reply to the Answer of the Man of no name **C. 1.** to the Duke of Buckingham's Paper. By G. C. 4to Lond. 1685. An Apologie for the Church of England, against the clamours of the **C. 1.** men of No-Conscience, or the Duke of Buckingham's Seconds. By E[dmund] B[ohn] Esq. 4to Lond. 1685.

Some reflections on a Discourse called Good Advice to the Church of England, &c. In State Tracts, 1693, part ii. p. 363.

A Seasonable Discourse shewing the necessity of Union amongst Protestants in opposition to Popery, as the only means (under God) to preserve the Reformed Religion. Also the Charge of Persecution lately maintained against the Established Religion, by W. P. H. C. and other insignificant Scribblers, detected, proving it to be the Ministers of State and not the Church that prosecuted the Penal Laws on Protestant Dissenters. pp. 14, 4to Lond. 1688

I suppose W. P. H. C. means Wm. Penn, Henry Care.

Heraclitus Ridens Redivivus; or a Dialogue between Harry and Roger concerning the Times. pp. 8, 4to Oxford 1688

By Harry and Roger are meant H. Care, R. L'Estrange.

C. 1. A Treatise of true religion, heresy, schism, toleration, and the best means to prevent the growth of Popery. By John Milton. Printed in the year 1673. Works, folio, Amsterdam 1698, p. 807-12.

See also his poem, "On the new forcers of conscience under the Long Parliament." Irving's Life of Robert Leighton, Archbishop of Glasgow, furnishes an interesting commentary on these lines :

"Men whose life, learning, faith and pure intent
Would have been held in high esteem with Paul,
Must now be nam'd and printed Heretics
By shallow Edwards and Scotch what d'ye call."

The Burnt Child dreads the fire; or an examination of the merits of the Papists relating to England, mostly from their own Pens. In justification of the late Act of Parliament for preventing dangers which may happen from Popish Recusants (25 Ch. ii. c. 2, A.D. 1672). And further showing that whatsoever their merits have been, no thanks to their Religion, and therefore ought not to be gratified in their Religion by toleration thereof. By William Denton M.D.

4to Lond. 1675

The Established Test, in order to the Security of His Majesties **C. 1.**
 Sacred Person, and Government, and the Protestant Religion.
 Against the malicious attempts and treasonable machinations
 of Rome. pp. 54, 4to Lond. 1679

England's Grievances in times of Popery, drawn out of the Canon
 Law, Decretals, Epistles and Histories of those times; with
 Reasons why all sober Protestants may expect no better deal-
 ing from the Roman Catholics, should God, for their sins,
 suffer them to fall under the Pope's tyranny again.
 4to Lond. 1679

The Laws of Q. Elizabeth, K. James, and K. Charles the First, **C. 1.**
 concerning Jesuites, Seminary Priests, Recusants, &c., and
 concerning the Oaths of Supremacy and Allegiance, explained
 by divers judgments and resolutions of the Reverend Judges.
 Together with other Observations upon the same Laws. To
 which is added the Statute xxv. Car. II. cap. 2, for preventing
 dangers which may happen from Popish Recusants. And an
 Alphabetical Table to the whole. By William Cawley, of the
 Inner Temple, Esq. Fol. Lond. 1680

Some interesting documents relating to Lancashire Recusants are
 given in Peck's *Desiderata Curiosa*, vol. i., and in the first volume of
 Baines's *Lancashire*, pp. 241-45.

A Discourse concerning the Laws, Ecclesiastical and Civil made
 against Hereticks by Popes, Emperors and Kings, Pro-
 vincial and General Councils approved by the Church of
 Rome. Shewing, 1. What Protestant subjects may expect to
 suffer under a Popish Prince according to those Laws; 2.
 That no Oath or Promise of such a Prince can give them any
 just security that he will not execute these Laws upon them.
 With a Preface against persecuting and destroying Hereticks.
 [By Daniel Whitby, DD.]

4to Lond. 1682. Repr. 8vo Dublin 1723

In Reading's Catalogue of Sion College Library ascribed to Bp. Barlow. See an interesting notice of Whitby in Worthington's Diary, vol. ii. part i. p 202. "A full account of this learned and voluminous writer will be found in the Biog. Brit."

- C. L.** A Letter from a Gentleman in the Country to his Friend in London on the subject of the penal laws and tests. 4to Lond. 1687. A second Letter, &c., 1687. A third Letter, 1687.

Remarks on the several sanguinary and penal laws made in Parliament against Roman Catholics. With some reasons humbly offer'd in order to obtain a Repeal of those Laws for the better advancement of His Majesty's Service and the ease of many of his most loyal subjects. pp. 24, 4to Lond. 1687

Advice to Freeholders and other Electors of members to serve in Parliament, in relation to the Penal Laws and the Test. 4to 1687

The good old Test revived and recommended to all sincere Christians. 4to 1687

A Letter concerning the Test and Persecution for Conscience sake, to a member of the House of Lords. 4to 1687

A Letter in answer to a City Friend shewing how agreeable Liberty of Conscience is to the Church of England. pp. 10, 4to Lond. 1687

A Discourse for taking off the Test and Penal Laws about Religion. 4to 1687

The reasonableness of Toleration and the unreasonableness of Penal Laws and Tests. 4to 1687

How the Members of the Church of England ought to behave **C. 1.**
 themselves under a Roman Catholick King with reference to
 the test and penal laws. In a letter to a friend by a member
 of the same Church. pp. 221, 12mo Lond. 1687

Three Letters tending to demonstrate how the security of this
 Nation against al future Persecution for Religion, lys in the
 Abolishment of the present penal Laws and Tests, and in the
 Establishment of a New Law for universal Liberty of Con-
 science. pp. 27, 4to, Lond. 1688

Some necessary disquisitions and close expostulations with the
 Clergy and People of England touching their loyalty. Writ-
 ten by a Protestant. 4to, 1688

Old Popery as good as New; or the unreasonableness of the
 Church of England in some of her doctrines and practices,
 and the reasonableness of liberty of Conscience. 4to, 1688

The Project for repealing the penal laws and tests, with the honor-
 able means used to effect it. Being a Preface to a Treatise
 concerning the penal laws and tests. 4to Lond. 1688

A New Test in lieu of the Old one by way of Supposition, or a
 satisfactory answer to that great and common question, viz.
 If the penal laws and tests should be abolished, how shall the
 Protestant Religion and interest be secured. By G. S.
 pp. 34, 4to Lond. 1688

See Mackintosh's History of the Revolution, p. 224.

Pax Redux, or the Christian Reconciler. In three parts. Being
 a project for reuniting all Christians into one sole commu-
 nion. Done out of French into English, by Philip Ayres,
 Esq. pp. 106, 4to Lond. 1688

The famous Bull in Cœna Domini, published at Rome every Maunday-Thursday against Hereticks and all Infringers of ecclesiastical Liberties. 4to Lond. 1689

An Historical Account of making the Penal Laws by the Papists against the Protestants, and by the Protestants against the Papists. Wherein the true ground and reason of making the laws is given, the Papists most Barbarous usage of the Protestants here in England, under a colour of law, set forth; and the Reformation Vindicated from the Imputation of being Cruel and Bloody, unjustly cast upon it by those of the Romish Communion. By Samuel Blackerby, Barrister of Grays-Inn. Summa est ratio, quæ Religioni facit.

Fol. Lond. 1689.

Epistola ad clarissimum Virum T. A. R. P. T. O. L. A. [*i.e.* Theologiæ apud Remonstrantes Professorem, Tyrannidis Osorem, Limburgium, Amstelodamensem] scripta a P. A. P. O. J. L. A. [*i.e.* Pacis Amico, Persecutionis Osore, Joanne Lockio, Anglo]. 12mo Tergon 1689

C. L.

"This piece was so highly approved of in Holland and England, that it was translated immediately into Dutch and English. It was translated likewise into French by Monsieur Le Clerc, who inserted it in the collection of *miscellaneous discourses* of Mr. Locke, printed in 1710." An abstract of the English Letter was inserted in the nineteenth volume of the Bibliothèque Universelle, p. 170 et seqq. "This letter was attacked by Mr. Jonas Proast in a piece intituled, The argument of the letter concerning toleration briefly considered and answered. Oxford, 1690, 4to. Upon this Mr. Locke published A second letter concerning toleration, Lond. 1690, 4to. Mr. Proast replied in A third letter, &c. Oxford 1691, 4to. Mr. Locke published in answer to this A third letter for toleration, 4to 1692, containing 350 pages. Mr. Proast made no reply for twelve years, but at last published a pamphlet of 18 pages against the long letter of Mr. Locke, who, though in a very declining state (for he died the same year) determined to reply in a *fourth letter concerning toleration,*" &c.

Bayle, 1738, vol. vii. A deficiency in this letter has been supplied in **C. I.** Lord King's Life of John Locke. See *ibid.* On the Difference between Civil and Ecclesiastical Power, indorsed Excommunication. Dated 1673-4: pp. 297-304. And, Defence of Non Conformity, an unpublished work, in which he animadvertes on The Unreasonableness of Separation, by Dr. Stillingfleet: pp. 341-54. Extract from Locke's Common-Place Book, art. Sacerdos, 285-91.

See also Tracts on Allegiance, pp. 2-9.

CHAP. IV.

Of the discourses written on occasion of the King's most gracious letters of indulgence.

- C. 1. 39. A Letter to a dissenter, upon occasion of his majesty's late gracious declaration of indulgence. pp. 7, 4to 1687

By George Savile, Marquis of Halifax, born about 1630, died 1695. In the State Papers, 1693, part i. p. 294. Somers Tracts.

"The Marquis of Halifax, whose dexterity had been the active cause of throwing out the Bill of Exclusion, was in active opposition to King James ere he had held the throne two years, on which Ralph has the following sensible remarks: 'It is no uncommon thing for statesmen to look one way and row another: and yet there is scarce any circumstance of this reign more worthy of remark than the inconsistent parts now acted by two such eminent men as the Marquis of Halifax and the Earl of Sunderland, and the inconsistent behaviour of his majesty towards them. The latter, who had gone warmly into the exclusion, under a seeming conviction of the many evils likely to befall the public under a catholic king, and who was now the oracle of the cabinet, laboured with all his might to introduce those very evils, if not to entail them on posterity. The Marquis, on the contrary, who had been indefatigable to shew that exclusion alone was a greater evil than all those put together, and yet was now out of place and favour, for that reason probably, took as much pains to convince the world that his former triumph was but a lucky mistake, and rather owing to the superiority of his parts than the goodness of his cause.'" Ralph's History, vol. i. p. 953.

"Halifax's object in the present tract is to prevent that dissension between the protestant non-conformists and the church of England, which the declaration was so likely to produce, and to unite them firmly against the papists." The Somers Tracts, vol. ix. p. 50; vol. ii. p. 364 of the original edition (first collection).

"Of the numerous pamphlets in which the cause of the Court and the cause of the Church were at this time eagerly and anxiously

pleaded before the Puritan, now, by a strange turn of fortune, the arbiter of the fate of his persecutors, one only is still remembered, the Letter to a Dissenter. In this masterly little tract all the arguments which could convince a Nonconformist that it was his duty and his interest to prefer an alliance with the Church to an alliance with the Court, were condensed into the smallest compass, arranged in the most perspicuous order, illustrated with lively wit, and enforced by an eloquence earnest indeed, yet never in its utmost vehemence transgressing the limits of exact good sense and good breeding. The effect of this paper was immense; for as it was only a single sheet, more than twenty thousand copies were circulated by the post; and there was no order of the kingdom in which the effect was not felt. Twenty-four answers were published, but the town pronounced that they were all bad, and that Lestrangle's was the worst of the twenty-four. The government was greatly irritated, and spared no pains to discover the author of the Letter; but it was found impossible to procure legal evidence against him. Some imagined that they recognised the sentiments and diction of Temple. (*Note.* The letter was signed T. W. Care says, in his *Animadversions*, This Sir Politic T. W. or W. T.; for some critics think that the truer reading). But in truth that amplitude and acuteness of intellect, that vivacity of fancy, that terse and energetic style, that placid dignity, half courtly half philosophical, which the utmost excitement of conflict could not for a moment derange, belonged to Halifax, and to Halifax alone."—Macaulay, vol. ii. p. 217.

"Lord Halifax published, on the same occasion, a Letter to a Dissenter; the most perfect model, perhaps, of a political tract; which, although its whole argument, unbroken by diversion to general topics, is brought exclusively to bear with concentrated force upon the question, the parties, and the moment, cannot be read, after an interval of a century and a half, without admiration of its acuteness, address, terseness, and poignancy."—Mackintosh's *History of the Revolution*. p. 174.

40. ✱ Answer to a Letter to a Dissenter, upon occasion of His **C. I.** Majesties late Gracious Declaration of Indulgence.
pp. 6, 4to Lond. 1687.

In the Bodleian Catalogue is "An Answer to the Letter to a Dissenter, detecting the unjust insinuations which highly reflect on his majesty, as likewise the many false charges on the dissenters." "It is justly observed by Sir Walter Scott that the object of the poem (The Hind and Panther) shews that Dryden was not in the secret of James the Second, as the purpose of the monarch was to introduce a free exercise of the catholic religion, not by an union between its adherents and the members of the established church, but by uniting the dissenting congregations in a common interest against the exclusive power and privileges of the panther and her subjects."—Butler's Memoirs of the English, &c., Catholics.

- C. 1. 41.** Animadversions on a late Paper entituled, A Letter to a Dissenter, upon occasion of his Majesties late Gracious Declaration of Indulgence. By H.[enry] C.[are].

pp. 40, 4to Lond. 1687

See No. 24 *supra*. A. Wood gives this account of Henry Care: "He is several times reflected upon by Roger L'Estrange in his *Observers*, for a poor snivelling fellow; who after he had wrote several things in behalf of the church of England and the presbyterians, and had reflected on both the Universities in several of his writings as popishly affected, was at length prevailed upon in the time of James II. to write for the Roman Catholics, against the Church which he before had eagerly defended; whereby it was made manifest that what he wrote was not for religion, or conscience' sake, which he before did pretend, but for interest." Peck gives the title, "Animadversions on a late *pamphlet*," &c., but the original reads "paper," as above.—*J. H. T.*

- C. 1. 42.** An Answer to a Letter to a Dissenter upon occasion of His Majesties late Gracious Declaration of Indulgence. By Sir Roger L'Estrange.

pp. 50, 4to Lond. 1687

Born 1616, died 1704. The Letter is incorporated. "This," concludes L'Estrange, "is enough for my present purpose; and if it be not so for common satisfaction, my Third Volume of *Observers* has fifty times as much upon this Subject" (the King's Prerogative, and the Duty of a Subject).

“The most just principles of unbounded freedom in religion were now the received creed at St. James’s. Even Sir Roger L’Estrange endeavoured to save his consistency, by declaring that though he had for twenty years resisted religious liberty as a right of the people, he acquiesced in it as a boon from the King.—Mackintosh, p. 174.

43. An Answer from the Country to a late Letter to a Dissenter **C. 1.**
upon occasion of his Majesty’s late Gracious Declaration of
Indulgence. By a member of the Church of England. 4to 1687

44. A modest Censure of the immodest Letter to a Dissenter, **C. 1.**
upon occasion of His Majesty’s late Gracious Declaration for
Liberty of Conscience. By T. N. a true member of the
Church of England. pp. 24, 4to Lond. 1687

45. ✱ A second Letter to a Dissenter upon occasion of his Ma- **C. 1.**
jesty’s late Gracious Declaration of Indulgence.
pp. 18, 4to Lond. 1687
Not from a Romanist, but a member of a Congregational Church.

46. ✱ The Lay-man’s Opinion, sent in a Private Letter to a con- **C. 1.**
siderable Divine of the Church of England. By W.[m]
D.[arell]. pp. 8, 4to 1687

47. The Lay-man’s Answer to a Lay-man’s Opinion. In a Letter **C. 1.**
to a Friend. pp. 12, 4to Lond. 1687

48. The Reasons of the Oxford Clergy against addressing.
In the ninth volume of the Somers Tracts will be found — “A
Copy of an Address to the King by the Bishop of Oxon, to be
subscribed by the clergy of his Diocess; with the Reasons for the
Subscription to the Address, and the Reasons against it.” With the
following note: “That the declaration might be so much the less un-
palatable, and that those of the legal church might not be rendered
desperate, his majesty had been advised to open it with a clause that
seemed to be in their favour, viz.: ‘In the first place we do declare

that we will protect and maintain our archbishops, bishops and clergy, and all other our subjects of the church of England in the free exercise of their religion as by law established; and in the quiet and full enjoyment of all their possessions, without any molestation or disturbance whatsoever.' Now there wanted not undertakers, even among the bishops themselves, to procure addresses of thanks from the clergy of their respective dioceses to his Majesty, for the instances of his gracious regard towards them. Those of Durham, Chester, Lincoln, Litchfield and Coventry, and St. David's had their endeavours countenanced at least, if not fully answered; for after the form which had been set by the first of those right reverend fathers, the rest, at different times, made their compliments to the throne. But Samuel Parker, Bishop of Oxford, not satisfied with this simple mode of proceeding, insisted upon his clergy joining him in the address, which produced the following controversy."

See also Ralph's History, vol. i. p. 947, where are enumerated some of "the varieties of adulation that steam'd up to the Throne from every corner of the Kingdom, on this occasion." — Mackintosh's History of the Revolution, p. 176.

C. I. 49. ✱ A Reply to the Oxford-Clergy against addressing.

pp. 20, 4to Lond. 1687

The clergy having decidedly the better in their contest with the bishop, Sir Robert L'Estrange, the Coryphæus of his party, was invoked to the prelate's support, and produced this defence of the proposed address.

50. An Answer of a Minister of the Church of England to a reasonable and important Question, proposed to him by a Loyal and Religious Member of the present House of Commons.

C. I.

Viz. What Respect ought the True Sons of the Church of England, in point of Conscience and Christian Prudence, to bear to the Religion of that Church, whereof the King is a member.

pp. 63, 4to Lond. 1687

How vast the contrast between the autonomic independency inculcated in the writings of De Foe, (see A New Test of the Church of England's Loyalty; or Whiggish Loyalty and Church Loyalty com-

pared ; in the ninth volume of Somers Tracts, p. 569, in the original edition, vol. iii. fourth collection, pp. 1-15,) and the suicidal extravagances of loyalty scattered through the pages of the most eminent Divines of the seventeenth century, *e.g.* Sanderson, South, Kettlewell. These champions of Divine Right, not content with the limited obedience advocated by Grotius and Puffendorf, *ut supra*, p. 39, and Barclay, *De Regno, et Regali Potestate*, 4to Parisiis 1600, were ready in their impolitic and servile speculations to sacrifice the redemption of the whole world to the Juggernaut processions of their Sovereign Lord, or Vicarius Dei. "No conjuncture of circumstances whatsoever, can make that expedient to be done at any time, that is of itself and in the kinde unlawful. For a man to blaspheme the holy name of God, to sacrifice to idols, to give wrong sentence in judgement, by his power to oppresse those that are not able to withstand him, by subtilty to overreach others in bargaining, to take up arms (offensive or defensive) against a lawfull Sovereign: none of all these, and sundry other things of like nature, being all of them simply and de toto genere unlawful, may be done by any man, at any time, in any case, upon any colour or pretension whatsoever; the express command of God himself only excepted, as in the case of Abraham for sacrificing his son. Not for the avoiding of scandal; not at the instance of any friend, or command of any power upon earth; not for the maintenance of the lives or liberties either of ourselves or others; not for the defence of Religion; not for the preservation of Church or State: no nor yet, if that could be imagined possible, for the salvation of a soul, no nor for the redemption of the whole world." Sanderson's twelfth Sermon ad Aulam, p. 232, fol. 1656. See also De Foe's *New Test*; Edinburgh Review, vol. lv. p. 51, (*Bowles's Life of Bishop Ken*); and Mackintosh's *History of the Revolution*, pp. 153 and 294. This is perhaps an instance of the solidity of sense and matter being outweighed by high-sounding Ciceronian sentences, in which, as has been observed by Bacon, many absurdities have originated, and which often mislead writers who are over studious of the fascinations of diction. "How many false thoughts has the desire of maintaining a nicety produced? . . . Who would not laugh to hear Bembo cry that the Pope was elected by the favour of the Immortal Gods"? Port Royal Logic. I have said perhaps an instance, because Burnet states that Bishop Parker had exalted the King's authority in matters of religion in so in-

decent a manner that he condemned the ordinary form of saying the King was under God and Christ as a crude and profane expression; saying, that though the King was indeed under God, yet he was not under Christ, but above him. Burnet, vol. iii. p. 1186; (fol. 1724, vol. i. p. 696.) In the reign of James I. Bishop Parry "made an apology in the preface to his Welsh version of the Bible, for preferring the Deity to his majesty, after which we cannot be surprised at any instance of adulation." — Barrington's Observations on the Statutes.

C. 1. Reflections on his Majesty's Proclamation for a Toleration in Scotland. [by Gilbert Burnet.] 1687

The Proclamation is given here, and in Echard's History, vol. iii. p. 814. "He had determined to begin with Scotland, where his power to dispense with Acts of Parliament had been admitted by the obsequious Estates." Macaulay, vol. ii. p. 205. Cf. Woodrow's History of the Sufferings of the Church of Scotland from the Restauration to the Revolution, vol. ii. bk. iii. ch. xi. s. ii. "Of the various Acts of Indulgence granted this year (1687) and particularly that Liberty in July, which Presbyterian Ministers fell into, with some remarks." Fountainhall's Historical Notices, 1661-1668. Balcarras's Memoirs touching the Revolution in Scotland, 1688-90. Printed for the Bannatyne Club, 1841. Echard's History, vol. iii. p. 817. Hallam's Constitutional History, vol. ii. ch. 17.

His Majesties most Gracious Declaration to all his Loving Subjects for Liberty of Conscience. Fol. a single Sheet. In State Tracts, 1693. Part ii. p. 287.

His Majestie's Gracious Declaration for Liberty of Conscience in which his Majesty says his "intentions are not changed since the 4th of April 1687." Folio 1688

C. 1. Six Papers containing I. Reasons against the Repealing the Acts of Parliament concerning the Test. Humbly offer'd to the consideration of the Members of both Houses at their next Meeting,

pp. 7. II. Some Reflections on his Majesties Proclamation of the Twelfth of February 168⁹ for a Toleration in Scotland, together with the said Proclamation. pp. 9–15. Proclamation 16–19. III. A Letter, containing some Reflections on His Majesties Declaration for Liberty of Conscience, Dated the Fourth of April 1687. pp. 21–30.

“These Reflections appear now too late to have one effect that was designed by them, which was, the diverting men from making Addresses upon it; yet if what is here proposed makes men become so far wise as to be ashamed of what they have done, and is a means to keep them from carrying their Courtship farther than good words, this Paper will not come too late.” (In State Tracts, 1693, vol. ii. p. 292, 293.) In reference to this tract Mackintosh observes: Burnet the historian, then at the Hague, published a letter of warning to the Dissenters, in which he owns and deplores “the Persecution,” acknowledging the “temptation under which the Nonconformists are to receive every thing which gives them present ease with a little too much kindness”; and blames most severely the members of the Church who applauded the Declaration, but entreats the Nonconformists not to promote the designs of the common enemy. The residence and connections of the writer bestowed on this publication the important character of an admonition from the Prince of Orange. He had been employed by some leaders of the Church to procure that Prince’s interference with the Dissenters, to prevent their being misled by the King; and Dykvelt the Dutch minister, assured both the Church and the Dissenters of his Highness’s resolution to promote union between them, and to maintain the common interests of Protestants. History of the Revolution, p. 174. See also Ralph’s History, vol. i. p. 949.

IV. An Answer to a Paper, printed with Allowance, Entitled, A new Test of the Church of England’s Loyalty. pp. 31–39. V. Remarks on the two Papers (*ut supra*, p. 19). pp. 41–48. VI. The Citation of Gilbert Burnet, D.D. To Answer in Scotland on the 27th June O’d Stile, for High Treason: Together with his Answer; and Three Letters, writ by him upon that Subject, to the Right Honourable the Earl of Middletoune, his Majesties Secretary of State. pp. 67. By G. Burnet. Hague Jun. 27 Old St. 1687.

M

An Apology for the Church of England with relation to the Spirit of Persecution for which she is accused. By G. Burnet.

In Somers Tracts, vol. ix. p. 174, with a note on the important share this active politician had in the Revolution. First collection, vol. ii. p. 532.

A plain Account of the Persecution, now laid to the charge of the Church of England.

In Somers Tracts. First collection, vol. ii. pp. 525–31.

“The stand which the bishops and clergy of the church of England made against the indulgence was ascribed by their antagonists, whether catholics or dissenters of the more violent sort, to a spirit of intolerance and persecution. Dryden, whose *Hind and Panther* appeared about this time, charges this arbitrary and tyrannical temper upon the church in the following lines :

‘If you condemn that prince of tyranny
Whose mandate forced your Gallic friend to fly,
Make not a worse example of your own.’

This was not a charge under which the church of England could remain with safety, at a period when the king was seeking to unite against the establishment dissenters of every persuasion. Various papers were therefore published to take off the edge of that imputation, and to propitiate the minds of protestant nonconformists.” — Sir W. Scott’s edition, vol. ix. This tract is also in the State Papers, part ii. p. 322, 1693.

Notes upon Mr. Dryden’s Poems, in Four Letters. By M. Clifford, late Master of the Charter House, Lond. To which are annexed Some Reflections upon the *Hind and Panther*. By another Hand. pp. 35, 4to Lond. 1687

A Representation of the threatening dangers impending over Protestants in Great Britain ; with an Account of the arbitrary and Popish ends, unto which the Declaration for Liberty of Conscience in England, and the Proclamation for a Toleration in Scotland, are designed. By Robert Ferguson.

In *State Tracts*, part ii. 380–419. *Somers Tracts*, vol. ix. 315–67, which gives a memoir of the author. See also *The Jacobite Trials at Manchester in 1694*; edited by William Beamont, Esq. 1853.

Their Highness the Prince and Princess of Orange's opinion about a general Liberty of Conscience, &c., being a Collection of four **C. 1.** select Papers, viz.

I. A Letter writ by Mijn Heer Fagel, Pensioner of Holland, to Mr. James Stewart, Advocate, giving an Account of the Prince and Princess of Orange's Thoughts concerning the Repeal of the Test and the Penal Laws. pp. 8, 4to Lond. 1688.

Written in 1687.

"The eyes of all men were at this time turned on the Prince of Orange, whose opinions respecting James's proceedings were very likely to crush the opposition made to them, or to blow it into an irresistible flame. 'Complaints,' says Burnet, then resident at the Hague, 'came daily over from England of all the high things that the priests were every where throwing out. [See a remarkable Letter from a Jesuit, of the state of England, in Echard's History, vol. iii. pp. 811–13.] Penn the quaker came over to Holland. He was a talking, vain man, who had long been in the king's favour, he being the vice-admiral's son. . . . He undertook to persuade the prince to come into the king's measures, and had two or three long audiences of him upon the subject; and he and I spent some hours together on it. The prince readily consented to a toleration of popery as well as of the dissenters, provided it were proposed and passed in parliament; and he promised his assistance, if there was need of it, to get it to pass; but for the tests he would enter into no treaty about them. He said it was a plain betraying the security of the protestant religion to give them up To all (Penn's promises in the name of the king) the prince replied that no man was more for toleration in principle than he was; he thought the conscience was only subject to God; and as far as a general toleration even of papists would content the king, he would concur in it heartily. But he looked on the tests as such a real security, and indeed the only one, that he would join in no counsels with those that intended to repeal those laws that enacted them. Penn said the king would have all or nothing; but that if this was once done, the king

would secure the toleration by a solemn and unalterable law. To this the late repeal of the edict of Nantes, that was declared perpetual and irrevocable, furnished an answer that admitted of no reply. So Penn's negotiation with the prince had no effect.' — Burnet, vol. iii. p. 1182. It became necessary to apprize those who opposed James's measures, *i.e.* almost all his protestant subjects, of the sentiments of the prince of Orange concerning the penal laws and dispensing power. This was through the medium of the letter from the grand pensioner of Holland, which was industriously dispersed through England." Somers Tracts, vol. ix. p. 183. First Collection, vol. ii. pp. 540-45.

C. I.

II. Reflexions on Monsieur Fagel's Letter. In State Tracts, 1693, part ii. pp. 338-42. III. Fagel's second Letter to Mr. Stewart. IV. Some Extracts out of Mr. Stewart's printed Letter, 4to 1689.

Answer to Mr. Fagel's Letter concerning the Penal Laws and Tests.
By James Stewart. 4to Lond. 1688. The same in French, 4to Lond. 1688.

"A Scotch Whig, named James Stewart, had fled some years before to Holland, in order to avoid the boot and the gallows, and had become intimate with the Grand Pensionary Fagel, who enjoyed a large share of the Stadtholder's confidence and favour. When the Indulgence appeared, Stewart conceived that he had an opportunity of obtaining not only pardon but reward. He offered his services to the government of which he had been the enemy: they were accepted: and he addressed to Fagel a letter purporting to have been written by direction of James. In that letter the Pensionary was exhorted to use all his influence with the Prince and Princess, for the purpose of inducing them to support their Father's policy. After some delay Fagel transmitted a reply, deeply meditated and drawn up with exquisite art. No person who studies that remarkable document can fail to perceive that although it is framed in a manner well calculated to reassure and delight English Protestants, it contains not a word that could give offence, even at the Vatican. It was announced that William and Mary would assist in abolishing every law which made any Englishman liable to punishment for his religious opinions. But between punishments and disabilities a distinction was

taken. To admit Roman Catholics to office would, in the judgment of their Highnesses, be neither for the general interest of England, nor even for the interest of the Roman Catholics themselves. This manifesto was translated into several languages, and circulated widely on the Continent. Of the English version carefully prepared by Burnet, near fifty thousand copies were introduced into the eastern shires, and rapidly distributed over the whole kingdom. No state paper was ever more completely successful. The Protestants of our island applauded the manly firmness with which William declared that he could not consent to entrust papists with any share in the government. The Roman Catholic princes, on the other hand, were pleased with the mild and temperate style in which the resolution was expressed, and by the hope which he held out that under his administration no member of their Church would be molested on account of religion."—Macaulay, vol. ii. pp. 261-262.

Animadversions upon a pretended Answer to Mijn Heer Fagel's C. L. Letter. . pp. 30, 4to Lond. 1688. In *State Tracts*, 1693. Part ii. pp. 343-362.

The Anatomy of an Equivalent. [By George Savile, Marquis of C. L. Halifax. In *State Tracts*, 1693, Part ii. pp. 300-309.]

"Even Penn, intemperate and undiscerning as was his zeal for the Declaration, seems to have felt that the partiality with which honours and emoluments were heaped on Roman Catholics might not unnaturally excite the jealousy of the nation. He owned that if the Test Act were repealed, the Protestants were entitled to an equivalent, and went so far as to suggest several equivalents."—Macaulay, vol. ii. p. 238. "This project," says Echard (*Hist. of England*, vol. iii. p. 850), "was soon shattered, and the word sufficiently dissected by the admirable pen of the Marquiss of Hallifax, in a pamphlet etc. in which are many notable passages, but that towards the conclusion is worthy of a place in History, and of the remembrance of all Princes and great Ministers." Barclay, in his *Argenis*, presents some political counsels equally appropriate, lib. i. cap. xviii. The king declared that he would maintain his loving subjects in their properties and possessions as well of church and abbey lands as of any other. In oppo-

sition to the doctrine of resumption founded on the Council of Trent, was published, by his Majesty's command, *The Assurance of Abbey and other Church Lands in England to the Possessors, cleared from the doubts and arguments raised about the danger of Resumption etc.* By Nathaniel Johnston M.D. 12mo Lond 1687. On the other side appeared, *Abby and Church-Lands, not yet assured to such Possessors as are Roman Catholicks: dedicated to the Nobility and Gentry of that Religion.* In *State Tracts*, Part ii. pp. 326-330, and the ninth volume of *Somers Tracts*, p. 68. See also Burnet's *History of the Reformation*, part ii. fol. 297, and A Letter written to Dr. Burnet giving some Account of Cardinal Pole's secret Powers; from which it appears that it never was intended to confirm the Alienation that was made of the Abbey-lands. To which are added Two Breves that Cardinal Pole brought over, and some other of his Letters that were never before printed, 1685. In the seventh volume of the *Harleian Miscellany*, pp. 258-270.

Mr. Massey's Licence, Dispensation and Pardon, 1686.

The Editor of the *State Letters and Diary of Henry Earl of Clarendon* observes, But of all the papers which enrich the Appendix, the Dispensation to Massey, Dean of Christchurch, is the most remarkable; as the existence of any such Dispensation seems to have escaped the enquiries of every Historian of James's reign. When Bishop Burnet tells us that the Deanery of Christchurch was given to Massey, one of the new converts; who at the first went to prayers in the Chapel, but soon after declared himself more openly; by this lame account the Bishop allows his readers to believe that some appearances were saved, and that Massey had not absolutely disclaimed Protestantism till after he was in possession of his Deanery. But we now know the contrary; and future Historians will justly treat the Dispensation granted to this Popish Dean of Christchurch as the most alarming of all the attacks made by King James the Second on the Constitution. It will be found also in *Gutch's Collect.* vol. i. pp. 294-299. "This dispensation to Massey contained an ostentatious enumeration of the laws which it sets at defiance."—Mackintosh. See also Macaulay.

C. I.

An Instance of Queen Elizabeth's Power of dispensing with Acts of

Parliament, offered to the consideration of the Gentlemen of the University of Cambridge: together with some Queries thereupon. Printed by Henry Hills, Printer to the King's most excellent Majesty for his Household and Chapel, 1687.

This paper is in Ralph's History, vol. i. p. 259.

C. 1.

The Trial of Sir Edw. Hale, Bart., for neglecting to take the Oaths of Supremacy and Allegiance, with his Plea thereto, upon the King's dispensing with the Stat. 25 Car. II., and the Opinion of the Judges thereupon.

"Armed with the sanction of the law, the king was resolved to push the advantages of victory, and to exercise in a wider range that branch of the prerogative which had hitherto been palliated with the pretence of gratitude; and confined to those officers, who had meritoriously served him during the rebellion of Monmouth." Somerville's History of Political Transactions, &c. Cf. Jus Regium Coronæ. Accordingly he made an attempt to exercise this unlicensed and obnoxious power in the University of Cambridge and at Magdalen College, Oxford. The history of these disputes will be found in the following works, relating to the Court of Commissioners.

A short Account of Sir Edward Hale's Case. By Sir Edward Herbert.
pp. 39, 4to Lond. 1688

It will be found in the second volume of the Collection of State Trials, 1735. **C. 1.**

The King's Visitatorial Power asserted; being an impartial Relation of the late Visitation of St. Mary Magdalene College, Oxford; as likewise an Historical Account of several Visitations of the Universities and particular Colleges: together with some necessary remarks upon the King's Authority in Ecclesiastical Cases, according to the laws and usages of this Realm: written by direction. By Nath. Johnston, M.D.

Dr. J. was employed by the Commissioners to vindicate their proceedings.

An Enquiry into the power of dispensing with Penal Statutes, together with some Animadversions upon a Book writ by Sir Edw. Herbert, entitled, A Short Account, &c. By Sir Robert Atkyns. Folio, Lond. 1689

Lord Chief Justice Herbert's Case of Sir Edward Hale examined, where it is shewn that his Authorities are very unfairly stated and as ill applied.

Examination of Sir Edward Herbert's Account of the Authorities in Law, whereby he could excuse his Judgment in Sir E. Hale's Case. 4to, Lond. 1689

The arguments on this question are contained in the Tracts of Sir Edward Herbert, Sir R. Atkyns, and Mr. Attwood, published after the Revolution. State Trials, vol. xi. That of Attwood is the most distinguished for acuteness and research. Sir Edward Herbert's is feebly reasoned, though elegantly written.—Mackintosh.

C. 1. A Vindication of the Proceedings of his Majesties Ecclesiastical Commissioners against the Bishop of London, and the Fellows of Magdalen College. 4to Lond. 1688

A Letter to the Author of the Vindication, etc. 4to, Eleutheropoli.

C. 1. The Legality of the Court held by his Majesties Ecclesiastical Commissioners defended. Their proceedings no Argument against the taking off Penal Laws and Tests. pp. 39, 4to Lond. 1688

"No argument against," but rather incentive to this measure. When liberty of conscience is established, there will be no such Court; but now "the King can either muzzle all the Clergy, or ty up the hands of Protestant Dissenters, and get a Parliament that shall set up Popery."

C. 1. The King's Power in Ecclesiastical Matters truly stated. In State Tracts, 1693. Part ii. pp. 331-334.

On the origin of the High Commission Court during the reign of Queen Elizabeth, King James the First, and King Charles the First, see Sanderson's *Episcopacy not Prejudicial to Regal Power*, 1661. "The main point of the Act of 1st of Elizabeth, by which the Queen had power given her to punish all that she should think fit, by any free born subject to whom she should delegate her power was repealed by Charles I., and the repeal confirmed lately by Charles II. So that without seeing the last Acts of Parliament, no man can tell what the religion of England is." — Martin Green's *Letters*, 1664, as quoted in Dr. Oliver's *Collections towards illustrating the Biography of the Scotch, English and Irish Members, of the Society of Jesus*. Lond. 1845.

A Letter from the Bishop of Rochester to the Right Honourable the Earl of Dorset and Middlesex, Lord Chamberlain, concerning his sitting in the late Ecclesiastical Commission.

pp. 20, 4to Lond. 1688

See Echard's *History of England*, vol. iii. p. 876.

An Exact Account of the whole Proceedings against Henry Lord Bishop of London before the Lord Chancellor and the other Ecclesiastical Commissioners.

4to Lond. 1688.

Burnet, vol. i. p. 677. Barillon, Sept. 1st 1686. The public proceedings are in the *Collection of State Trials*. (Macaulay.) See also Lingard, *Buckle's History of Civilization*, p. 369. "The insane and almost incredible attempt of James II. to set up a High Commission Court by his pretended right at common law or by his prerogative to do so, is familiar to all readers, through the exquisite pen of Lord Macaulay." (The Acts of the High Commission Court within the Diocese of Durham. Printed for the Surtees Society. Durham, 1858.)

Lawfulness of the Oath of Supremacy and Power of the King in Ecclesiastical Affairs vindicated, with Queen Elizabeth's Admonition, &c. By Philip Nye. 4to Lond. 1683-87-88

Considerations touching the Great Question of the King's Right in dispensing with the Penal Laws; written on the occasion of his late Blessed Majesty's granting the Free Toleration and Indulgence. By Richard Langhorn. Fol. Lond. 1687

The King's Dispensing Power explicated and asserted.

In Somers' Collection. See Ralph, who describes it as written in the style and printed in the manner of Lestrangle, vol. i. p. 948.

C. L.

Compare A Speech against the Suspending and Dispensing Prerogative, &c. in A Collection of Scarce and interesting Tracts, written by Persons of Eminence; upon the most important political and commercial subjects, during the years 1763-1770. Lond. 1787. Vol. ii. pp. 225-305. "The argument upon this great and interesting question was fully stated in the above pamphlet; which was by many ascribed to Lord Mansfield: but this was not true, for it was written or sketched out first by Mr. Mackintosh, and afterwards corrected and great additions made by Lord Temple and Lord Lyttleton."

Jus Regium Coronæ, or the King's supreme Power in dispensing with Penal Statutes, more particularly as it relates to the two Test Acts, in two Parts. By John Wilson. pp. 79, 4to 1688
See Numbers 26, 27, 30.

C. L. The King's Right of Indulgence in Spiritual Matters with the Equity thereof Asserted by a Person of Honour and Eminent Minister of State lately deceased [Arthur Annesley, Earl of Anglesea.] Printed by Henry Care.

pp. 75, 4to Lond. 1688

The rights vested in the Crown are marked out, in a great measure, by the titles which the early law writers give the King, as will be seen in this tract and in Dr. Pusey's publication, "The Royal Supremacy not an arbitrary Authority but limited by the Laws of the Church, of which Kings are Members, Oxford 1850," in which the legitimate authority of Christian Princes has been shewn from ancient Precedents. "The word consecrated King occurs first in the Saxon Chronicle in the reign of Offa, King of Mercia, the contemporary of

Charlemagne about 1000 years since ; and it is very probable that the ceremony of Ethelred was then used. From the peculiar and mixed authority conveyed by this ceremony to the head of the government, it has become a sacred fountain which has poured from its elevation similar streams on all lesser powers. The chief reason why it is now pointed out to the observation of the reader is to shew this ancient service of the consecration of our Kings, as furnishing in reality such a social contract, such proper origin of government, as the politicians and philosophers of modern times think ought to exist, and without which it is asserted power is an usurpation. Similar ceremonies have long been used in the great kingdoms of Christendom ; and notwithstanding, by a strange fatality, no author writing on the origin of power in states, has ever turned his eye to it, to read the plain declarations laid down "in it." — The Coronation Service, or Consecration of the Anglo-Saxon Kings, as it illustrates the Origin of the Constitution. By the Rev. Thomas Silver. Oxford 1831.

A Letter in answer to two main Questions of the first Letter to a Dissenter. I. Whether Protestant Dissenters ought to refuse the proposed legal Toleration including Catholick Dissenters. II. Whether Protestant Dissenters ought to expect the said Toleration, until the next Succession upon the suggested hopes of excluding Catholicks. By T. G. 4to 1687

✠ An Answer to the Letter to a Dissenter detecting the many unjust insinuations which highly reflect on his Majesty, as likewise the many false charges on the Dissenters. 4to Lond. 1687

A Letter to a Friend in answer to a Letter to a Dissenter upon occasion etc., half-sheet folio.

What Manner of Men the Clergy of the Church of England and their Creatures are, briefly and fairly shewn in a Letter occasioned by a Postscript in the above. 4to Lond. 1687

- C. 1.** An Answer to a Scandalous Pamphlet, entitled, A Letter to a Dissenter concerning His Majesties late Declaration of Indulgence. [By Henry Payne.] pp. 8, 4to Lond. 1687

An Answer to Mr. Payne's Letter etc. Writ to the Author of the Letter to a Dissenter [subscribed T. T]. By Gilbert Burnet. 4to Lond. 1687

- C. 1.** In his Collection of Eighteen Papers, 4to Lond. 1689, pp. 38-44. Very laudatory of William and Mary, as is also, Reflections on a Pamphlet, entitled, Parliamentum Pacificum, licensed by the Earl of Sunderland, and printed at London in March, 1688. Ibid. pp. 65-82.

Remarks upon a Pamphlet, entitled, A Letter to a Dissenter in another Letter to the same Dissenter. pp. 12, 4to Lond. 1687

- T. C. D.** Some queries concerning Liberty of Conscience, directed to Wm. Penn and Henry Care, s. l. v. a. 4to.

- T. C. D.** Some free reflexions upon occasion of the public discourse about Liberty of Conscience. 4to Lond. 1687.

The Dissenters Jubilee: as it was sounded in the audience of a solemn assembly at the Public Meeting place in Spittle Fields near London, on Tuesday May 17th 1687, being a day of Thanksgiving to praise the Lord for his wonderful appearance and overruling Providence in the present Dispensation of Liberty of Conscience. By Charles Nicholets, Preacher of the Gospel and Pastor of a Congregation there. 4to Lond. 1687

Reasons why the Church of England as well as Dissenters should make their address of thanks to the King's Majesty for his late Declaration for Liberty of Conscience. 4to Lond. 1687

Some Free Reflections upon occasion of the Public Discourse **C. I.** about Liberty of Conscience, and the consequences thereof, in the present conjuncture. By one who cordially imbraces whatsoever there is of true Religion in al Professions, and hates everything which makes any of them hate or hurt one another. 4to Lond. 1687

Some sober and weighty Reasons against persecuting Protestant Dissenters for Difference of Opinion in Matters of Religion. Humbly offered to the Consideration of all in Authority.

“This tract seems designed to reconcile the church of England to the toleration as if it were chiefly intended for the benefit of the protestant dissenters. But the truth is that the protestant dissenters were at the first publication of the indulgence so elated with their victory over the church of England, so irritated at the remembrance of past severities, and so dazzled with the unexpected and unusual blaze of royal favour, that they were for a time ready to throw themselves into the arms or at the foot of the monarch.” — Somers Tracts, vol. ix. As is manifested by The Dissenters’ Jubilee, *ut supra*, and by A Letter from a Dissenter to the Petitioning Bishops *ut infra*. See also Brethren in Iniquity: or, The Confederacy of Papists with Sectaries, for the destroying of the True Religion, as by Law Establish’d, plainly detected. Wherein is shewn a farther Account of the Romish Snares and Intrigues for the destroying of the True Reformed Religion, as professed in the Church of England, and established by Law, and for the Introducing of Popery or Atheism among us; clearly shewing from very authentic Writers and Testimonies. That the principal ways and methods whereby the Papists have sought the ruine of our Religion and Church, from the beginning of our Reformation to the present Times, and by which they are still in hopes of compassing it, are by promoting of Toleration, or pretended Liberty of Conscience; and that for above these sixscore years the Papists have so craftily influenced our Dissenters, as to make them the unhappy Instruments of effecting their most pernicious designs, which they contrived for the Subverting our Church and State. 4to Lond. 1690. And, A Representation of the threatening dangers, etc. *ut supra* p. 82.

The Toleration Act, which was passed in 1689, was considered as

having given to the Dissenters the possession of all they had a right to claim; but the Act by which Dissenters were kept out of Corporations was not repealed till the year 1828, although their claims were in 1787, 1788 and 1789 so maturely considered and thoroughly understood that, but for the indisposition of the King, their applications for redress would perhaps even at that time have been successful. See I. The Substance of the Speech delivered by Henry Beaufoy Esq., on his Motion for the Repeal of the Test and Corporation Acts, &c. Lond. 1787. II. A Letter to the Bishops on the application of the Protestant Dissenters including Strictures on some passages in the Bishop of Gloucester's Sermon, on January 30, 1788. Lond. 1789. III. The Debate in the House of Commons on Mr. Beaufoy's Motion for the Repeal of such parts of the Test and Corporation Acts as affect the Protestant Dissenters, on Friday the Eighth of May 1789. Lond. 1789. IV. The Right of Protestant Dissenters to a compleat Toleration asserted; containing an Historical Account of the Test Laws, and shewing the injustice, inexpediency and folly of the Sacramental Test, as now imposed with respect to Protestant Dissenters; with an answer to the Objection from the Act of Union with Scotland. By a Layman. Lond. 1789. V. Two Speeches delivered in the House of Commons on Tuesday the 2nd of March 1790, by the Right Honourable Charles James Fox, in support of his Motion for a Repeal of the Corporation and Test Acts. Lond. 1790. In the time of George the First a clause was introduced for repealing certain parts of these Acts into a bill introduced into the House of Lords, but failed, although it was supported by some men most eminent for loyalty and public spirit, and likewise by some of the most learned among the Bishops, but more especially by Hoadley, bishop of Bangor, and Kennet, bishop of Peterborough. See a list of Tracts written by Bishop Hoadley in the Bangorian Controversy, as it was afterwards called, Works, vol. ii. p. 379. A defence of these Acts by Warburton, Sherlock, Ellys and Horsley will be found in the *Churchman armed against the Errors of the Time*. It is stated above that the indisposition of the king arrested the progress of the repeal of these acts; but it must be remembered that it was the boast of George the Third that he would bequeath the government to his successor in the same state as that in which he received it. See Buckle, p. 422.

A Letter from a Gentleman in the City to a Friend in the Country. By William Sherlock, D.D., 1688.

In Baldwin's Farther State Papers, 309-16. — See Mackintosh, *C. L.* p. 245.

An Answer from a Country Clergyman to the Letter of his Brother in the City (Dr. Sherlock). June, 1688

A Letter of several French Ministers fled into Germany upon *C. L.* the account of the Persecution in France, to such of their Brethren in England, as approved the Kings Declaration touching Liberty of Conscience. Translated from the Original in French. 4to, no date or place.

A Letter from a Clergy-Man in the City to his Friend in the Country containing his Reasons for not reading the Declaration, 22 May 1688. 1 sheet 4to, 1688

A Letter from a Clergy-Man in the Country to the Clergy-Man in the City etc. shewing the insufficiency of his reasons therein contained for not reading the Declaration. By a Minister of the Church of England. pp. 40, 4to Lond. 1688

An Answer to the City Minister's Letter from his Country Friend. 4to 1688

Letters about reading King James's Declaration of Indulgence to *S. C.* Dissenters in 1688. With Answers to Replys. 4to Lond. 1688

The Minister's Reasons for not reading the King's Declaration, friendly debated. By a Dissenter. Allowed to be Published this 21st day June 1688. pp. 24, 4to Lond. 1688

An Expedient for Peace; persuading an agreement amongst

Christians from the impossibility of their agreement in matters of religion. Also shewing the nature and causes of the present differences; the unreasonableness of persecution, the equity of toleration, and the great benefits of a Pacific Charter.
pp. 40, 4to Lond. 1688

Pax Redux, or the Christian Reconciler. In three parts. Being a project for reuniting all Christians into one sole communion. Done out of French into English by Philip Ayres.
pp. 106, 4to Lond. 1688

C. I. **The Petition of William Sancroft, Archbishop of Canterbury and six other Bishops to his Majesty touching their not distributing and publishing the Declaration of Conscience.**
4to 1688

“The dispute between the King and the Church was now drawing to a crisis. The King renewed his declaration of indulgence upon 27th April 1688, and upon the 4th May following enjoined the bishops to disperse it through their several dioceses for the purpose of its being read by the clergy in all the churches. The six bishops were St. Asaph, Ely, Bath and Wells, Peterborough, Chichester and Bristol. They laid before him the reasons that determined them not to obey the order of Council that had been sent them. This flowed from no want of respect to his Majesty’s authority, nor from any unwillingness to let favour be shewed to Dissenters, in relation to whom they were willing to come to such a temper as should be thought fit, when that matter should be considered and settled in Parliament and Convocation.” — Burnet’s History. The Declaration of Charles II. in 1662 and 1672, which was pronounced unconstitutional in Parliament, dispensed only with penal laws. See Marlow’s Account of the Growth of Popery. In State Tracts, part ii. p. 80, 1689. Matter of Fact, by the E[arl] of C[arendon] concerning the King’s Dispensing Power, etc. In Gutch, part i. p. 309. Minutes for his Grace of Canterbury: prepared by Mr. Hanses, to have been spoken at the Trial. In Gutch, *ibid.* 363-69. A Speech prepared by the Bishop of St. Asaph, to have been spoken at the Trial, *ibid.*

369-74. The Petition is in the ninth volume of the Somers Tracts ; and, "with some Proceedings thereupon," in the first volume of Gutch's *Collectanea Curiosa*, 335-62.

Case of Reading King James's Declaration in 1688. Question whether a Divine of the Church of England may, with a safe Conscience, read in the Church the K's D—n for Liberty of Conscience without expressing his consent to the Matter contained in it? By Edward Stillingfleet, D.D. Bishop of Worcester, in his *Miscellaneous Discourses*. 8vo Lond. 1735

At the consultation of the London clergy Tillotson, Patrick, Sherlock, Stillingfleet and Fowler were the minority against the Declaration. The majority yielded to the authority of a minority so respectable.

The Lord Bishop of Rochester's Letter to the Right Honourable the Lords Commissioners of his Majesty's Ecclesiastical Court.

In Somers Tracts. Fourth Collection, vol. ii. p. 221. Harl. Miscell. vol. vii. p. 427, 4to. Fourth Collection of Papers relating to the Present Juncture of Affairs in England. 4to Lond. 1688.

Although he complied with the King's command in reading his Declaration, Bishop Sprat resigned his office as Commissioner.—See Macaulay; Burnet's *Memoirs*, vol. i. p. 675, vol. ii. p. 620; and Doyly's *Life of Sancroft*, vol. i. p. 229.

A Short Discourse concerning the Reading his Majesty's late Declaration in the Churches. Set forth by the Right Reverend Father in God, Herbert Lord Bishop of Hereford.

pp. 15, 4to Lond. 1688

In Somers Tracts. First Collection, vol. ii. pp. 361-3.

"I should never doubt of God's merciful pardon in it, seeing I did it out of pure obedience to my King upon God's command, and to so good an end as the preserving of Truth and Peace among us."

A Letter from a Dissenter to the petitioning Bishops.

In the ninth volume of Somers Tracts. "It was too much to expect that all the oppressed dissenters could be won by the reasoning

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of Halifax and Burnet. Many there doubtless were who, like the author of this Tract, saw, or wished to see, nothing in the present national crisis, save the exaltation of dissenters of every description over their old enemies of the church of England." Here it will not be out of place to notice *The Protestant Reconciler*, by Daniel Whitby, 1683, whose "piety, learning, and extensive charity will not be disputed, but his judgment, sagacity, and reasoning powers do not appear to have borne a due proportion to his extensive acquirements." (Note in *The Diary and Correspondence of Dr. Worthington*, vol. ii. part i. p. 202.) What a violent storm this performance drew upon its author will be seen in *Biog. Brit. and Chalmers*.

- ✠ **An Answer to a Paper importing a Petition of the Archbishop of Canterbury and six other Bishops to his Majesty touching their not distributing and publishing the late Declaration for Liberty of Conscience.** 4to Lond. 1688

In the ninth volume of *Somers Tracts*, pp. 119-31. "The bishops had no sooner taken their ground in direct opposition to James's measures, than pamphlets and libels of every description were published against them with unreserved hostility, under the authority of government. They had sedulously avoided the appearance of giving publicity to their petition; but that to which they themselves seemed decently averse, was privately managed by others, for the petition was scarce presented before it got into print, and was dispersed over the whole Kingdom by the clergy instead of the Declaration of Indulgence. The King therefore resolved no longer to keep terms with the church of England but to publish the petition in his own way, and with his own comments. Accordingly the following piece which appears to have been printed by authority, is a sort of casting the gauntlet by the crown to the church." It is inserted, with some Proceedings thereupon, in the first volume of *Gutch's Collect. Cur.* pp. 335-62. The calumny insinuated in this "Answer" (p. 122) in the *Life of James II.* vol. ii. p. 158, and *Macpherson's Original Papers*, vol. i. p. 151, is refuted by *Mackintosh*, p. 248.

- An Address to his Grace the Lord Abp. of Cant. and the Right Rev. the Bps upon account of their late Petition by a true Member of the Church of England.** 4to Lond. 1688.

Some Queries to the Archbishop of Canterbury and to the Six other Bishops concerning the English Reformation and the 39 Articles of the Church of England. By P. M. D.D.

4to Lond. 1688

I suppose P. M. D. D. means Peter Manby, Dean of Derry.

Cf. The Rubric of the Common Prayer declared by the Act of Uniformity to be a part of that statute which directs that nothing shall be published in church by the minister, but what is prescribed by this book, or enjoined by the King.

* The Examination of the Bishops upon their refusal of reading his Majesty's most gracious Declaration; and the Non-concurrence of the Church of England in Repeal of the Penal Laws and Test fully debated and argued. 4to Lond. 1688.

In the ninth volume of Somers Tracts, pp. 134-51, and Fourth Collection, vol. ii. pp. 222-43. After having traced the progress of the penal laws and the test, the author remarks:—"Jealous as the founders of that test were (or pretended to be) of the danger of popery, they very well knew the church of England had two impregnable bulwarks, the two great acts of Uniformity, that themselves sufficiently alone established, guarded and preserved the church of England in all points without any fortification from the test, nor indeed was the test wanted in the ecclesiastic administration, those very statutes being a greater and stronger test before: for by those statutes is the whole liturgy, the administration of the sacraments, and indeed all the canons and articles of the church supported. For by the fence of those laws first no Romanist can possibly be admitted into the clergy Secondly, no other divine service as the mass or the like can be introduced into our churches already constituted or assigned for the divine service of the church of England." Our author's memory must have failed him, when he asks—"Wherein and what have our churchmen or our non-dispensing churchmen suffered by all this toleration? Have they lost the least particle of their government, discipline, rights, privileges, or professions whatever?" p. 150. "Doubtless," observes Hallam, "the administration of James II. was not of this nature (an extreme case of intolerable tyranny.) Doubtless he was not a Caligula, or a Commodus, or an

Ezzelin, or a Galeazzo Sforza, or a Christiern II. of Denmark, or a Charles IX. of France, or one of those almost innumerable tyrants whom men have endured in the wantonness of unlimited power. No man had been deprived of his liberty by any illegal warrant. No man, *except in the single though very important instance of Magdalen College*, had been despoiled of his property." The Constitutional History of England. vol. ii. p. 242.

Melius Inquirendum, or an impartial Enquiry into the late proceedings against the Seven Bishops, wherein the King's Supremacy is vindicated. By W. E. 4to Lond. 1688
Compare Buckle's History of Civilization in England, p. 367.

Ten Modest Queries humbly offered to the most serious consideration of the Right Reverend Father in God, Thomas Lord Bishop of St. Davids, and that they may be communicated to the rest of the Clergy at his Primary Visitation now held for that Diocese. By a true and sincere Member of the Church of England, and a wellwisher to his Lordship in all things that are good and honest. pp. 4.

Has reference to his reading the Declaration. Thomas Watson appointed 1687 and deprived for simony, May 1699, is here intended. "He was one of the worst men in all respects, that ever I knew in Holy Orders: passionate, covetous, and false in the blackest instances, without any one vertue or good quality, to balance his many bad ones. But as he was advanced by King James, so he stuck firm to that Interest; and the Party, tho' ashamed of him, yet were resolved to support him, with great zeal: he appealed to a Court of Delegates; and they about the end of the year confirmed the Archbishop's sentence." — Burnet's History.

Among the various localities from which addresses "steamed up to the Throne" on this occasion (see Ralph, Mackintosh, and the Somers Tracts), Chester may be mentioned as very conspicuous for its adulation and servility. In the Political History of the City of Chester, the Charter of King Henry VII. &c., Chester, 1814, there is a circumstantial account of the preparations made by that corporation during the royal progress of James II. in 1687, with the address presented by

the dissenters. "The Corporation," said the recorder Levinz, "is your Majesty's creature, and depends merely on the will of its creator, and the sole intimation of your Majesty's pleasure shall ever have with us the force of a fundamental law." Cf. Ormerod's History of the County Palatine and City of Chester, vol. i. p. 211. Nor in the diocese of Bishop Cartwright (of whose character see p. 27 *supra*) were obedient clergymen wanting to acknowledge the King's supremacy, and their duty to publish in their churches whatever was enjoined by the King or by their Bishop. See Echard, vol. iii. p. 876. "James thought himself secure of the Tories, because they professed to consider all resistance as sinful—and of the Protestant Dissenters, because he offered them relief. He was in the wrong as to both. The error into which he fell about the Dissenters was very natural. But the confidence which he placed in the loyal assurances of the High Church party was the most exquisitely ludicrous proof of folly that a politician ever gave." Macaulay's Review of Sir James Mackintosh's History of the Revolution.

Parliamentum Pacificum : or, The Happy Union of King and People in an Healing Parliament : heartily wish't for and humbly recommended, by a true Protestant and no Dissenter. **C. I.**

4to Lond. 1688

This tract contains severe animadversions on Pensioner Fagel and Dr. Burnet.

A Letter of several French Ministers fled into Germany upon the account of the Persecution in France, to such of their Brethren in England as approved the King's Declaration touching Liberty of Conscience. pp. 7, 4to Lond. 1688

CHAP. V.

Of the Discourses written in the representing controversy.

51. ✱ A papist misrepresented and represented, or a twofold character of popery. The one containing a sum of the superstitions, idolatries, cruelties, treacheries, and wicked principles of that popery which hath disturbed this nation above 150 years; filled it with fears and jealousies, and deserves the hatred of all good christians. The other laying open that popery which the papists own and profess; with the chief articles of their faith, and some of the principal grounds and reasons which hold them in that religion. [Narraverunt mihi iniqui fabulationes: sed non ut lex tua. Psal. 119 [sic] v. 85.] By J—— L——, [pp. 128 and R. C. Principles, pp. 1–8], s.l. 4to 1685. [To which is annexed, Roman-catholic principles, in reference to God and the King.] And note, there are two more parts of this book. See Nos. 63, 72, *infra*. And four defences of this part. See Nos. 53, 56, 58, 60, *infra*.

Dodd attributes this book to John Gother, or Goter. I suppose the initial letters stand for Joannes Lisboensis. "John Goter: born in Southampton, educated a member of the church of England [compare the Introduction to No. 51, p. xi.] but afterwards becoming a catholick was sent over to the English College at Lisboe; where he was ordained priest and returned back into England upon the mission. He resided for the greatest part of his time in London; and appeared at the head of the controversial writers, all king James Second's reign." vol. iii. p. 482. The date 1665 found in some copies was probably intended to mislead his adversaries, because, as Dr. Todd observes, the author says expressly in the Pref. to part iii. (No. 72 *infra*) that the work was not published until 1685: "This book was not publish'd till after the adjourning of the first sitting of Parliament 1685, and at the opening of that Parliament the assault was given by Dr. Sherlock in his Sermon before the two Houses," (sheet a, p. 8.) "Gother's

work has always continued to be in great repute among Papists. It was republished in an abridged and expurgated form by their great champion Bishop Challoner, who was Vicar Apostolic of the London district from 1741 to 1780. It has often been reprinted since, and the twenty-eighth edition was published at London in 1832." Cunningham's Preface, etc. *ut infra*.

On the tract, Roman Catholic Principles, see page 6, *supra*.

The declaration of indulgence was both preceded and followed by one of the most fierce polemical controversies between Romanists and Protestants which ever agitated England. Burnet, who was deeply engaged in it, gives the following account of the manner in which it was carried on by the church of England: "Many of the clergy acted now a part that made good amends for past errors. They began to preach generally against popery, which the dissenters did not. They set themselves to study the points of controversy; and, upon that, there followed a great variety of small books that were easily purchased and soon read. They examined all the points of popery with a solidity of judgment, a clearness of arguing, a depth of learning, and a vivacity of writing, far beyond anything that had before that time appeared in our language. The truth is, they were very unequally yoked; for, if they are justly to be reckoned among the best writers that have yet appeared on the protestant side, those they wrote against were certainly among the weakest that had ever appeared on the popish side. Their books were poorly, but insolently writ, and had no other learning in them but what was taken out of some French writers which they put into very bad English; so that a victory over them might have been but a mean performance.

"This had a mighty effect on the whole nation; even those who could not search things to the bottom, yet were amazed at the great inequality that appeared in this engagement. The papists who knew what service the Bishop of Meaux's book had done in France, resolved to pursue the same method here, in several treatises, which they entitled, 'Papists Represented and Misrepresented;' to which such clear answers were writ, that what effect soever that artifice might have where it was supported by the authority of a great king, and the terror of ill usage and a dragoonade in conclusion, yet it succeeded so ill in England, that it gave occasion to enquire into the true opinions of that church, not as some artful writers had disguised them, but as

they are laid down in the books that are of authority among them, such as the decisions of council received among them and their established offices, and as they are held at Rome, and in all those countries where popery prevails without any intermixture with hereticks, or apprehension of them, as in Spain and Portugal. This was done in so authentical a manner, that popery itself was never so well understood by the nation as it came to be upon this occasion. The persons who managed and directed this controversial war were chiefly Tillotson, Stillingfleet, Tension, and Patrick; next them were Sherlock, Williams, Claget, Gee, Aldrich, Atterbury, Whitby, Hooper; and, above all these, Wake, who, having been long in France chaplain to the Lord Preston, brought over with him many curious discoveries that were both useful and surprising. Besides the chief writers of those books of controversy, there were many sermons preached and printed on those heads that did very much edify the whole nation. And this matter was managed with that concert, that, for the most part once a week, some new book or sermon came out which both instructed and amused those who read them." Fol. 1724, p. 673-4.

See [Cat. 4.] Contin. p. 10.

- C. 1. 52.** The doctrines and practices of the church of Rome truly represented, in answer to a book intitled a papist misrepresented and represented. By Edward Stillingfleet, D.D. Works, fol. vol. vi. (Gibson, vol. xvi. fol. iii.) pp. 164, 4to Lond. 1686

See Cat. No. 17. Contin. p. 10. Fasti Oxon. vol. ii. col. 118. Reprinted, with a preface and notes, by William Cunningham, D.D., Professor of Divinity and Church History, New College, Edinburgh. A new edition, revised. Edinburgh, 1845.

- C. 1. 53.** ✱ Reflections upon the answer to the papist misrepresented; directed to the answerer. pp. 119, 4to, sans date

See [State, p. 11] Contin. p. 10. The Bodl. Cat. gives the date and imprint. Lond. 1686.

- C. 1. 54.** A papist not misrepresented by protestants; being a reply to the reflections upon the answer to a papist not misrepresented and represented. By William Sherlock, DD.

See Cat. No. 18. [State, p. 11.] Contin. p. 10. Born about 1601, died 1707. "While sermons in defence of the Roman Catholic religion were preached on every Sunday and holiday within the precincts of the royal palaces, the church of the state, the church of the great majority of the nation, was forbidden to explain and vindicate her own principles. The spirit of the whole clerical order rose against this injustice. William Sherlock, a divine of distinguished abilities, who had written with sharpness against Whigs and Dissenters, and had been rewarded by the government with the Mastership of the Temple and with a pension, was one of the first who incurred the royal displeasure. His pension was stopped, and he was severely reprimanded." — Macaulay.

55. Remarks upon the reflections of the Author of Popery Misrepresented &c. on his Answerer; particularly as to the Deposing doctrine. In a letter to the Author of the Reflections. Together with some few Animadversions on the same Author's Vindication of his Reflections. pp. 68, 4to 1686

See Cat. No. 19. Ath. Oxon. vol. ii. p. 1000. [Edit. Bliss, vol. iv. col. 563.] This book is anon., but was written by Abednego Seller, rector of Combeintin-head, Devon. Neither Gee nor Peck appear ever to have seen this work, for both give the title incorrectly, Peck copying from Gee, who calls the author Mr. A. Seller "of Plymouth," whence Peck styles him "minister of Plymouth." The title is correctly given above. This book is an answer to the Reflections (No. 53) and to the Vindication of the Reflections (No. 56.) J. H. T.

56. ✱ Papists protesting against Protestant-Popery. In answer to a Discourse intituled, A Papist not Misrepresented by Protestants, being a Vindication of the Papist Misrepresented and Represented, and the Reflexions upon the Answer. [Anon. By the Author of No. 51.] pp. 38, 4to Lond. 1686

See [State, p. 11.] Contin. p. 10. Gee and Peck not having seen this tract, or the former, have given the title in an abridged form, and Peck has placed it after instead of before 55, not knowing that 55 was a reply to it. J. H. T.

- C. 1. 57.** An answer to a Discourse intituled, Papists protesting against Protestant-Popery; being a vindication of Papists not Misrepresented by Protestants; and containing a particular examination of Mons. de Meaux late Bp. of Condom his exposition of the doctrine of the church of Rome, in the articles of invocation of saints and the worship of images, occasioned by that discourse. By William Sherlock, D.D.

pp. 131. 4to Lond. 1686

See Cat. No. 20. [State, p. 11.] Contin. p. 10.

- C. 1. 58.** ✕ An amicable accommodation of the difference between the misrepresenter and the answerer; in return to the last reply against the papist protesting against protestant popery. Permissu Superiorum. [By the Author of No. 51.]

pp. 40, 4to Lond. 1686

- C. 1. 59.** An answer to the amicable accommodation of the difference between the representer and the answerer. By William Sherlock, D.D.

pp. 31, 4to Lond. 1686

See Cat. No. 21. [State, p. 12.] Contin. p. 10.

- C. 1. 60.** ✕ A reply to the answer of the amicable accommodation, being a fourth vindication of the [first part of the] Papist misrepresented and represented; in which are more particularly laid open some of the principal methods by which the Papists are misrepresented by Protestants in their books and sermons. [By the Author of No. 51.]

pp. 46, 4to Lond. 1686

See [State, p. 12.] Contin. p. 10.

- C. 1. 61.** A view of the whole controversy between the representer and the answerer, with an answer to the representer's last reply; in which are laid open some of the methods by which protestants are misrepresented by papists. By William Claget.

pp. 123, 4to Lond. 1687

See Cat. No. 22. [State, p. 12.] Contin. p. 10. Ath. Oxon. vol. ii. col. 327. [Edit. Bliss, vol. iii. col. 640.]

62. A catechism, truly representing the doctrines and practices of **C. I.** the church of Rome. With an answer thereunto. By John Williams, M.A. The second edition corrected. With a Vindication of a passage in the said catechism from the exceptions made against it, in a reply to the answer of the amicable accommodation. pp. 82, 8vo 1687

See Cat. No. 23. [State, p. 30.] Ath. Oxon. vol. ii. p. 1119.
[Edit. Bliss, vol. iv. col. 769.]

63. ✕ The catholic representer, or the papist misrepresented and represented. Part II. published weekly in 16 single sheets, with a title and contents. [By the Author of No. 51.] Fifteen parts. pp. 88, 4to Lond. 1687

This came out in weekly parts, each part called a chapter. Chaps. i.—vi. are in single sheets of eight pages each. Chaps. viii.—xvi. are in half sheets. A titlepage and table of contents [4 pp.] were added. J. H. T.

64. The papist represented and not misrepresented; being an **C. I.** answer to the first sheet of the second part of the papist misrepresented and represented; and for the farther vindication of the catechism truly representing the doctrines and practices of the church of Rome. By John Williams, M.A.

pp. 14, 4to Lond. 1687

See Cat. No. 24. [State, p. 31.] Ath. Oxon. vol. ii. p. 1121.
[Edit. Bliss, vol. iv. col. 769.]

65. The papist represented and not misrepresented; being in answer **C. I.** to the second sheet of the second part of the papist misrepresented and represented, in the point of their praying to the cross, [and for a further vindication of the catechism truly representing the doctrines and practices of the church of Rome.] By John Williams, M.A. pp. 14, 4to 1687

See Cat. No. 25. [State, p. 31.] Ath. Oxon. vol. ii. col. 1119.
It is curious that Wood, although he gives Nos. 64 and 69, in his list of John Williams's works, omits No. 65. This must have been a

mere oversight; but Dr. Bliss has not supplied the defect. The clause in brackets in the title as above has been omitted by Gee and Peck. It is added here from the original. J. H. T.

- C. L. 66.** Transubstantiation no doctrine of the primitive fathers, being a defence of the Dublin letter herein against the papist misrepresented and represented, Part II. cap. 3. [By John Patrick, M.A. preacher at the Charterhouse.]

pp. 72, 4to Lond. 1687

See Cat. No. 26. Contin. p. 22 [and p. 70]. I cannot find any copy of "the Dublin letter," nor can I tell who was its author. Dr. Wake, Contin. (p. 22) says, "The next that gave occasion to the revival of this controversy" [i.e. the next after the author of a Discourse of Transubstantiation (Tillotson, 1685), see No. 125] "was the author of the Dublin Letter, who being answered by the Representer in his second part, cap. 3, a learned man of our communion [viz. John Patrick] made good his party in an excellent discourse," &c. The Representer (loc. cit.) quotes what these authors call "the Dublin letter," under the title of "The Papists doctrine of Transubstantiation not agreeable to the Primitive Fathers." But I can find no title answering to this title in the Catal. of the Dublin Univ. or of the Bodl. Libraries; nor does it appear in Abp. Marsh's Library, or in the large collection of these tracts in the Library of Christ Church Cathedral, Dublin. J. H. T.

- C. L. 67.** Wholesome advices from the blessed Virgin to her indiscreet worshippers. Written by one of the Roman Communion, and done out of the French into English, by a Gentleman of the Church of England, with a Preface shewing the Motives to the Translation. [Anon.] By James Taylor, Gent.

pp. 20, 4to Lond. 1687

See Cat. No. 27. [State, p. 27. Contin. p. 53.] This tract is by Mr. Adam Widenfelt, "a person of high employment under the Prince of Suanzemburgh." (Translator's Pref.) It is alluded to, and the Preface attacked, by the Representer (No. 63) part ii. cap. 4, p. 29, and therefore comes into this controversy, as its object was to shew that authors of the Romish Communion made the same repre-

sensation of abuses of which Protestants complain. Taylor is the translator of the book and the author of the Preface. J. H. T.

The original work is mentioned in "A Catalogue of Books exclusively relating to the Church of Rome: her doctrines, worship, discipline, controversies and annals; including the Histories of her various Religious Orders; their peculiar Missals, Breviaries, &c.: the Tracts published during the reign of James II.; and a set of Canonizations from 1800 to the present time. On sale by Howell and Co., 295, Holborn, London, 1829."

"Widenfeldt, *Avis Salutaires de la bienheureuse Vierge Marie à ses Devots Indiscrets*, fidelement traduit en François, avec le Latin ensuite (par Gerberon) à Lille 1674. *Monita vere salutaria Mariæ Reginae Sanctorum omnium*, authore Cremerio, Antverpiæ 1764. *Lettre Pastorale de M. l'Evesque de Tournay aux Fidelles de son Diocese sur le Culte de la tres Sainte Vierge et des Saints*, à Lille 1674, &c. &c. The curious work which forms the first in the above Collection is an attack on the worship of the Virgin, in which the author puts into her mouth, that she detests the worship because God alone ought to be honoured and loved. It created a great noise at the time of its publication, and was the cause of no less than forty-seven writings being published on both sides of the question. Its end however was being strictly prohibited, first by the Inquisition and then at Rome. The two next in the volume were published in favour of it."

68. A Letter to the Misrepresenter of Papists. Being a Vindication of that part of the Protestant Preface to the Wholesome Advices from the blessed Virgin &c. which concerns the Protestants' charity to Papists, and a Layman's writing in it. In answer to what is objected against it in the 4th Chapter of the second part of the Papist Misrepresented &c. By the same Layman [i.e. James Taylor] who translated the Wholesome Advices &c., and made the Preface to them.

pp. 16, 4to Lond. 1687

See Cat. No. 28. [State, p. 28. Contin. p. 53.] It seems as if Dr. Clagett, State, p. 28, imagined this tract to have been written by the Representer, and written on the popish side; but this error Dr. Wake corrects. Contin. p. 53. J. H. T.

- C. 1. 69.** The Papist represented and not misrepresented, being an answer to the fifth and sixth chapters of the second part of the Papist misrepresented and represented, as far as concerns praying to images and the cross. And for a further vindication of the Catechism truly representing the Doctrines and Practices of the Church of Rome. [Anon.] By John Williams, M.A. pp. 14, 4to Lond. 1687

See Cat. No. 29. [State, p. 31.] Ath. Oxon. vol. ii. col. 1121. [Bliss, vol. iv. col. 771.]

- C. 1. 70.** The peoples right to read the Holy Scripture asserted. In answer to the 6th, 7th, 8th, 9th and 10th chapters of the second part of the Popish Representer. [Anon.] By Nicholas Stratford D.D. [afterwards Bishop of Chester] pp. 88, 4to [Lond] 1687

See Cat. No. 30. [Contin. p. 39.] Ath. Oxon. vol. ii. col. 1067. Born 1633, died 1707. From the year 1667 to 1683 he was Warden of Manchester. "August 29th (Thursday) Mr. Stratford, the new Warden, was this day installed. A stranger, unthought of, unknown of, unsought for; and of all that we thought of, none so likely to be a mercy to this place. A good man, of a sweet temper, brave scholar and preacher; and one that hath an estate of his own, and seems to resolve to settle in the place and to reside. This we thought then; and then, it was so." — Autobiography of Henry Newcome, vol. i., printed for the Chetham Society, 1852.

- C. 1. 71.** The present State of the controversie between the Church of England and the Church of Rome; or an account of the books written on both sides. [In a letter to a friend. Imprimatur. Guil. Needham, May 7, 1686.] (Anon.) By William Clagett, DD. pp. 36, 4to Lond. 1687

See Contin. vol. i. pp. 10, 11. Ath. Oxon. vol. ii. p. 327.

The state of the controversy on the Popish side will be found in the Preface to the Reply to the defence of the exposition of the doctrine of the Church of England [No. 79 *infra*.] J. H. T.

72. ✱ The Papist misrepresented and represented ; with a Preface, containing reflections upon two treatises, the one the State [No. 71] the other the View [No. 61] of the Controversie between the Representer and the Answerer. Third Part. Published with allowance. [By the author of No. 51.]

pp. 63 (incl. Index), 4to Lond. 1687

See Nos. 61, 71 *supra*, and No. 82 *infra*.

See Postscript, being a full answer to a Pamphlet published last night, called, "A third part of a Papist Misrepresented," at the end of a second Defence of the Exposition of the doctrine of the Church of England (No. 80 *infra*). J. H. T.

An answer to the eighth chapter of the Representer's second part, in the first dialogue between him and his Lay-friend. Licensed, March 1, 1686. [Anon.] By James Taylor.

pp. 10, 4to Lond. 1687

This tract is on the same subject as No. 70, viz, the right of the Laity to read the Scripture. But it is not mentioned by Gee or Peck. J. H. T.

CHAP. VI.

Of the Discourses in the expounding controversy.

- C. L. 73. *** An Exposition of the doctrine of the Catholic Church in matters of controversie. By the Right Reverend James Benigne Bossuet, Counsellor to the King, Bishop of Meaux, formerly of Condom, and Preceptor to the Dauphin; first Almoner to the Dauphiness. Done into English from the 5th edition in French, [by Joseph Johnston, O.S.B.]

pp. 48, Advertis. pp. 22, 4to Lond. 1685

The Advertisement prefixed to this work is by Bossuet himself. It was first printed with the French edit. of 1679. We learn from it that two answers had at that time appeared in France; one anonymous (by M. De la Bastide) approved by the ministers of Charenton; the other by M. Nougier, vol. xviii. Œuvres de Bossuet, Versailles, 1816. The Exposition is followed by a "Remarque," intended as an answer to the accusation (made by Dr. Wake, in the Pref. to his answer—see No. 74) of having suppressed the first edition, and materially altered several passages in it. This is followed by some letters relative to the Exposition. And these by "Fragmens sur diverses matières de controverse, pour servir de réponse aux écrits faits par plusieurs ministres, contre le livre de l'Exposition de la Doctrine Catholique."

The Bodl. Cat. attributes this translation to John Dryden; and the Hist. de Bossuet says that it was translated into English by the Abbé de Montaigne in 1672 (vol. i. p. 280, note.)

The first French edit. Paris (Chamoisy), 1671, 12mo., consisted of about twelve copies only, privately printed, and sent by the author to some friends, whom he requested to return them with their remarks. It is supposed that not more than three or four copies of this edit. remain. Another, which is the first *published* edit., was printed in December of the same year 1671 in 12mo., also printed by Chamoisy in Paris, pp. 189, and it is said there was a second issue in the same

month, which differed in some respects from the former (*Hist. de Bossuet*, vol. i. p. 278). See the *Pièces Justificatives*, *ibid.* p. 467. The Exposition was translated into Latin by Fleury, *Hist. de Bossuet* (vol. i. p. 289.) Cardinal de Bausset, author of the *Hist. de Bossuet* (vol. i. p. 280 note) says that it was translated into Irish by Father Porter O.S.F. superior of the Convent of S. Isidore at Rome, which translation was printed at Rome 1675 at the press of the Propaganda, a high sanction to the work. It was also translated into Italian, and printed at the same press. I have not seen either of these versions.

Twelve editions of the Exposition were published in French during the lifetime of Bossuet. But the sixth, issued in 1686, was the last which he himself corrected, and all subsequent editions were reprints of this. (*Hist. de Bossuet*, vol. i. p. 291, note.)

See *State*, p. 14, 15-18, where a particular account is given of the occasion for which this book was written. *Contin.* p. 12. J. H. T.

It is extracted below. In Howell's Catalogue, already mentioned, it is stated that in an 8vo edit. 1685, there is "prefixed a very entertaining history of this famous work by the translator."

74. An exposition of the doctrine of the Church of England in the several articles proposed by Mons. de Meaux, late Bishop of Condom, in his Exposition of the doctrine of the Catholic Church. To which is prefix'd a particular account of Monsieur de Meaux's book. The 3rd edit. [Anon.] By Wm. Wake, M.A. pp. 87, and Pref. pp. xxxviii. 4to Lond. 1687
See *Cat.* No. 39. [*State*, p. 15.] *Contin.* p. 13. *Ath. Oxon.* vol. ii. p. 1059. And No. 22 *supra*, note.

75. ✱ A vindication of the Bp. of Condom's Exposition of the doctrine of the Catholic Church. In answer to a book, entitled An Exposition of the doctrine of the Church of England, etc. With a letter from the said Bishop. *Permissu superiorum.* pp. 222, with Contents and Henry Hill's *Catal.* of books, pp. 4. 4to Lond. 1686

See *Contin.* p. 16. This is no doubt by Jos. Johnston, an English Benedictine, of the King's Chapel, who is the translator of the Expo-

ation. The letter from Bossuet which is appended to it was addressed to J. Shirburne, superior of the English Benedictines, who had written to Bossuet, enclosing a letter from Johnston, which asked for information to enable him to reply to Wake and others. The whole correspondence is given in the Versailles edit. of Bossuet's works, vol. xviii. p. 169. J. H. T.

- C. L. 76. ✕** A pastoral letter from the Lord Bishop of Meaux to the new Catholics of his Diocese, exhorting them to keep their Easter, and giving them necessary advertisements against the false Pastoral Letters of their Ministers. With reflections upon the pretended persecution. Translated out of French, and published with allowance. pp. 37, 4to Lond. 1686

See Contin. p. 16. [Œuvres de Bossuet, Versailles 1817, tome xxv. A Paris 1748, tome v.] This was probably translated by the Benedictine Jos. Johnston. J. H. T.

- C. L. 77.** An answer to the Bishop of Condom (now of Meaux) his Exposition of the Catholick Faith &c. Wherein the doctrine of the Church of Rome is detected, and that of the Church of England expressed from the publick acts of both Churches. To which are added reflections on his Pastoral Letter. [Anon.] By John Gilbert M.A. Vicar of S. John Baptist's Church in Peterborough. pp. 128, Pref. iv., 4to Lond. 1686

See Cat. No. 40. [State, p. 14.] Contin. p. 13. Ath. Oxon. vol. ii. col. 1132. Fasti Oxon. vol. ii. col. 213. An advertisement prefixed to this work states that it was laid by as useless when Wake's answer (No. 78) appeared — the imprimatur of Wake's book is March 1, 1685-6, that of Gilbert's is June 4, 1686, — "till upon an after view it was thought it might be serviceable; because of a more particular explication of the Church of England's sentiments in it, and likewise of a more full expression of the Romish doctrines from the publick acts of that Church, and its direct answering M. Condom's reasons, which the other author" [viz. Wake] "does not propose to himself." J. H. T.

78. A defence of the exposition of the doctrine of the Church of **C. I.**

England against the exceptions of Monsieur de Meaux, late Bishop of Condom, and his Vindicator. The contents are on the next leaf. [Anon.] By Will. Wake M.A. (Gibson, vol. xii. fol. iii.) pp. 166 and errata 2 pp., 4to Lond. 1686

See Cat. No. 41. [State, p. 19.] Contin. p. 12. Ath. Oxon. vol. ii. col. 1059. The Appendix, p. 105, to this work contains some valuable pieces, on the question of idolatry, and particularly an account of the suppressed sheets of the Epistle of St. Chrysostom to Cæsarius, cut out of M. Bigot's edit. of Palladius. Paris 1680. — This book was published a couple of months before No. 77, and ought to have been placed before it. J. H. T.

79. ✕ A reply to the defence of the exposition of the doctrine of **C. I.**

the Church of England; being a further vindication of the Bishop of Condom's exposition of the doctrine of the Catholic Church. With a second letter of the Bishop of Meaux. *Permissu Superiorum*. pp. 190, with Pref. and catal. of Authors (at the beginning of the book) pp. 30, and at the end, Index pp. 6. 4to, Lond. 1687

It is probable that this book is also by Johnston, the translator of the Exposition; but the letter from Bossuet, annexed to it, does not occur in the correspondence appended to the Exposition in the Versailles edit. of his works, vol. xviii., already referred to. J. H. T.

80. A second defence of the exposition of the doctrine of the **C. I.**

Church of England against the new exceptions of Monsieur de Meaux, late Bishop of Condom, and his vindicator. The first part. In which the account which has been given of the Bishop of Meaux's Exposition, is fully vindicated; the distinction of old and new Popery historically asserted; and the doctrine of the Church of Rome in point of Image-worship more particularly consider'd. [Anon.] By Will. Wake. (Gibson, vols. xii. and xiii. fol. iii.) pp. 100, with Postscript, pp. 2, being a full answer to a pamphlet published the last

night, called A third part of a Papist misrepresented, and
Table pp. 8, 4to Lond. 1687

See [Cat. No. 42.] Contin. pp. 14, 15. Section iii. (p. 94)
of this tract contains a list of the books published in this contro-
versy on the Protestant side which had not been answered by the
Papists. J. H. T.

- C. L. 81.** ✱ A full answer to the second defence of the exposition of the
doctrine of the Church of England, in a letter to the de-
fender. pp. 12, a sheet and a half.

See Contin. p. 15. This is also probably by J. Johnston. In
answer to the list of books on the Protestant side remaining unanswered
this author says (p. 12), "Your third section is taken up by giving us
a Catalogue of books *unanswered*; but you should first have told us
whether they were worth answering in particular or no, when all that is
said in them is obviated in many Treatises. There are several also of
ours that remain *unanswered*; the Guide in Controversie [see Nos.
189–193 incl.] especially, which for anything that I see must remain
so, unless some such bold attempter attack them as attack'd the other
Discourses [see No. 167] of the same author lately published at Ox-
ford, with the like misfortune." J. H. T.

- C. L. 82.** An answer to the Representer's reflections upon the State and
View of the Controversy. With a reply to the Vindicator's
full answer; shewing that the Vindicator [of the Bishop of
Meaux] has utterly ruined the *new* design of expounding and
representing popery. [Anon.] By Nicholas Clagett, M.A.
pp. 180, with Pref. and Contents 8 pp., and Rich. Chiswell's
list of books at the end, 2 pp. 4to Lond. 1680

See Cat. No. 43. Contin. pp. 11, 12. Ath. Oxon. vol. ii. col. 327.
Dr. Bandinel's Bodl. Catal. attributes this book as well as No. 6 to
Nicholas Clagett, D.D. of Christ's Coll. Camb., archdeacon of Sud-
bury; but Abp. Wake (Contin. p. 12) a contemporary, one engaged
in the same controversy, and the intimate friend of Wm. Clagett,
could scarcely have been misinformed; and he clearly attributes this
to the Dr. Clagett who died in the beginning of 1688. J. H. T.

83. A second defence of the Exposition of the doctrine of the **C. I.** Church of England against the new exceptions of Monsieur de Meaux and his Vindicator. The second Part. [Anon. By Wm. Wake, M.A.] pp. 198, and Rich. Chiswell's list of books, 2 pp. (Gibson, vol. xiii. fol. iii.) 4to Lond. 1688
 See Cat. No. 44. Contin. p. 15. Ath. Oxon. vol. ii. col. 1059. [See Part i. No. 80 *supra*.] Wake (Contin. loc. cit.) gives the following summary of this second part, which Gee and Peck have copied as if it was on the title-page. Part ii. In which the Romish doctrines concerning the nature and object of religious worship of images and reliques are consider'd, and the charge of Idolatry made good against those of the Church of Rome upon the account of them. J. H. T.
84. See also, An Answer to the Bp. of Condom's book, intituled an Exposition of the doctrine of the catholic church upon matters of controversy. Written in French, and translated into English by Joseph Walker, and by him dedicated to Michael, Lord Archbishop of Dublin. 12mo Dublin, 1676

The Canons and Decrees of the Council of Trent, celebrated **C. I.** under Paul III., Julius III., and Pius IV., Bishops of Rome. Faithfully translated into English. With a list of the names, surnames, countries and dignities of the Legates.

4to Lond. 1687

"There is much artifice in the general list, subjoined to the editions of the Canons and Decrees of the Council, of the Prelates and others who attended it. The last column designates the country of each. That of Italy is subdivided into almost the minutest portions imaginable; evidently for no other purpose than to disguise the disproportionate and extravagant superiority in number of the Italians.—Mendham's Memoirs of the Council of Trent. Lond. 1834.

Another translation. The Canons and Decrees of the Council of Trent. With a Supplement, containing the condemnations

of the early Reformers, and other matter relating to the Council; literally translated into English, by T. A. Buckley, B.A. Sm. 8vo Lond. 1851

"I will not," says Bossuet, "meddle with any thing but the Decrees of the Council of Trent, because in them the Church has given her decision upon these matters now in agitation." See No. 97, *infra*.

- C. L.** Two short discourses against the Romanists. 1. An account of the fundamental principle of popery, and of the insufficiency of the proofs which they have for it. 2. An answer to six queries proposed to a gentlewoman of the Church of England, by an emissary of the Church of Rome. With a new preface particularly relating to the Bp. of Meaux and other modern complainers of misrepresentation. By Henry Dodwell, M.A. late of Trinity College, near Dublin, now Camden professor of Oxford. pp. 32, pref. xii. 4to Lond. 1688

On the fundamental principle of popery, as to which there can be "no pretence of misrepresentation, and on which depend all other disputes betwixt the Romanists and the other Communions of Christendom," see Chaps. xviii. and xix.

"You must understand that the project of Converting the French-Protestants, which has been more or less carried on ever since Henry the Fourth's time, was more especially agitated at the conclusion of the Pyrenean Treaty almost 30 years since; the Spaniards being apprehensive of the French Power, and willing to divert it by an undertaking, which they thought might find them work at home, and not leave them at leisure to disturb their neighbours. It was resolved then at the same time that the Civil Power began to oppress them, the Church should offer some Terms of a Reunion to them, and all possible endeavours be used to encline them to accept it: to this end Money was secretly given to several of the Ministers, to favour this project: but the design being discover'd by a Minister of Bas-Languédoc, the Synod of Nismes, Ann. 1662, and that of Cevennes being assembled not long after, appear'd so vigorously against it, that they were forc'd to lay aside the design for some time. About ten years after it broke out again, but the Ministers of Languedoc and the

Synod of the Isle of France opposing it, as those of Nismes and Cevennes had done before, it came to nothing.

"Now this second attempt was dated precisely at the same time that the Bishop of Condom's Exposition began to see the light: and that which convinces me that it was purposely contriv'd for the advancing this design is this, that the Marshal de Turenne, who was this Bishop's Convert, and the principal Defender of this Exposition, was also at the same time the great Undertaker for this project. Tis well known how to this end he sent a Person through the several Provinces of France, with private Instructions to those Ministers, which he thought he could most influence to close with it: and in effect he did obtain several of their Subscriptions, whom when the Protestant Synods would afterwards have censur'd for their so doing, the Kings Commissioners took their parts, and would not suffer them to do it." *The Present State of the Controversie etc.* by Will. Clagett, D.D. pp. 15-17.

Préservatif contre le changement de Religion, ou Idée juste et véritable de la Religion Catholique Romaine, opposée au portraits flattez que l'on en fait, et particulièrement à celui de Monsieur de Condom, 1682. Suite de Préservatif, ou Réflexions sur l'adoucissement proposé par M. Brueys, Advocat de Montpellier, 1683, par Pierre Jurieu, La Haye.

It is observed by Jurieu in the latter work: "Bossuet's Exposition was condemned by some in his own church;" and Father Maimbourg said of Bossuet's work, "Has the church required him to make an Exposition of her doctrines?" Jurieu's *Pastoral Letters*, Rotterdam 1686-89, the first volume of which was translated, Lond. 1689, were intended to furnish arguments against the publications of Bossuet, Brueys and other defenders of the persecution. Bayle's "*Commentaire Philosophique*" upon those words of Scripture, "Compel them to come in," was written by way of reflection upon the compulsory conversions effected in France. See also his *Dict.*, art. Ferrier.

A Preservative against the change of Religion, &c., translated out of the French Original by Claudius Gilbert, T.B. and Minister of Belfast.
Lond. 1688

An Examination of the Reasons which have occasioned the Separation of Protestants. By M. de Brueys. 1683

De Brueys was born of Protestant parents, and in 1682 published an answer to Bossuet's Exposition of the Doctrine of the Church, but afterwards became a convert and cast himself at the feet of the author whose doctrine he had attacked. In *Traité de l'Obéissance des Chrétiennes aux Puissances temporelles*, Montpellier, 1709, he attacked Professor Noodt's eloquent discourses on Sovereign Power and Liberty of Conscience; and in the following works he describes the Protestants as having been influenced only by rebellious motives in refusing to yield to the measures of the king for their conversion. "An Examination etc. An Answer to Claude's Complaints of the Protestants against the means which are employed to reunite them to the Church. 1686." "The History of the Fanaticism of our Times, and the Design of the Protestants to cause Rebellion, 1692," which was continued by a second volume in 1709, and a third in 1713. His apologies for persecution were answered in *Considérations Générales sur le livre de M. Brueys intitulé, Examen des raisons qui ont donné lieu à la Séparation des Protestants*. Rotterdam 1684. *Le Prosélyte abusé, ou fausses vues de M. Brueys dans l'Examen de la Séparation des Protestants*, *ibid*, 1684.

C. L. Actes of the General Assembly of the Clergy of France Anno Domini 1682, concerning Religion. Translated into English for the satisfaction of Curious Inquisitors into the present French Persecution of Protestants. With Memoirs containing the different Methods (15) which may very profitably be us'd for the Conversion of those who profess the pretended Reformed Religion. 4to Lond. 1682

The Letter writ by the last Assembly General of the Clergy of France to the Protestants, inviting them to return to their Communion, translated and examined by Gilbert Burnet D.D. 1683.

A Pastoral Letter of the Lord Cardinal le Camus, Bishop and

Prince of Grenoble, to the Curates of his Diocese, touching the methods they ought to take, and in what manner they should behave themselves towards their new converts.

4to 1687

Cardinal Camus was opposed to the method of conversion by dragooning. He was not of the society of Jesuits.

A Pastoral Letter from the four Catholic Bishops to the Lay Catholics of England, touching the methods they ought to take and in what manner they should behave themselves towards their new converts.

4to 1688

The answer of the New Converts of France to a Pastoral Letter from a Protestant Minister.

pp. 31, 4to Lond. 1686

Acts of the General Assembly of the French Clergy in the year **C. 1.**

1685, concerning Religion, together with the Complaint of the said General Assembly against the calumnies, injuries and falsities which the Pretended Reformed have and do every day publish in their books and sermons against the doctrines of the Church. Presented to the King by the Clergy in Body, July the 14th, 1685.

pp. 43, 4to Lond. 1685

This tract contains a Petition to the King. The King's Edict forbidding all Ministers and other persons whatever of the Pretended Reformed Religion to preach or compose any books against the Faith and Doctrine of the Church; or to use injurious terms or such as tend to calumnie, by imputing to Catholicks those tenets which they condemn: or to speak directly or indiretly against the Catholick Religion. The Doctrine of the Church, contained in our Profession of Faith, and in the Decrees of the Council of Trent. Opposed to the calumnies, etc. pp. 43, 4to. Lond. 1685.

Another edition, entitled, The Proceedings of the General Assembly of the Clergie of France Assembled in the year 1682 at Paris and in the year 1685 at S. Germain in Laye, concerning Religion. Translated out of French into English by N. N., 4to Lille 1686. Containing also A Pastorall Advertisement by the Church of France Assembled at

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Paris by authority of the King; to Those of the Pretended Reformed Religion for their Conversion, and Reconciliation to, the Catholick Church. And, A Speech made to the Most Christian King, at Versailles the 21 of July 1685. By the most Illustrious and most Reverend Lord James Nicholas Colbert, Archbishop and Primate of Carthage, etc.

C. 1.

In Œuvres de Bossuet, à Paris 1747, is inserted (vol. iii. p. xxvij) *Extrait des Notes de l'Assemblée Générale du Clergé de France de MCLXXXII, concernant la Religion, Monseigneur l'Archevesque de Paris President. Imprimés en la même année chez Leonard, Imprimeur du Clergé. Titre: Mémoire contenant les différentes Méthodes dont on peut se servir très-utilement pour la conversion de ceux qui font profession de la Religion Prétendue-Réformée, dressé dans cette Assemblée, et envoyé par toutes les Provinces avec l'Avertissement Pastoral de l'Eglise Gallicane.* In this will be found "The Approbation of the Right Reverend the Archbishops and Bishops," which is prefixed to Bossuet's Exposition (No. 73.)

C. 1. An Edict of the French King, prohibiting all publick exercise of the pretended reformed religion in his kingdom; wherein he recalls and totally annuls the perpetual and irrevocable edict of K. Henry IV. his grandfather, full of most gracious concessions to Protestants: to which is added the French King's letter to the Elector of Brandenburg, containing several passages relating to the foregoing Edict; as also a brief and true account of the persecution carried on against those of the foresaid religion for to make them abjure and apostatize; together with the form of abjuration the revolting Protestants are to subscribe and swear to: and a declaration of his Electoral Highness of Brandenburg, in favour of those of the reformed religion, who shall think fit to settle themselves in any of his dominions. 4to 1686

An Account of the Persecutions and Oppressions of the Protestants in France. 4to s.l. 1686

Complaints of the cruel treatment of the Protestants in France,
By John Claude. 8vo Lond. 1686

"This day was burnt in the old Exchange, by the common hangman, a translation of a booke written by y^e famous Mons^r Claude, relating onely matters of fact concerning the horrid massacres and barbarous proceedings of y^e French King against his Protestant subjects, without any refutation of any facts therein; so mighty a power and ascendant here had the French Ambass^r who was doubtlesse in greate indignation at the pious and truly generous charity of all the nation, for y^e reliefe of those miserable sufferers who came over for shelter. About this time also the Duke of Savoy, instigated by y^e French King to extirpate the Protestants of Piedmont, slew many thousands of those innocent people, so that there seem'd to be an universal designe to destroy all that would not go to masse, throughout Europe. Quod avertat D.O.M! No faith in Princes!" Evelyn's Memoirs, 1819, vol. i. p. 627. "Unheard of cruelties to y^e persecuted Protestants of France, such as hardly any age has seene the like, even among the Pagans." Ibid. p. 623.

Triomphe de la Religion sous Louis le Grand, représentée par des
Inscriptions et des Devises, avec une Explication, par Père Le
Jay, de la Compagnie de Jesus. Plates. Paris 1687

An Account of the late Persecution of the Protestants in the **C. I.**
Vallys of Piemont; by the Duke of Savoy and the French
King, in the year 1686. 4to Oxford 1688

Histoire Apologétique, ou Défense des Libertés des Eglises Ré- **C. I.**
formées de France. Par M. Gautier. Amsterdam 1688

The Life and Death of John Claude, done out of French, by G. P.
4to 1688

Histoire de l'Edit de Nantes, contenant les choses les plus re- **C. I.**
marquables qui se sont passées en France avant et après sa

publication, à l'occasion de la diversité des Religions, jusqu'au l'Edit de Révocation. Par Elias Benoit. Oct. 1685.

5 vols. 4to Delft 1693

C. I.

Of the first two volumes of the translation, all that was printed, the publisher, John Dunton, in his "Life and Errors," observes: "It was a wonderful pleasure to Queen Mary to see this history made English, and it was the only book to which she gave her Royal License."

Origine progressi e ruina del Calvinismo nella Francia, ragguaglio istorico, dedicato all' emin. Cardinale Corsi, da D. Casimir Freschot. 4to Parma 1693

An ultramontane history of the Reformed Church of France, composed in the form of Annals from 1517 to 1686. The author relates that "to second the zeal of Louis XIV. in his endeavours to complete the conversion of the Huguenots, the various Religious Orders of France offered the assistance of New Preachers. The Oratory supplied one hundred and fifty; the Jesuits two hundred; the Capuchins above one hundred, and other Religious Societies to the extent of their ability." Page 346. Quoted in "The Witnesses in Sackcloth; or a Description of the Attack made upon the Reformed Churches of France in the Seventeenth Century; with a Bibliographical and Literary Appendix, including Notices of the subsequent history of the French Protestants." Lond. 1852, 12mo.

A Specimen of Papal and French Persecution, exhibited in the Sufferings of eminent Confessors and Martyrs who have signalized their faith and patience within the long and dismal reign of Louis XIV.: particularly of Louis de Marolles, etc. By Thomas Bray, D.D. Fol. Lond. 1712

Arcana Gallica; or, The Secret History of France for the last Century, shewing by what steps the French Ministers destroyed the Liberties of that Nation in general, and Protestant Religion in particular. By [David Jones] the Author of the Secret History of Europe. 1714

Compendious History of the Reformation in France and of the Reformed Churches, in that Kingdom, from the first beginning of the Reformation to the Repealing of the Edict of Nantes. By Stephen Abel Laval. 3 vols. 8vo 1737-41

An enumeration of Authorities giving a descriptive account of the persecutions of the French Protestants would be imperfect, if reference were not made to Burnet's *Memoirs of his Own Times*, and his *Letters during his travels in the years 1685-6*; to Quick's *Synodicon in Gallia Reformata*; or the *Acts, Decisions, Decrees and Canons of the National Councils of the Reformed Churches in France*, 2 vols. fol. 1692; and Voltaire's *Siècle de Louis XIV.* ch. 36. The Roman Catholics must not indiscriminately be charged with this crusade: it was through the instrumentality of the Jesuits, Louis became the "Scourge of God," of whom it has been said: "It will be difficult to select from the whole course of history a single mortal whose follies have been so injurious, and whose faults have been so fatal to his fellow creatures as were those of Louis XIV."—*Lectures on the French Revolution by Professor Smyth*. See the Pref. and Append. to Burnet's *Hist. of the Rights of Princes*. In the disgraceful reign of Louis XV. the "dragonnades" were again exercised. The benevolent projects of Louis XVI. were denied opportunity for development. "The work of Rulhière, *Eclaircissemens sur les causes de la Révocation de l'Edit de Nantes* (*Œuvres v.*) is no other than a perpetual commentary on a State-Paper sufficiently evincing the profound attention which Louis XVI. would have devoted to Ecclesiastical peace, if the hurricane of the Revolution had not swept away all Ordinances Divine and Civil."—*Smedley's Hist. of the Reformed Religion in France*, vol. iii. p. 321.

CHAP. VII.

Of the Discourses written on the occasion of Mr. Thomas Godden's Conference with Dr. Edward Stillingfleet, the Dean of St. Paul's.

85. A Letter to Mr. [Thomas] G[odden] giving a true account of the late conference at the dean of S. Paul's. Imprimatur Guil. Needham, Martii 12, 1687. pp. 8, 4to Lond. 1687

See Cat. 47. Contin. p. 40. Ath. Oxon. vol. ii. col. 1070. This letter is signed E. S. *i.e.* Edward Stillingfleet, and dated March 7, 1687. Thos. Godden was president of the English College in Lisbon, where he took the degree of D.D. in 1656. In 1678 his servant Hill was executed for the murder of Sir Edmundbury Godfrey (Burnet, Own Times, vol. i. 445, sq.) After this he was almoner and chaplain to the queen dowager, and died about Dec. 1688. Ant. Wood says (Ath. Oxon. loc. cit.) "We may here take notice that Dr. Tho. Godden before mention'd who (as Dr. Stillingfleet saith [Pref. to the Defence of his Discourse and against a Book called Catholics no Idolaters] was the most considerable adversary that had appeared against him) was born, as I have been informed in London of the same family with Sir Adam Browne of Surrey (his right surname being Browne) bred in S. John's Coll. in Cambridge, where he was bach. of arts, but leaving the English church he went to Lisbon in Portugal, where spending some time in the English coll. he was sent on the mission to England," &c. I believe however that his real name was Tilden, see Ath. Oxon. ed. Bliss vol. iv. col. 93.

Gee calls him Mr. Peter Gooden (Cat. p. 9) which I believe is a mistake; and tells us that he had a conference with Dr. Claget about Transubstantiation, Feb. 21, 1686, which was published under this title, The sum of a conference on Feb. 21, 1686, between Dr. Claget and father Gooden about the point of transubstantiation, 8vo Lond. 1689. Also published at the end of Dr. Clagett's Seventeen Sermons preached on several occasions. This was Dr. W. Clagett of Eman. Coll. Cambr. J. H. T.

B. L.

C. L.

86. ✱ A letter to the D.[ean] of P. [S. Paul's] in answer to the **C. I.** arguing part of his first letter to Mr. G[odden]. Anon. By Mr. John Sergeant, or Sargeant. pp. 36, 4to Lond. 1687

See Contin. p. 40. Ath. Oxon. vol. ii. col. 1069. This Sergeant, alias Smith, was a secular priest, see Ath. Oxon. vol. ii. col. 247 and 1068. But he seems to have also gone by the name of Holland, and he wrote his book called "Sure Footing in Christianity Examined" under the name of George Hughes. He was a native of Lincolnshire and had been a Sizar of S. John's Coll. Cambr. and A.B. of that University, and was for some time secretary to Dr. Tho. Morton Bp. of Durham. In 1642 he seceded to Romanism and went to the English Coll. of Lisbon; and was in 1652 sent back to England as secretary to the secular clergy of the Mission: in which employment he remained to his death in 1707. He was accused of heretical opinions by Peter Talbot, tit. Abp. of Dublin. See Stillingfleet's nature and grounds of the Certainty of Faith (No. 95 *infra*) p. 4 sq. against which charge he defended himself in a book entitled *Vindiciæ contra Pet. Talbotum &c.* 8vo 1678. John Sergeant wrote against Bramhall under the initials S. W. from which some have given him the Christian name of William, but Wood (*loc. cit.*) and Dodd (Ch. Hist. vol. iii. part viii. bk. ii. art. 5, pp. 472 sq.) call him John. And in this controversy with Stillingfleet his initials are J. S. See the new edition of Bramhall's Works (Anglo Cath. Libr.) Life p. xxviii vol. ii. p. 358 note. J. H. T.

Other works of this voluminous Roman Catholic author will be noticed hereafter.

87. A letter to a Friend reflecting on some passages in a letter [of **C. I.** Mr. John Sargeant] to the D. of P. in answer to the arguing part of his first letter to Mr. G. [Anon.] By Clement Ellis M.A. Rector of Kirkby in Com. Notting.

pp. 31, 4to Lond. 1687

See Cat. No. 49. Contin. p. 40. Ath. Oxon. vol ii. col. 970. [See No. 86.]

88. ✱ A second Catholic Letter against the reflections of Dr. Stillingfleet's defender. By Mr. John Sargeant. 4to Lond. 1687

See Ath. Oxon. vol. ii. col. 1069.

- C. 1.** 89. The Reflector's defence of his letter to a friend, against the furious assaults of M. J. S. in his second Catholic Letter. In four dialogues. pp. 72, 4to Lond. 1688

See Cat. No. 53. Contin. p. 42. Ath. Oxon. vol. ii. col. 1069. This is anon. but is evidently by Clement Ellis, the author of No. 87. J. H. T.

- C. 1.** 90. A second Letter to Mr. G. in answer to two Letters lately published concerning the conference at the D. of P. Imprimatur Guil. Needham. April 22, 1687. Anon. By Edw. Stillingfleet, D.D. pp. 44, 4to Lond. 1687

See Cat. No. 48. Contin. p. 40. Ath. Oxon. vol. ii. col. 1069, where however there is nothing about this second letter of Stillingfleet, which was written not against Sargeant (Nos. 86, 88 *supra* as Peck states) but against Mr. M. who had been present at the conference with Godden, and who seems to have published two letters in defence of Godden, of which Peck makes no mention. But Wake (Contin. p. 40) notices them thus: "In return to this [*i.e.* to Stillingfleet's first letter, No. 85 *supra*] Mr. M. who was with Mr. G. at the conference returned a letter or two to Dr. Stillingfleet concerning the conference; and these produced a second from the Dean of S. Paul's, called &c. A copy of one of these letters, under the initials E. M. [*i.e.* Edw. Meredith] is in Trin. Coll. Library, Dublin, with this title, A letter to Dr. E. S. concerning his late letter to Mr. G., and the account he gives in it of a conference between Mr. G. and himself. 4to, Lond. 1687.

T.C.D.

There must also have been another letter, as Stillingfleet distinctly speaks of two in his title-page, and in his book more than once, as p. 36, "The Author of the first letter desires information," &c.; p. 40. For as the Author of the first letter well observes, "I love to spare my own pains. But I took the opportunity of your Absence. Herein Mr. M. did me injury;" which words seem to make Mr. M. author of this letter also. And yet in his opening sentence p. 3, he speaks of "two gentlemen who have appeared in print so lately." At all events it is evident that the second letter to Mr. Godden (which is dated April 21, 1687) had no reference to Sergeant's letters; which Stillingfleet afterwards answered in a distinct book. See No. 95 *infra*. J. H. T.

91. ✱ A third Catholic letter in answer to the arguing part of Dr. Stillingfleet's second letter, &c. [Anon.] By John Sargeant. 4to Lond. 1687

See [Contin. p. 40] Ath. Oxon. vol. ii. col. 1069, from whence this title is copied, for Peck does not appear to have seen any of Sargeant's letters. Wake speaks of a fourth and fifth Catholic Letter, and says expressly (Contin. p. 41) that the fifth was so called. They are not given by Wood under that name; and hence Peck suggests that the two tracts, Nos. 93 and 94, although not called "Catholic letters" in the title he has given, may nevertheless be those referred to by Wake. See his note after No. 94. J. H. T.

I have been furnished with the following titles, which prove Peck's suggestion to be groundless: "The fourth Catholick letter in answer to Dr. Stillingfleet's Sermon (as *infra*) address to his Auditory," 1688, 4to. "The fifth Catholick letter in reply to Dr. Stillingfleet's [pretended] Answer about the 40th part of J. S.'s Catholick letters, address to all impartial readers," by John Sargeant. 1688 4to. "Your second falshood is that Dr. St. has reply'd to my first Four Letters: and this is a most notorious Banger. For, first, it is shown in my fifth Letter Page by Page to every Examiner's Eye, from Page 154 to Page 173, that he has omitted so much as to *take notice of* (much more to *Answer*) Thirty Nine parts of Forty of my First and Third Letters.' A Letter to the Continuator of the Present State of our Controversy. Laying open the Folly of his extravagant Boasting, and the Malice of his Willfull Forgeries. By John Sergeant. (Ad. calc. Continuation, see No. 438 *infra*.) C. L.

92. Scripture and Tradition compared; in a Sermon preached at Guildhall Chapel, Nov. 27, 1687. By Edward Stillingfleet, D.D. and Dean of St. Paul's. pp. 32, 4to Lond. 1688

See Cat. No. 50; [Contin. p. 40;] Ath. Oxon. vol. ii. col. 1069. In the preface to this Sermon, Stillingfleet says: "I intend, God willing, to publish in a little time a full answer to J. S. his Catholick Letters, so far as I am concerned in them." See No. 95. Works, vol. i. p. 393. J. H. T.

See also Sermon xiii. vol. i. p. 176, The Reformation justify'd, Acts xxiv. 14.

- C. L. 93.** ✠ An answer to Dr. Stillingfleet's sermon at Guildhall Chapel, 27 Nov. 1687. By Mr. John Sargeant. 4to

See [Contin. p. 40;] Ath. Oxon. vol. ii. col. 1069; [where Wood says: "This was going to press the latter end of January the same year [viz. 1684], and I think it was printed in qu. but I have not seen it." I have not seen any copy of it, nor do I know whether it was ever published.] J. H. T.

"He owes me a full Answer to my Fourth Letter laying open the vanity of his insignificant Guildhall Sermon; to which he has hitherto said nothing." In A Letter to the Continuator, p. 12. The original title is as follows, "The Fourth Catholick Letter in Answer to Dr. Stillingfleet's Sermon, Preach't at Guild-Hall, November 27th, 1687. Entituled, Scripture and Tradition Compared, Address to his Auditory. pp. 35, Pref. v. 4to Lond. 1688.

- 94.** ✠ The nature and grounds of the certainty of faith. By Mr. John Sargeant.

See Ath. Oxon. vol. ii. col. 1069. These two last pieces, I conceive, make up Mr. Sargeant's fourth and fifth Catholic Letters to Dr. Stillingfleet, spoken of in the Continuation of the present Controversy, p. 41. However quære.

I know not where Peck got the title of this last book, for which I can find no authority. It is not mentioned in the place of Ath. Oxon. to which he refers; and I think it must have been taken from the title of No. 95, on the presumption that J. S. had written a book with a corresponding title. But this I believe is a mistake. J. H. T.

The following works of Sargeant relate to the subject here under consideration, the Rule of Faith: Sure-Footing in Christianity, or Rational Discourses on the Rule of Faith. With short Animadversions on Dr. Pierce's Sermon (viz. The Primitive Rule of Reformation, pp. 341-90 in his Collection of Sermons, 4to Oxford 1671); also on some passages in Mr. Whitby and Mr. Stillingfleet which concern that Rule: (viz. Whitby's Romish Doctrines not known from the Beginning. Lond. 1662, 4to. Stillingfleet's Rational Grounds of the Protestant Religion, &c. Lond. 1665.) A Discovery of the groundlessness and insincerity of my Lord of Down's Dissuasive, being the

fourth Appendix to *Sure-Footing*. 8vo Lond. 1665. *Erreur Non-plust*, or Dr. Stillingfleet shown to be The Man of no Principles. With an Essay how Discourses concerning Catholick Grounds bear the highest Evidence. 8vo 1671, 1673. A Letter of Thanks from the Author of *Sure-Footing* to his Answerer, Mr. J.[ohn] T.[illotson]. 8vo Paris 1666. *Faith Vindicated* from a possibility of Falshood (against some part of a Sermon of Mr. Tillotson on Job xxviii. 28), printed 1667, 8vo. The publications of his adversaries will be found in Dodd and the *British Librarian*, col. 1080, 1081. See also chaps. xx., xxi., xxii. *infra*, and compare Sergeant's Rule of Faith with that of Thomas White, or the author of those Dialogues which pass under Rushworth's name, 1640. Reprinted 1654. And Chillingworth's Answer (subjoined to the best editions of his works, as the folio, 1704, and the new edit. Oxford, 1838, three vols. 8vo.), of whose Conference with White on Tradition an account is given in *An Historical and Critical Account of the Life and Writings of William Chillingworth*. By Peter Des Maiseaux, 1725.

"Sergeant was the very genius of controversy, and there was no great English Protestant writer of his own time that he did not encounter. As if it were not sufficient to be pitted against Hammond, Bramhall, Jeremy Taylor, Stillingfleet, Tillotson, Whitby, Pierce and Tenison, he got into fierce conflict with Talbot, the Catholic Archbishop of Dublin, who endeavoured to represent his doctrine as heterodox, especially concerning the Rule of Faith. A very curious account of the proceedings in relation to Talbot's charges against him is contained in Sergeant's '*Clypeus Septemplex*' (Duaci 1677, 12mo), his *Vindiciæ alteræ* (12mo), and in a later work of his, of great scarcity, which appears to have escaped Dodd and other historians altogether, entitled, '*Raillery defeated by calm reasoning*' (Lond. 1699, 12mo), in which he gives an interesting narrative of the whole transaction." — Worthington's *Diary*, vol. ii. part i. p. 193, note.

95. A discourse concerning the nature and grounds of the certainty **C. I.** of faith in answer to J. S. his Catholick Letters. By Edward Stillingfleet D.D., Dean of St. Paul's, London, pp. 116, and Cat. of Books printed for Henry Mortlock, 2 pp. 4to Lond. 1688

See Cat. No. 51; Contin. p. 41; Ath. Oxon. vol. ii. col. 1069; [Stillington's Works, vol. vi. p. 361.] He published in 1673 A Second Discourse in vindication of the Protestant Grounds of Faith, against the pretence of Infallibility in the Roman Church: in Answer to the Guide in Controversies, by R. Holden; Protestancy without Principles; and Reason and Religion, or the Certain Rule of Faith, by E. Warner. With a Particular Enquiry into the Miracles of the Roman Church.

In this he replies also to Cressy, who had published, in a Collection of several Treatises, Stillington's Principles, giving an account of the Faith of Protestants, considered by N. O. Paris 1671, 12mo. E. Worsley also was an Anti-Stillington in The Infallibility of the Roman Catholick Church and her Miracles, defended against Dr. Stillington's Cavils, unworthily made publick in two late Books. The one called An Answer to Several Treatises, &c. The other, A Vindication of the Protestant Grounds of Faith, &c. Antwerp 1674, 12mo.

96. An historical discourse concerning tradition [in answer to Mr. John Sargeant.] By John Williams M.A. [afterwards Bishop of Chichester.]

See Cat. No. 52; Contin. p. 41; Ath. Oxon. vol. ii. col. 1119. Although this book is mentioned under the above title (omitting the words in brackets) by Wood and Gee, yet I much doubt if it ever was published. It does not exist in the Dublin Univer. or Bodl. Libraries. I believe the only reason for supposing it to have been published is the following passage in Wake's Contin. p. 41, speaking of John Sargeant's "Fifth Catholic Letter." He says: "There is a very learned person hath undertaken to answer not only that fifth letter, but the other discourses of the Romanists about Tradition in an Historical Discourse concerning Tradition. This we may expect to have published very shortly." If Bp. Williams ever designed such a work, it is probable that he has given us the principal part of his collections for it in his "Examination of the texts cited in proof of the insufficiency of Scripture and necessity of tradition." See No. 376 *infra*. J. H. T.

97. The Council of Trent examin'd and disprov'd by Catholick **C. 1.**
 Tradition in the main points in controversie between us and
 the Church of Rome; with a particular account of the times
 and occasions of introducing them. Part I. To which a pre-
 face is prefixed concerning the true sense of the Council of
 Trent, and the notion of Transubstantiation. [Anon.] By
 Edw. Stillingfleet, D.D. Gibson vol. xi. fol. ii. Works vol. vi.
 pp. 147, 4to Lond. 1688

See Cat. No. 54; Contin. p. 42. Quære, if Part ii. was ever pub-
 lished?

There can be no doubt that Part ii. never was published. It does
 not appear in the collected edition of Stillingfleet's works, where this
 first Part is given, vol. vi. p. 423. Bp. Gibson, in his *Preservative*,
 vol. ii., Append. p. 103, has printed a portion only of this work, viz.
 to the end of the fifth point, (pp. 1-74 of the orig. edit.,) but without
 any intimation of having omitted anything.

The first Part was intended by the author to prove that there was
 no Catholic Tradition for the Tridentine doctrines: the second, to give
 an account by what steps and degrees and on what occasions those
 doctrines and practices came into the Church.

A second edition of this book was published in London the same
 year. Stillingfleet's works are edited in a most unsatisfactory manner;
 the titles of his controversial tracts abridged without notice, often
 with the omission of essential particulars, and not a word of note to
 record the circumstances under which they were written. It is a
 disgrace to the Church that the works of such a man have not yet
 been collected under a competent editor. J. H. T.

The pagination is very incorrect. One of the treatises in vol. v. is
 paged irregularly 1-54, and 333-576. In vol. vi. there is a chasm
 from page 224 to 361.

98. An appendix [to the Council of Trent examin'd, Part I.] in **C. 1.**
 answer to some passages of J. W. of the Society of Jesus,
 concerning the Prohibition of Scripture in vulgar languages,
 in the Council of Trent. By Edward Stillingfleet, D.D.
 2 sheets 4to

This appendix appears at the end of the second edition of the book, 4to Lond. 1688. There is a copy in Trin. Coll. Library, Dublin; and see Stillingfleet's works, vol. v. p. 511. J. H. T.

The subject of the first Part had already been elaborated by Bishop Hall in *The Peace of Rome proclaimed to all the World by her Famous Cardinal Bellarmine*, &c. Lond. 1609. Reprinted by the Rev. Peter Hall, Oxford 1838. That of the second Part—the theological history of the Tridentine doctrines—by Chemnitius in his *Examen Concilii Tridentini*, fol. Genevæ, 1641. Translated into English, and entitled *A Discourse and Batterie of the Great Fort of unwritten Traditions*; otherwise called an *Examination of the Counsell of Trent*. Lond. 1582, 4to.

C. I. A reply to Mr. Sergeant's Third Appendix, containing some animadversions on A rational account of the grounds of Protestant Religion; (being a vindication of Abp. Laud's Relation of a Conference.) By Edward Stillingfleet, D.D. Works, vol. iv. 626.

C. I. A letter to the Continuator of the Present State of our Controversy. [William Wake. See No. 438 *infra*.] By John Sergeant.

M. L. ✕ A letter desiring information of the conference at the Dean of St. Paul's, mentioned in the letter to Mr. G.

A single half-sheet, 4to 1687

A Relation of a Conference held about Religion at London by Edward Stillingfleet D.D. and Gilbert Burnet with some gentlemen of the Church of Rome. pp. 64, 4to 1687

From Kennet's MSS. additions.

T. C. D. Protestant Certainty; or a short treatise, shewing how a Protestant may be well assured of the Articles of his Faith. *Let*

every man be fully assured &c. Rom. xiv. 5. pp. 84, Mortlock's Cat. of Books, pp. 2. 4to. Lond. 1689

This is not mentioned by Gee or Peck, but in the Bodl. Cat. is attributed to William Dillingham, D.D. J. H. T.

CHAP. VIII.

*Of the discourses written on occasion of the conference between
father Andrew Pulton and Dr. Thomas Tenison.*

99. ✱ A true account of the conference between Dr. Thos. Tenison and Andrew Pulton. By Andrew Pulton.

See Contin. p. 61. "They met on the account of a Boy whom Mr. Pulton had perverted from our Religion. Great things were presently talked, as usual on such occasions, concerning this Conference; and the Papists fail'd not to boast of a mighty conquest made over the Doctor. This forced him to resolve on a Publication of what passed, tho' otherwise as little fit, as designed, to be communicated to the world." — Contin. p. 61. See also a Letter from Dr. Horneck in Tenison's Account, p. 79.

The same with that in Tenison's account, pp. 59–71.

- C. 1. 100. ✱ A true and full account of a conference held about religion between Dr. Thomas Tenison and Andrew Pulton, one of the masters in the Savoy. pp. 18, Pref. 4

See Contin. p. 61. No books under these titles are in the Bodl. Cat., nor are they in the Trin. Coll. Library, Dublin. Dr. Tenison's account of the conference contains a Paper entitled, "The account written by Mr. Pulton, a true account of a conference had about Religion between Dr. T. and A. P. on the 29th of September 1687 in Long-Acre London" (pp. 59, see No. 101 *infra*); and there is a reference (p. 78 *ibid*) to a more full account which is spoken of as "Mr. Pulton's second Narrative," but which is not given. J. H. T.

The account referred to is this No., in the beginning of which is this Advertisement: — "A. P. having been eighteen years out of his own country, pretends not yet to any Perfection of the English Expression or Orthography, wherefore for the future he will crave the favour of treating with the Dr. in Latine, since the Dr. finds fault with his English." On which Macaulay remarks: "His orthography is indeed deplorable. In one of his letters wright is put for write, wold

for would. He challenged Tenison to dispute with him in Latin that they might be on equal terms." In a contemporary satire, entitled *The Advice*, is the following couplet:

"Send Pulton to be lashed at Busby's school,
That he in print no longer play the fool."

101. A true account of a conference held about religion at London, **C. 1.**
Sept. 29, 1687, between A. Pulton, Jesuit, and Tho. Tenison,
D.D. as also of that which led to it, and followed after it. By
Tho. Tenison, D.D. The third edition corrected. pp. 83,
list of books 1 page. pp. 83, 4to Lond. 1687
See Cat. No. 168. Contin. p. 61. Ath. Oxon. vol. ii. col. 1056.
102. Remarks on a late conference between Andrew Pulton
Jesuit and Thomas Tenison, D.D. By Edward Meredith.
4to Lond. 1687
See No. 351 *infra*. Ath. Oxon. vol. ii. col. 1056. I do not
understand the double date given by Wood, and copied by Peck,
unless the second (1688) refers to No. 106 *infra*. J. H. T.
103. The Vindication of A. Cressener, school-master in Long- **C. 1.**
Acre from the aspersions of A. Pulton Jesuit and school-
master in the Savoy; together with some account of his
discourses with Mr. Meredith. [Imprimatur Oct. 24, 1687.]
pp. 14, 4to Lond. 1687
See Cat. No. 170. Contin. p. 62, 63. This Vindication refers to
some passages in Dr. Tenison's account of the conference with Pulton,
wherein Cressener was alluded to, he having been present, and taking
some part, at the conference. See No. 101 *supra*, p. 63. J. H. T.
104. ✱ Remarks of Andrew Pulton, Master in the Savoy, upon **C. 1.**
Dr. Tenison's late narrative; with a confutation of the
doctor's rule of faith, and a reply to A. Cressener's pretended
refutation. pp. 42, 4to Lond. 1687
See Contin. p. 61.

- C.L.** 105. Mr. Pulton considered in his sincerity, reasonings, and authorities; or a just answer to what he hath hitherto published in his true account; his true and full account of a conference, &c. His Remarks; and in them his pretended confutation of what he calls Dr. Tenison's Rule of Faith. By the said Tho. Tenison. pp. 100, and books printed for R. Chiswell 4 pp. pp. 100, Dedic. &c., pp. 8, 4to Lond. 1667
See Cat. No. 169. Contin. p. 62.

- T.C.D.** 106. ✱ Some farther remarks on the late account given by Dr. Tenison of his conference with Mr. Pulton wherein the doctor's three exceptions against Edward Meredith are examined, several of his other misrepresentations laid open, motives of the said Edward Meredith's conversion shewed, and some other points relating to controversy, occasionally treated. Together with an appendix, in which some passages of the doctor's book entitled, Mr. Pulton considered, are reconsidered; and in the close the best means of coming to the true faith proposed. To all which is added a postscript, in answer to the pamphlet put forth by the school-master of Long-acre. By Andrew Pulton. 4to Lond. 1688

See Contin. p. 62. Peck ascribes this, as above, to A. Pulton. But it is evidently by Edw. Meredith, as distinctly stated by Wake, Contin. loc. cit., and as appears from the book itself, a copy of which is in the Trin. Coll. Library, Dublin. Meredith had been proposed by Pulton as a witness of the conference; Tenison's three objections were 1. That Meredith had not acted fairly in the conference between Stillingfleet and Godden. 2. That he had in a Coffeehouse pined the state of St. Martin's (of which Dr. T. was rector) as being under one man, although it was capable of maintaining 30 friars. 3. That he was a convert from the Church of England, and therefore (as was usual with converts) possessed with a spirit of fiercer bigotry. J. H. T.

- C.L.** 107. The Missionaries arts discovered; or an account of their ways of insinuation, their artifices and several methods of

which they serve themselves in making converts. With a letter to Mr. Pulton, challenging him to make good his charge of disloyalty against Protestants. And an historical Preface, containing an account of their introducing heathen Gods in their processions, and other particulars relating to the several chapters of this Treatise. Jer. xii. 6, *Believe them not, though they speak fair words unto us.* Tertull. adv. Valent. *Habent artificium &c.* Pers. Sat. v. *fronte politi &c.* By H. minister of the Church of England.

pp. 96, Letter to Mr. Pulton, 4 pp. Pref. xxiv. 4to Lond. 1688

See Cat. No. 173. Contin. p. 59. Gee tells us, and is copied by Peck, that this book is "by Mr. H., a Divine of the Church of England." I know not whether it was any additional information that made Peck alter the word "Divine" into "Minister," but I have not been able to learn who Mr. H. was. There is nothing in the book itself to guide us even to the amount of information that Gee has communicated. The title page makes no mention of Mr. H. The letter to Mr. Pulton is signed "Anonymous." Bp. Gibson, who has reprinted this book (Preserv. against Popery, vol. iii. tit. xiii. p. 3) attributes it to "Dr. Hicks" (Titles of the Treatises in vol. iii. p. 6), meaning I presume the celebrated Dr. George Hickes, but it is not in the list of his works given in Bayle's Dict. by Bernard, Bird, and Lockman, nor in that given Ath. Oxon. vol. ii. col. 1002 sq., nor can I find any other authority besides Gibson's for attributing it to Hickes. J. H. T.

That this and the following tract were not written by George Hickes is certain, because in a Catalogue which he presented to Thoresby in 1708 of his own Books, Sermons and Tracts, these are not mentioned. See Thoresby's Diary and Correspondence, vol. iv. pp. 115-20, 208, 209.

"That the gentlemen of the Church of Rome may have all the help in the world to convince me of falsifications, if they can; and to spare them that trouble which they put us to, by careless and ignorant quotations, I have here given a Catalogue of the Books [180] cited in the ensuing Treatise, with their Editions." pp. xxii-xxiv.

108. A defence of the missionaries arts, wherein the charge of **C. I.**

disloyalty, rebellions, plots and treasons, asserted p. 76 of that book, are fully proved against the Members of the Church of Rome, in a brief account of the several plots contrived, and rebellions raised by the papists against the lives and dignities of sovereign princes since the Reformation. By the Author of the Missionaries Arts.

pp. 96, Pref. 6 pp. Advert. of books 2 pp. 4to Lond. 1689

A total Defeat of the Protestant Rule of Faith, by A. Pulton against Dr. Tenison. 4to 1687

C. 1. A Vindication of Protestant Charity, in Answer to some passages in Mr. E. M's Remarks on a late Conference. [Printed with Some Reflexions upon a Treatise call'd *Pietas Romana et Parisiensis*, lately printed at Oxford. By James Harrington.] 4to Oxford 1688

See Ath. Oxon. vol. ii. col. 1059, and No. 352 *infra*. A copy of this is in Trin. Coll. Library, Dublin. It is Anon., but was written by James Harrington, A.M., Stud. of Ch. Ch. Ath. Oxon. vol. ii. col. 909 and 1056, where Wood informs us that Mr. E. M. was Edward Meredith, "son of a father of both his names, minister of Landulph in Cornwall," who had been Stud. of Ch. Ch. in 1666, but left without taking a degree, and afterwards became secretary to Sir Wm. Godolphin, when he was ambassador in Spain, and a strict Roman Catholic. See No. 102 *supra*. Mr. Meredith is mentioned by Tenison in his Account of a Conference with Pulton (No. 101 *supra*), where there are some notices of the Conference with Stillingfleet. The late Conference here spoken of is not that between Stillingfleet and Godden, but that between Tenison and Pulton. See Nos. 102, 106. J. H. T.

* Some remarks upon the author and licenser of "The Missionaries Arts discovered," with a reply to a challenge made him. By Andrew Pulton, in a letter prefixed to the said Pamphlet. 4to Lond. 1688

CHAP. IX.

The sequel of the conference between father Andrew Pulton and Dr. Thomas Tenison ; or an account of the Speculum Ecclesiasticum and the discourses written thereupon.

The conference and dispute between father Pulton and Dr. Tenison produced another, which opened with

109. ✱ *Speculum Ecclesiasticum ; or an ecclesiastical prospective glass.* By T. Ward, a Roman catholick soldier.

See Contin. p. 63. The Bodl. Cat. attributes this work to the Thomas Ward, who was the author of the "Errata of the Protestant Bible" and other works. I have not seen the original edition which is in folio, a single sheet. It did not however contain the name of T. Ward, as Peck's mode of transcribing the title might lead one to suppose. Wake (Contin. p. 62) says, "written, we are told, by a souldier of that party, T. Ward." J. H. T.

Note, this Roman catholick soldier was soon after followed by "The protestant Footman." And each party boasted much of their particular champion. See chap. x. *infra*.

The *Speculum Ecclesiasticum* was reprinted with No. 115 *infra*. C. I. Peck.

110. Six conferences concerning the Eucharist ; wherein is shewed, C. I.

That the doctrine of transubstantiation overthrows the proofs of christian religion. Imprimatur Jo. Battely, Sept. 12, 1687. [Anon.] By Monsieur de la Placette. Translated and published by Thomas Tenison, D.D.

pp. 120 and 2 pp. Cat. of Books, 4to Lond. 1687

See Cat. No. 77 ; Contin. p. 24. This work is a translation from a French writer, M. Jean de la Placette, as we learn from Gee and Peck, who add to the above title, as if it had formed part of it, "Written by M^r de la Placette, and translated and published by Dr.

Tenison. This latter statement, that it was published (not that it was translated) by Tenison is evident from the following advertisement prefixed to the work Nov. 5, 1678. Mr. A. Pulton, Jesuit, having in his remarks (published Nov. 4) declared in effect (in pp. 29, 30) that the principles of philosophy which contradict the doctrine of Transubstantiation are to be renounc'd, and that Christians have the same ground to believe Transubstantiation as the blessed Trinity, and demanding *how great the confusion of Dr. Tillotson will be at the Day of Judgment, when he shall find that tenet true*; the said Dr. Tenison, the Publisher of this book does so far as concerns these particulars, refer Mr. Pulton to it, and for the rest of his remarks he will in due time give a very just answer to them."

I have thought it worth while to transcribe this, as it exhibits the rise of a subsequent controversy, "the Doctrine of Transubstantiation and the Trinity compared." J. H. T.

- C. 1. 111.** Of the incurable scepticism of the church of Rome. Imprimatur Guil. Needham, Oct. 20, 1687.

pp. 160 and Cat. of Books 4 pp. 4to Lond. 1688

See Cat. No. 103. Contin. p. 7.

This work by the same Johannes de la Placette was first published in Latin at Amsterdam in 1596, 4to under the title, "De insanabili Romanæ ecclesiæ scepticismo dissertatio." The present translation is by the learned Henry Wharton, who when a very young man was employed by Dr. Tenison to make it. See Life of Wharton, in the Appendix to D'Oyly's Life of Sancroft, vol. ii. p. 119, where it is said that he completed the translation in a fortnight. J. H. T.

John de la Placette, born in 1639, died in 1718. Another work of this eminent French Protestant minister ought here to be mentioned, *Traité de la Foi Divine*. 1697 12mo, and 1716 4to.

- 112. ✱** A full answer to Dr. Tenison's conferences concerning the Eucharist.

Peck does not profess to have seen this book; he probably inferred its existence from the following which was in his collection. I have never seen either. J. H. T.

113. Of transubstantiation; or a reply to a late paper called a full answer to Dr. Tenison's conferences concerning the eucharist.

A single half sheet, fol. 1688

114. ✕ A letter to the author of [the reply to] a late paper called *B.L.* a full answer to Dr. Tenison's conferences concerning the *T.C.D.* eucharist. A single sheet, 4to 1687

Peck marks this as having been written on the Popish side. although from the title as he gives it it would seem as if it had been written in defence of Tenison. He has omitted, however, the words in brackets. The Bodl. puts this under W. D. Who was W. D.? J. H. T.

115. The pamphlet entitled *Speculum Ecclesiasticum*, or an ecclesiastical prospective glass considered in its false reasonings and quotations. There are added by way of preface two farther answers; the first, to the defender of the *Speculum*; the second to the half sheet against the six conferences. [Anon.] By Henry Wharton, M.A.

pp. 72 and Cat. of Books 4 pp. 4to Lond. 1688

See Cat. No. 171. Contin. p. 62. Ath. Oxon. vol. iii. col. 874.

This begins by a letter from Thomas Tenison to Mr. A. B. [i.e. Henry Wharton] communicating to him certain papers written in defence of the *Speculum* by its author, which had in some way, as he says, "by a very strange Providence of God," fallen into Tenison's hands. Then the answer from A. B. to Tenison (page 7) in which Wharton examines the references to the Fathers, made by the author of the *Speculum*, proving them to have been either quoted from spurious writings, or containing nothing to the purpose. Then (page 22) the answer to the half-sheet (see No. 112 *supra*). Then follows (page 25) a reprint of the *Speculum* itself "according to the copy bought of the woman in the Savoy, to whom Mr. Pulton directed." At the end of which is "Per T. W." [i.e. Thomas Ward] the only intimation of the author's name which the Tract contains. Then follows another title page (included, however, in the pagination as page 45) exactly the same as the former with the omission of the

clause, "There are added by way of preface," &c. and page 47-72 Wharton's admirable exposure of the gross dishonesty of quotations, citing of forged writings, &c. of the author of the *Speculum*. J. H. T.

Born in 1664, died in 1694. "Conspicuous amongst the recruits whom Cambridge sent to the field was a distinguished pupil of the great Newton, Henry Wharton, who had, a few months before, been senior wrangler of his year, and whose early death was soon after deplored by all parties as an irreparable loss to letters. See the preface to Henry Wharton's *Posthumous Sermons*." Macaulay.

116. ✱ The Roman catholick soldier's letter to Dr. Thomas Tenison.

This letter was reprinted with the next number.

I know not if it was ever printed elsewhere, although Peck says it was *reprinted*. It occurs page 9 of the next number, and is there subscribed T. Ward. In the answer the original edition of the letter is alluded to thus: "Now in your absence the author of the *Ecclesiastical Prospective Glass* has wrapt up your *Speculum* examin'd in a little bit of coarse paper." The letter (which makes but two pages) was therefore probably printed originally on coarse paper for sale in the streets, or cheap distribution. J. H. T.

C. L. 117. An answer to the letter of the Roman catholic souldier [as he calls himself]. In a letter from C. D. to A. B. the examiner of his *Speculum*. The souldier's letter is added at the end. Imprimatur H. Maurice. [Anon.] By Thomas Tenison, D.D. pp. 10. 4to 1688

See Cat. No. 172. Contin. p. 62.

Although Gee and after him Peck expressly attribute this tract to Tenison, I have no doubt from the style that it was by Henry Wharton. The Bodl. Catal. also attributes it to Tenison. J. H. T.

118. ✱ *Monomachia*; or a duel between Dr. Thomas Tenison, pastor of St. Martin's, and a Roman catholick soldier, wherein the *Speculum Ecclesiasticum* is defended against the frivolous cavils, vain objections and false aspersions of Dr. Tenison;

the doctor also put to defend his form of ordination and to prove himself priest and pastor of St. Martin's, and lastly to hear the confessions of his parishioners, and give them absolution.
pp. 48, 4to 1687

See Contin. p 63.

This is probably by Thomas Ward. See the Answer (No. 117) page 7, where it is called "your mannerly and learned pamphlet called the Duel." Two copies of it in the Trin. Coll. Library, Dublin. J. H. T.

Dodd mentions it in his list of Ward's works. Of his Hudibrastic poem, England's Reformation, see Retrospective Review, iii. 329.

"Before *The Speculum Ecclesiasticum considered* was published, the Doctor obtained a copy of the Defence which the Soldier had prepared of his Quotations, but was not yet come from the Press; and to finish all at once, an Answer was set forth to that too at the same time, ere it could appear abroad in the world. This the Soldier resented, and expressed his sense of it in a Letter to Dr. Tenison; which, together with a Reply to it, were published under the title of An Answer to the Letter, &c. However, not long after this, the Defence was publish't with a dreadful name, viz., *Monomachia*, &c. And so I think this worthy Controversie ended." Contin. p. 63.

The author of the *Speculum Ecclesiasticum* divides it into eight parts or columns; and in them undertakes to prove the doctrines of the Church of Rome from Scripture, and the testimonies of the Fathers of the Church for the first 500 years. I. The Succession of the Church. II. The Primacy of the Pope. III. The Infallibility of the Church. IV. The Unity of the Church. V. Transubstantiation. VI. Auricular Confession and Absolution. VII. Invocation or Prayer to Saints, &c. VIII. Purgatory and Prayer for the Dead. Lastly, that Apostolical Tradition is the true Rule of Faith.

A full discovery of the false evidence produced by the Papists against the most reverend and learned Dr. Tho. Tenison.

One sheet, 4to 1688

The soldier's letter is added at the end. N.B. In the note to No. 116 the Editor neglected to suppress the sentence "I know not," &c.

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CHAP. X.

Of the Discourses written in the dispute between Dr. William Sherlock and father Lewis Sabran, about the doctor's Preservative against Popery.

- C. I.** 119. A preservative against popery; being some plain directions to unlearned protestants, how to dispute with Romish Priests. The first part. By Will. Sherlock, D.D. Master of the Temple. pp. 90, 4to Lond. 1688

See Cat. No. 174. Contin. p. 2.

On the use of Church authority and tradition, as compatible with private judgment, see Daille on the use of the Fathers, Land's Conference, Taylor's Liberty of Prophecy, John White's Way to the True Church [see an account of this interesting folio of the learned Vicar of Eccles, Lancashire, in Humphrey Chetham's Church Libraries], and Newman's Lectures on the Prophetical Office of the Church, viewed relatively to Romanism and Popular Protestantism: Lect. v. On the use of private judgment.

- C. I.** 120. ✱ An answer to Dr. Sherlock's preservative against popery. [Anon.] By Lewis Sabran, Jesuit.

One sheet, 4to Lond. 1688

See Contin. p. 3.

Born in 1652, died in 1732. A memoir of the Chaplain to James II. will be found in Dr. Oliver's Memoirs of the Members of the Society of Jesus.

This Catalogue contains Sabran's other works.

- C. I.** 121. A defence of Dr. Sherlock's preservative against Popery; in reply to a Jesuit's answer. Wherein the R. Father's reasonings are fully confuted. By William Giles, a protestant footman, living with Madam H. in Mark-Lane. The third edition. [pp. 27, and the publisher to the reader pp. 110.] 4to Lond. 1688

See Cat. No. 176. Contin p. 3.

I know not who was the real author of this book, for William Giles, I presume, is a feigned name. It is evidently the work of a scholar. Three editions at least appear to have been called for the year of its publication. J. H. T.

122. The second part of the preservative against popery ; shewing **C. 1.**
how contrary popery is to the true ends of the christian religion, fitted for the instruction of unlearned protestants. By William Sherlock, D.D. Master of the Temple.
pp. 91, 4to Lond. 1688

See Cat. No. 175. Contin. p. 3.

123. ✱ Dr. Sherlock's preservative considered ; first part, with its defence [by William Giles] in two letters. By Lewis Sabran, of the society of Jesus.

See Contin. p. 4.

124. A vindication of both parts of the preservative against **C. 1.**
popery, in answer to the cavils of Lewis Sabran, Jesuit. By William Sherlock, D.D.
pp. 111 and Catal. of Books pp. 3, 4to 1588

See Cat. No. 177. Contin. p. 4. Peck, by an error of the press, has marked this book as if it had been on the popish side. J. H. T.

Another edition of No. 123,

- ✱ Dr. Sherlock's preservative considered ; the first part, and its defence proved to contain principles which destroy all right use of reason, Fathers, Councils, undermine divine faith and abuse moral honesty ; in the second part forty malicious calumnies and forged untruths laid open ; besides several fanatical principles which destroy all church discipline and oppose Christ's divine authority. In two letters of F. Lewis Sabran, of the Society of Jesus. With a third letter to Mr. Needham.
pp. 86, 4to 1688

See Dr. Oliver's Memoirs.

CHAP. XI.

Of the discourses written about the conversions of several persons to the Church of Rome, with their motives; and the churchmen's replies.

- C. L.** 125. A discourse against Transubstantiation. [Anon.] By John Tillotson, D.D.

pp. 43 and Catalogue of Books pp. 3, 4to Lond. 1685
pp. 36, 8vo 1687

See Cat. No. 4 [State p. 8.] Contin. pp. 6 and 8.

This discourse is placed in this section because it was attacked by the following, which it seems to have occasioned, but of course not in the sense of having occasioned Mr. Basset's conversion to Romanism, which is a mere pretence. J. H. T.

"Though some of their greatest wits, as Cardinal Perron, and of late Monsieur Arnaud, have undertaken the defence of it (Transubstantiation) in great volumes; yet it is an absurdity of that monstrous and massy weight, that no humane authority or wit are able to support it: It will make the very pillars of St. Peter's crack, and requires more volumes to make it good than would fill the Vatican." p. 42.

- C. L.** 126. ✱ Reason and Authority; or the motives of a late protestant's reconciliation to the Catholick Church. Together with remarks upon some late discourses against Transubstantiation. Publisht with allowance.

pp. 130, 4to Henry Hills, Lond. 1687

See Contin. p. 8. This work is attributed in the Bodl. and Dublin Catalogues to Josh. Bassett, Master of Sidney Coll. Cambridge. Dodd (Church Hist. vol. iii. p. 483) attributes it to Gother, which can scarcely be true; for the writer of this work represents himself as having been converted to Romanism *after* the publication of Tillotson's discourse against Transubstantiation, which was published in 1685. "At least (he says) I was recommended to a late discourse against Transubstantiation. I read it over and over with great atten-

tion," &c. p. 43. It is very possible, however, that Gother may have written the matter of the book or supplied it to Bassett, who was probably a mere instrument in the hands of the party. The main object of the work is to attack this Discourse of Tillotson (pp. 43-113) and that by Dr. Wake (pp. 113 et seq.) See No. 280 *infra*. Joshua Bassett, S.T.B. Caius Coll. made master of Sidney, regis literis Jac. II. 1686. Amotus regis literis Jac. II. 1 Dec. 1688. Cooper's Annals, vol. iii. pp. 614, 616, 636, 642. Mr. Cooper refers to Bodl. Catal. vol. i. p. 198, and to Bassett's verses on the death of the Duke of Albemarle 1700, on the accession of James II. 1684, and on the birth of the Prince of Wales 1688. For the dates of his degrees see the Graduati Cantabr. J. H. T.

127. An answer to a book entitled, Reason and Authority, &c. **C. 1.** together with a brief account of Augustine the Monk, and of the conversion of the English, taken out of Bede's Ecclesiastical History. In a Letter to a Friend. [Anon.] By Thomas Bambridge, D.D. Fellow of Trinity College, Cambridge.

pp. 96, 4to Lond. 1687

See Cat. No. 133. Contin. p. 35. Fasti Oxon. vol. ii. col. 177. Gee calls the author Dr. Bembridge; the name is Bambridge in Wood (loc. cit.), but the true name is Thos. Bainbrigg, as he is called in the Reg. of Cambr. He graduated B.A. 1654. He was Proctor 1678. See Hardy's Le Neve. Graduati Cantabr. and Blomfield Collect. Cantabr. p. iii. Bainbrigg was made A.M. per Regias literas 1661, and S.T.B. per Reg. lit. 1684. He died suddenly August 16, 1703.—Baker's note [ib. ed. Bliss.] See also Cooper's Ann. of Cambr. vol. iv. p. 64. J. H. T.

Compare Archbishop Parker, De Antiquitate Britannicæ Ecclesiæ, fol. 1572, 1605. Ussher's Discourse of the Religion anciently professed by the Irish and British, 4to Lond. 1631, Works, vol. iv. Basire on the Ancient Liberty of the Britannick Church and the Legitimate Exemption thereof from the Roman Patriarchate &c. &c., 12mo Lond. 1661. Of the Heart and its right Sovereign: and Rome no Mother-Church to England, Or an historical Account of the title of an English Church; and by what Ministry the Gospel was first planted in every county. By Thomas Jones, of Oswestry, 8vo Lond. 1678. See Wood's Ath.

Oxon. ed. Bliss. iv. col. 711. Stillingfleet's *Origines Britannicæ*, or *The Antiquities of the British Churches*, fol. Lond. 1685. Works 1710, vol. i. A new edition with additional notes, by the Rev. Tho. Pinder Pantin, M.A., 2 vols 8vo Oxford 1842. Bp. Lloyd's *History of the Government of the Church, as it was in Great Britain and Ireland when they first received the Christian Religion*, 12mo Lond. 1703, and in Pantin's *Stillingfleet*, vol. ii. With a list of Authors referred to. The Britons and Saxons not converted to Popery, containing an Answer to all material in a book, "England's Conversion and Reformation compar'd." By George Smith. 8vo. Lond. 1748. On the other side consult *A Treatise of Three Conversions of England from Paganisme to Christian Religion*, 3 vols. 12mo. 1603. [By Rob. Parsons. See Wood's *Ath. Oxon.* vol. ii. col. 67] Cressy's *Church History of Brittany*, fol. 1668; and Dr. Lingard's *History and Antiquities of the Anglo-Saxon Church*, 2 vols. 1845.

- C. L. 128.** ✠ The considerations which obliged Peter Manby, Dean of Derry, to embrace the Catholique Religion. Humbly dedicated to His Grace the Lord Primate of Ireland. Ps. xlii. *Judica me Deus, et discerne causam meam, &c.* Dublin Castle the 11th of March 1686-7. This following Discourse is allowed to be printed. Tho. Sheridan.

pp. 19, to the Reader pp. 6, 4to Lond. 1687

See Contin. p. 36. P. Manby had been a scholar of Trin. Coll. Dublin in 1660, Chaplain to Abp. Boyle, and Dean of Derry, September 17th, 1672. It is said that having been disappointed in obtaining a bishoprick, which he had hoped for from the influence of the Primate, he joined the Church of Rome. This is alluded to in Dr. King's answer to the present work, see No. 129. In 1686 he had a dispensation under the Great Seal to hold the Deanery notwithstanding his having declared himself a Roman Catholic, and therefore it will be observed that in the title page of the present work he styles himself "Dean," not late Dean, "of Derry." In 1688 the king made him an alderman of Derry. After the battle of the Boyne he retired into France; and died in Laiden in 1697. It is said that his brother, also a clergyman, was by his means converted to Romanism, and left two sons who both became Jesuits. Ware, *Writers of Ireland* (Harris's ed. p. 257), Cotton's *Fasti*, vol. iii. p. 332.

It is worthy of remark that the "Queries to Protestants, concerning the English Reformation, by T. W. Gent" (see No. 173 *infra*) are the same as those given in Latin, by Peter Manby, at the end of No. 128. J. H. T.

129. An answer to the considerations which obliged Peter Manby, **C. I.**

Late Dean of London-Derry in Ireland (as he pretends) to embrace what he calls the Catholick Religion. By William King, Chancellor of St. Patrick's Dublin. Isaiah i. ii. I have nourished and brought up children, and they have rebelled against me. pp. 104, 4to Lond. 1687

Cat. No. 139. Contin. p. 35. An edition was printed in Dublin (or with a Dublin title page) the same year. William King had been a scholar of Trin. Coll. Dublin; was Chancellor of St. Patrick's 1679, Dean of St. Patrick's 1683, Bishop of Derry 1693, Archbishop of Dublin 1703. He died May 8, 1729. His Answer to Manby gave rise to the following controversial tracts in Ireland.

✠ A reformed catechism in two dialogues, concerning the English Reformation, collected for the most part word for word out of Dr. Burnet, John Fox, and other Protestant Historians, published for the information of the people, in reply to Master William King's Answer to Dean Manby's Considerations. The first Dialogue. 4to Dublin 1687.

Here again, it will be observed, that the author styles himself "Dean Manby." The second Dialogue never appeared. To this Mr. King replied in

A Vindication of the answer to the Considerations, which obliged Peter Manby, Dean of Derry, to embrace what he calls the Catholick Religion: being an answer to the first Dialogue, already printed, of his reformed Catechism. 4to Dublin 1688.

In the same year Manby published

✠ A letter to a friend, shewing the vanity of this opinion, that every man's sense and reason is to guide him in matters of faith. 4to Dublin 1688.

And to this King again replied in

A vindication of the Christian Religion and Reformation against the attempts of a late letter wrote by Peter Manby, Dean of Derry, pre-

tending to show that all religions have a like plea, and that there can be no such sins as heresy and schism if every man's sense and reason are to guide him in matters of faith. 4to Dublin 1688. J. H. T.

- C. L. 130.** ✠ *Consensus Veterum*; or the reasons of Edward Sclater, Minister of Putney, for his Conversion to the Catholic Faith and Communion. Jer. vi. 16. Thus saith the Lord, stand you in the ways, &c. *Ecclesia Romana principem in ecclesiis locum semper tenuit, et antiquarum traditionum tenacissima fuit.* Dr. Walton, *Prolegom.* 10, non procul ab initio.

[pp. 100, to the Reader pp. 6], 4to Lond. 1686

See Contin. p. 43. Ath. Oxon. vol. ii. col. 1083. Edward Sclater was of St. John's Coll. Oxford; M.A. 1647: a schoolmaster and afterwards minister of Putney; having joined the Church of Rome on the accession of James II. he had a licence to retain the income of the cure, employing a curate to do the clerical duty. See an allusion to the numerous scandalous cases of this kind that occurred at that time in "Some Dialogues between Mr. G." [a clergyman in exactly the same circumstances as Sclater] "and others." No. 254 *infra*. On Rogation Sunday, May 5th, 1689, he made a public recantation of the Roman Catholic Religion, and was received into the Communion of the Church of England in the Savoy Church, after which he lived privately near Exeter House or Change Wood. J. H. T.

"The dispensing power was, at the same time, employed for the purpose of enabling Roman Catholics to hold ecclesiastical preferment. The new Solicitor readily drew the warrants in which Sawyer had refused to be concerned. One of these warrants was in favour of a wretch named Edward Sclater, who had two livings which he was determined to keep at all costs and through all changes. He administered the sacrament to his parishioners according to the rites of the Church of England on Palm Sunday 1686. On Easter Sunday, only seven days later, he was at mass. The royal dispensation authorised him to retain the emoluments of his benefices. To the remonstrances of the patrons from whom he had received his preferment he replied in terms of insolent defiance, and, while the Roman Catholic cause prospered, put forth an absurd treatise in defence of his apostasy. But, a very few weeks after the Revolution, a great congregation as-

sembled at Saint Mary's in the Savoy, to see him received again into the bosom of the Church which he had deserted. He read his recantation with tears flowing from his eyes, and pronounced a bitter invective against the Popish priests whose arts had seduced him.

See the letters patent in Gutch's *Collectanea Curiosa*. The date is the 3rd of May, 1686. *Sclater's Consensus Veterum*; *Gee's Reply*, entitled *Veteres Vindicati*; Dr. Anthony Horneck's account of Mr. *Sclater's* recantation of the errors of Popery on the 5th May, 1689; *Dodd's Church History*, part viii. book ii. art. 3. — *Macaulay*, vol. ii. p. 85.

His other Reasons, besides Transubstantiation, are the unity of the Church, St. Peter's supremacy, &c.

131. *Veteres Vindicati*, in an expostulatory letter to Mr. *Sclater* **C.L.** of Putney, upon his *Consensus Veterum*; wherein the absurdity of his method, the weakness of his reasons are shewn, his false aspersions upon the Church of England are wiped off, and her faith concerning the Eucharist proved to be that of the Primitive Church. Together with animadversions on Dean Boileau's French translation of and Remarks upon *Bertram*. King Charles the Martyr to the Prince. *Εικ. Βασιλ.* 27. "But if you never see my face again and the meanness of fantastic anarchy." [Anon.] By Edward Gee, M.A. [pp. 107], 4to Lond. 1687

See Cat. No. 46. Contin. p. 43. Ath. Oxon. vol. ii. col. 222. This reference ought to be *Fasti* vol. ii. col. 222. For another answer to *Sclater* see No. 240 *infra*. J. H. T.

"Mar. 4, 1683. Edw. Gee, M.A., of St. Joh. Coll. in the said univ. [Cambridge] was then incorporated. This learned divine, who is of the Gees of Manchester in Lancash., is now rector of St. Benedict's church near Paul's Wharf in London, and chapl. in ord. to their majesties king William and queen Mary. He hath written and published several books, mostly against popery, which came out in the reign of king James II., the titles of which I shall now for brevity's sake omit." [Edw. Gee *Lancast. de Manchester ubi natus et literis institutus, filius Georgii Gee sutor calcearum, annos natus 17 adm. subsizator pro magistro Alport: tutore et fidejussore ejus magistro Leech, Maii 9,*

1676. Reg. Coll. Jo. Cant. Baker.]” Fasti Oxon. col. 222. All his books against popery are enumerated in this Catalogue.

- C. L. 132. ✱** Transubstantiation defended and proved from Scripture: in answer to the first part of a Treatise intituled, A Discourse against Transubstantiation. The first Part. S. Ignatius Ep. ad. Smyrnæos. *Εὐχαριστίας καὶ προσευχῆς αποθνήσκουσι.* They abstain from our communion die questioning the matter among themselves. [pp. 64, with introduction (at the beginning) pp. 22 and contents (at the end) 2 pp.]

4to Lond. 1687

See Contin. p. 8. This, with the following tracts Nos. 133 and 135, were in answer to No. 125 *supra*. There is no other reason why they should be placed in this chapter. J. H. T.

- C. L. 133. ✱** A answer to a discourse against Transubstantiation. Hic est Filius meus dilectus. Ipsum audite. This is my beloved son. Hear ye him. Matthew xvii. 5.

[pp. 80], 4to Lond. 1687

Contin. p. 8. Dodd, in his Church History, vol. iii. p. 483, attributes this tract to John Goter or Gother. J. H. T.

134. A reply to a treatise entitled Transubstantiation defended, &c., as No. 132 *supra*.

Contin. p. 8. Quære if ever printed? [An answer to No. 132 is promised by Wake, Contin. p. 3, and is said to have been then prepared. J. H. T.]

135. ✱ Transubstantiation defended. Part ii. of No. 132 *supra*.

Contin. p. 8. Quære if ever published? [There is no reason to suppose that this work was ever printed. Wake (Contin. p. 8) says that (in 1688) it had not appeared. J. H. T.]

ADDENDA ET CORRIGENDA.

No. 119. Daillé or Dallæus; on the merits of this work see Des Maisseaux's Life of Chillingworth.

No. 124. 1688 *pro* 1588. Supplem. [Wm. Needham was the Chaplain of

the Abp. of Canterbury, who signed the Licence or Imprimatur to Dr. Sherlock's books. J. H. T.]

No. 126. At last *pro* At least.

No. 128. After Dean of Derry, — a circumstance which is thus alluded to in Dr. King's Answer : — "Why did you defer publishing this paper (such as it is), which was ready some time before, till you thought you might be sure of keeping the profits of your Deanery? Either you are a Lay or Clergyman. If a Layman are you not abominably sacrilegious to have possessed, and still retain the Revenue of a Clergyman? Why do you retain the Title of Dean in the Frontispiece of a book, which is designed to prove you to be no Priest, and consequently incapable of it? If your orders had yielded you as much *per annum* as your Deanery doth, have we not reason to believe you would no more have renounced the one than the other? For shame, — resign our church her own, since you have deserted her, or never talk of conscience." — Answer to the Considerations, &c., p. 13. J. H. T.

After France, — but afterwards returned to England, and died in *London* in 1697. J. H. T.

Vindiciæ Calvinisticæ: or some impartial reflections on the Dean of Londonderry's Considerations, and Mr. Chancellor King's Answer thereto, in which he no less unjustly than impertinently reflects on the Protestant Dissenters. In a letter to a friend, by W. B., D.D. 4to Dublin 1688.

This Tract has been printed among the works of the Rev. Joseph Boyse, of Dublin, an eminent and learned Dissenting Minister, vol. ii. p. 45, Lond. fol. (two vols.) 1728, with a Prefatory Epistle (in which this Tract is particularly alluded to), signed by E. Calamy and five other ministers. J. H. T.

The Romish Priest turn'd Protestant, with the reasons of his conversion. Wherein the true church is exposed to the view of Christians, and derived out of the holy scriptures, sound reason, and the ancient fathers. Humbly presented to both Houses of Parliament. By James Salgado, formerly a priest of the Order of the Dominicans. pp. 31, 4to Lond. 1679

A Confession of Faith of James Salgado, a Spaniard and sometime

a priest in the Church of Rome. Dedicated to the University of Oxford. With an account of his life and sufferings, by the Romish party, since he forsook the Romish religion.

pp. 15, 4to 1681

A letter to a Lord upon his happy conversion from Popery to the Protestant Religion. By T. Burnet, D.D.

Half sheet, 4to 1688

An account of the arguments which moved the author to turn papist; with his confutation of the same, appended to William Chillingworth's Religion of Protestants, abridged (by John Patrick).

4to Lond. 1688

See No. 441 *supra*.

Motives and Reasons for dissembling from the Church of Rome and her Doctrine, by C.[hristopher] Musgrave after he had lived a Carthusian Monk for 20 years, wherein after the declaration of his conversion he openeth diverse absurdities practised in that Church, being not matters of Report, but such Things whereof he was an Eye and Ear Witness.

4to Lond. 1688

In the second volume of Froude's History of England from the Fall of Wolsey to the Death of Elizabeth, there is a truthful description by "an Eye and Ear Witness" of the religious life of the monks of the London Charterhouse at the time of the Reformation.

An historical relation of several great and learned Romanists who have embraced the protestant religion &c. See No. 218 *infra*.

Motives of Conversion to the Catholick faith, as it is professed in the Reformed Church of England. By Neal Carolan, formerly Parish Priest of Slane and Stacallan, &c. in Meath. 4to 1688

See an account of Neal Carolan or O'Carolan in Ware's Writers of Ireland by Harris, p. 204. J. H. T.

The declaration of Francis Briber Gent. which he publickly made before the Lord Bishop of Waterford, in the Cathedral Church of Waterford, in the kingdom of Ireland, June 17th, 1688, containing the reasons for his renouncing the Roman Catholic and embracing the Protestant religion; together with what the Lord Bishop of Waterford returned upon that occasion.

Half sheet, 4to Lond. 1688

Exomologesis; or, a faithful Narrative of the Occasion and Motives of his Conversion unto Catholic Unity. By Hugh Paulin de Cressy. 18mo Paris 1647-1653

Cressy was a native of Yorkshire, but became Dean of Leighlin in Ireland. See Cotton's *Fasti Eccl. Hibern.* (Prov. of Dubl.) pp. 77, 174, 390. He afterwards joined the Benedictines in the English College of Douay, and took the name of Serenus (in religion). See Ware's *Writers of Ireland* by Harris, p. 356. J. H. T.

"This Exomologesis was the golden calf which the English papists fell down and worshipped. They brag'd that book to be unanswerable, and to have given a total overthrow to the Chillingworthians, and book and tenets of Lucius Lord Falkland." — Wood's *Athenæ*, ed. Bliss. vol. iii. col. 1014. The book and tenets of Lord Falkland will be found in the first volume of Dr. Hammond's works, fol. 1674. Compare Des Maiseaux's *Life of Chillingworth*.

The noble historian of the Revolution, in his *Animadversions upon a book, entitled Fanaticism fanatically imputed to the Catholick Church by Dr. Stillingfleet, and the imputation refuted, by S.[erenus] C.[ressy]*, 8vo Lond. 1674, answers the arguments which are there adduced from the Catholic Unity of the Church, and charges the author with very different motives from those assigned in the Exomologesis for his conversion. In his dedication to Dr. Stillingfleet he speaks of Cressy as "a person whom he had long known and familiarly conversed with before he was perverted in his Religion, and had often seen since;" and (in p. 86) he asserts that "he never thought of entering the Religion he now professes . . . till the same rebellious power that drove the King out of the kingdom, drove him likewise from the good preferments which he enjoyed in the Church, and then the necessity and distraction of his fortune, together with the melan-

cholick and irresolution in his nature, prevailed with him to bid farewell to his own reason and understanding, and to resign himself to the conduct of those who had a much worse than his." His life may be seen in the third volume of Dodd. Cf. Dr. Oliver's Biography, p. 43.

Memoirs of Mr. James Wadsworth, a Jesuit that recanted, discovering a dreadful prospect of impiety in the blasphemous doctrines or Gospel of the Jesuits, with their Atheistical Lives and conversations. 4to 1679

C. L. The Copies of Certain Letters which have passed between Spain and England in matter of Religion, concerning the general motives to Roman Obedience, between Mr. James Waddsworth, a late Pensioner of the holy Inquisition in Seville, and W. Bedell, a Minister of the Gospel of Jesus Christ in Suffolk. Appended to The Life of William Bedell, D.D., Lord Bishop of Killmore in Ireland. Written by Gilbert Burnet, D.D. Lond. 1685-92

Besides the English Spanish Pilgrime (see p. 63 *supra*) Wadsworth was the author of other works, e.g. a translation of Sandoval's Life of Charles the Fifth, a documentary work of authority much relied on by Robertson.

Farewell to Popery, in a letter to Dr. Nicholas, by W. H., shewing the true motives that withdrew him to the Romish Religion, and the reason of his return to the Church of England. 4to 1679

The Proselyte of Rome called back to the communion of the Church of England, in a private letter thought very fit and seasonable to be made-public. 4to 1679

Conversion and persecution of Eva Cohan, now called Elizabeth Verboon, a person of quality of the Jewish Religion. 4to 1680

A Relation of the Fearful Estate of Francis Spira after he turn'd C. I.

Apostate from the Protestant Church to Popery. To which are now added sundry the like dreadful examples of God's Judgments, on persons of all degrees, that have for fear of worldly interest forsaken the true Religion which once they professed. Together with that incomparable Lamentation of the Great Origen, for his Fall, when he was again received into the Church. By Nath. Bacon, Esq.

pp. 81, preface and to the reader pp. 16, 18mo Lond. 1683

CHAP. XII.

Of the discourses written by the country Parson and the Romish Missionary.

136. The Country Parson's admonition to his Parishioners. Malachi ii. 7: "The Priest's lips," &c. Heb. xiii. 17: "Obey them that have rule," &c.

Single sheet, pp. 14, 8vo Lond. 1686

Cat. No. 112. Contin. p. 29. Ath. Oxon. vol. ii. col. 1026. William Assheton, D.D., Prebendary of York Cathedral and Rector of Beckenham in Kent, the son of the Rev. William Assheton, Rector of Middleton, Lancashire, was born in the year 1641, died in 1711. He was the first projector of a scheme for providing a maintenance for clergymen's widows and others. See Baines's History of Lancashire, vol. ii. p. 606-10.

[I have given the title above as I find it in my copy. But Peck (who had also a copy of the book) seems to describe a different edition. He gives the title thus:—

"The country parson's admonition to his parishioners, with directions how to behave themselves when any one designs to seduce them from the Church of England. By William Ashton, D.D., Rector of — in Surrey." 12mo Lond. 1686.

And this is also the title given by Gee and Wake. Ant. Wood (loc. cit.) gives a title differing from both, in these words:—

"The Country Parson's admonition to his Parishioners, in two parts, persuading them to continue in the Protestant religion, with directions how to behave themselves when any one comes to seduce them." 24mo Lond. 1689.

In the Library of Trin. Coll. Dublin, there is no printed copy of this book, but there is a MS. copy in the hand-writing of Dr. Claud. Gilbert, transcribed from a printed book, and evidently most accurately copied by him, for the purpose of completing his set of this class of works. In this MS. the title is given thus:—

"The Country Parson's Admonition to his Parishioners, persuading

them to continue in the Protestant religion, with directions how to behave themselves when any one designs to seduce them from the Church of England. By Dr. Asheton, Minister of Beckenham in Kent. Lond. Printed for R. Wilde."

On the whole it seems probable that there were several editions of this tract, which varied in the title page, but otherwise agreed in substance.

It was necessary to give this explanation, lest it should be inferred from the foregoing great discrepancies that there had been published different books, agreeing nearly in the title. The "two parts," mentioned in Wood's title, evidently include the next tract (No. 137) as part ii. J. H. T.]

137. The plain man's reply to the catholic Missionaries. pp. 38, and "Books by the same author, pp. 2-12."

12mo Lond. 1688

"It is agreed by Catholicks that the church is an infallible witness and guide. And Protestants profess, that if this could be made evidently appear they would hold out in no controversy at all. This, therefore is to be made evident unto Protestants. This is the task of Catholicks, especially of Catholic Missionaries."—Cressy's Append. to Exomol. Cap. 4, ff. 6.

See Cat. No. 113 (State; p. 34.) Contin. p. 29. A copy of this book, London 1686, 12mo, is in the Library of Trin. Coll. Dublin. J. H. T.

138. The plain man's answer to his country parson's admonition; together with the missionaries answer to the plain man's reply. (Anon.) Lond. 1686

See Contin. p. 30. A copy of this tract in MS., in the handwriting of Dr. Claud. Gilbert, is in the Library of Trin. Coll. Dublin. J. H. T.

139. A Defence of the plain man's reply to the Catholick Missionaries. Being a further examination of the pretended Infallibility of the Church of Rome. Imprimatur, Guil. Needham,

Y

&c., March 29, 1688. By the Author of the Plain-man's reply to the Catholick Missionaries [William Ashton, D.D.]

pp. 44. Title and Argt. pp. 4. 12mo Lond. 1688

See Cat. No. 114. Contin. p. 30. Ath. Oxon. vol. ii. Col. 1026.

A copy of this, in MS. in the hand-writing of Dr. Claud. Gilbert, from the edit. Lond. 1687, reprinted 1704, is in the Library of Trin. Coll. Dublin. J. H. T.

140. A defence of the Country Parson's admonition; against the exceptions of the plain man's answer. (Anon. By William Ashton, D.D.) pp. 22, Lond. 1688

See Cat. No. 115. Contin. p. 30. Ath. Oxon. vol. ii. col. 1026.

This tract ought to have been placed before No. 139, as it was published before it. See "The Argument" prefixed to No. 139, in which an account is given of the occasion of the controversy. A copy of this book, in MS. in the hand-writing of Dr. Claud. Gilbert, from the ed. of London 1687, is in the Library of Trin. Coll. Dublin.

It would seem that these tracts were highly valued, and that they must have become very scarce at the beginning of the last century, since Dr. Gilbert took the trouble of transcribing them in his own hand, in order to complete his set. Dr. Claud. Gilbert was elected a Fellow of Trinity College in 1693, Senior Fellow 1698, Vice Provost 1716, Regius Professor of Divinity 1722. In 1735 he accepted the living of Ardstraw, and at the same time gave to the College Library his splendid collection of books, consisting of upwards of 13,000 volumes; which he saw arranged and placed on the shelves of the library as they now stand before he retired to his living. His bust in marble is preserved in the library, and there is a picture of him in the provost's house. J. H. T.

141. The child's monitor against popery. Written at first for the private use of a child, who hath Popish parents, and now made publick for the benefit of others. 24mo Lond.

See Ath. Oxon. vol. ii. col. 1026. Peck and Wood give only as the title of this book, "The child's monitor against popery." Wood adds, but not as part of the title, "written to preserve the child of a person of quality from being seduced by his popish parents." I do

not know who were the popish parents of this child of a person of quality; nor have I ever seen a copy of this tract. I have taken the title as given above from the list of books at the end of No. 137. J. H. T.

These tracts were all reprinted in 1751, Lond. 4to., with the following advertisement:—

“It may be necessary to observe that, since the time of their **C. I.** original editions mentioned in their respective title pages, each of these pieces (the Child’s Monitor only excepted) was reprinted in the year 1706. Which edition, like the former, is now very difficult to be met with. No apology, therefore, need be offered for introducing these papers into a new acquaintance with the world, as this will be a means the better to promote their dispersion into the hands of unlearned readers, for whose benefit they were principally designed. But a particular reason for their present appearance from the press is, to recover them from an obscurity, in which they have lain so long as to become, in a manner, lost to the world; in order to assist such persons who are collecting these tracts, which have done such honour to the Protestant cause, to make their sets as complete as possible. The four first of them are exactly reprinted according to their original editions, but a printed copy of the Child’s Monitor, being too scarce to be obtained, this impression is taken from a transcript of it, communicated by a worthy clergyman.”

In the Hist. and Crit. Dict. fol. 1735, there is an analysis of these tracts, art. Assheton.

142. A caution to protestants not to forsake the Communion of **C. I.**
the Church of England. 12mo 1687

143. The plausible arguments of a Romish priest answered by an **C. I.**
English Protestant. Seasonable and useful for all Protestant families. Licensed, May 24, 1686. (Anon. By Thomas Comber, D.D., Præcentor of York.) pp. 54, with title and pref. &c., pp. 8. List of Books at the end, pp. 2.

8vo Lond. 1686

See Cat. No. 187. Reprinted 1725, 8vo, pp. 47. “The plausible

arguments of a Roman priest from antiquity, answered by the Author of the answer to the plausible arguments from Scripture." Of the author of the "Companion to the Temple," and of his writings, Memoirs were published by his great grandson Thomas Comber, A.B., 8vo Lond. 1799.

A protestant's resolution shewing his reasons why he will not be a papist, directed to the meanest capacity. Sixth edition.
12mo Lond. 1684

Friendly and seasonable Advice to the Roman Catholics of England. By Tho. Comber, D.D. Fourth edition.
12mo Lond. 1685

CHAP. XIII.

*Of the popish discourses written by way of advice to the
Protestant pulpits ; with the churchmen's replies.*

144. ✠ Good advice to the pulpits, delivered in a few cautions for **C. 1.**
keeping up the reputation of those chairs, and preserving the
nation in peace. Published with allowance.

pp. 70. Title and to the Reader pp. 6. 4to Lond. 1687

Contin. p. 16. Dodd, in his Church History, vol. iii. p. 483, ascribes
this tract to John Gother; and Wake (Contin. loc. cit.) attributes it
to the author of the "Papist misrepresented and Represented," No.
51, *supra*; from which the Bodl. Cat. places it under J. Leybourn.
J. H. T.

"In which he rakes together out of the Sermons publish'd in the
last years of the late King's Reign, whatever he thought would serve
to make them odious. The Design was well enough laid; and the
Circumstances of the Times consider'd, it were not to be wonder'd if
some things should have pass'd more hot against those of the Church
of Rome, than was to have been wish'd," &c. Contin. pp. 16, 17.
The Preachers cited are B. Smith, Dr. Burnet, Jane, Dr. Sharp, Dr.
Tillotson, Dr. Stillingfleet, Pelling, Hesketh, Okes, Th. Smith, John-
son, Standish, Turner, Wray, James, Bisby, Tennison, Orme, Hicker-
ingil, Fowler, Hooper, Wallis, Calamy, Butler, South, Sherlock.

145. An apology for the pulpits; being in answer to a late book, **C. 1.**
intituled, Good advice to the Pulpits, together with an ap-
pendix, containing a defence of Dr. Tenison's Sermon about
Alms: in a letter to the author of this Apology. Imprimatur
&c. H. Maurice, January 12, 1687. Anon. By John
Williams, A.M., afterwards Bp. of Chichester.

pp. 58. Defence, &c., pp. 25. 4to Lond. 1688

See Cat. No. 121. Contin. pp. 11 and 17. Ath. Oxon. vol. ii.

col. 1121. After p. 58 follows the Defence of Dr. Tenison's Sermon, with a new pagination and the following title: "A defence of Dr. Tenison's Sermon of discretion in giving alms, written in a letter to the author of the Apology for the Pulpits." The letter is signed "Tho. Tenison," and dated "S. M." (i.e. St. Martin's) "Jan. 11, '87." J. H. T.

- C. L. 146.** ✱ Pulpit sayings, or the characters of the Pulpit-Papists examined. In answer to the apology for the pulpits, and in vindication of the Representer against the Stater of the Controversie. With allowance. pp. 58, pp. to the Reader 14, and contents at the end 2. 4to Lond. 1688

See Contin. p. 17, where this book is attributed to the Representer, i.e. according to Dodd (*ubi supra*) John Goter or Gother; and according to the Bodl. Cat. John Leybourn. See No. 51 *supra*. "The Stater," mentioned in the title-page, is evidently Dr. Clagett, author of the "State of the Controversy," see No. 71 *supra*. J. H. T.

- C. L. 147.** Pulpit popery, true popery; being an answer to a book intitled Pulpit sayings: and in vindication of the Apology for the Pulpits, and the Stater of the controversie against the Representer. Anon. [By John Williams, M.A., afterwards Bp. of Chichester.]

pp. 72, Title and contents pp. 6, 4to Lond. 1688
Cat. 122. Contin. p. 17. Ath. Oxon. vol. ii. col. 1121.

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- A** Sermon preached at S. Margaret's Westminster, May 29th, 1685, before the Honourable House of Commons, by William Sherlock, D.D. 4to 1685

N.B. This Sermon to the House of Commons was the occasion of our following controversies, as being the first thing that appeared in Print against Roman Catholics. See Reply to the Defence of the Exposition of the doctrine of the Church of England, Preface. Cf. No. 51 note. It is mentioned in Good Advice to the Pulpits, p. 64.

A Vindication of a passage in Dr. Sherlock's sermon [as above]
from the remarks of a late pretended remonstrance, by way
of address from the Church of England to both Houses of
Parliament. 4to 1685

CHAP. XIV.

Of the Romanists charge of schism and heresy upon the Church of England; with the churchmen's replies.

148. A vindication of the Church of England from the foul aspersions of Schism and Heresie unjustly cast upon her by the Church of Rome. Anon. By Michael Altham, M.A. [Gibson, vol. i. fol. 1.] Part i. pp. 30. 4to Lond. 1687. Part ii. pp. 40. 4to Lond. 1687
 See Cat. No. 134. Contin. p. 35. Fasti Oxon. vol. ii. col. 220. The Imprimatur of Part i. is dated November 30, 1686; that of Part ii. March 2, 1686, i.e. 1687. Michael Altham was vicar of Latton in Essex. J. H. T.
149. ✱ An address to the Ministers of the Church of England. pp. 31, 4to 1688
 This seems to be the same tract which is given by Peck again, No. 248.
150. An Answer to a late printed Paper, given about by some of the Church of Rome. In a letter to a Gentleman. The second edition. Rev. ii. 5. Remember from whence thou art faln, &c. [Anon. By John Williams, M.A.] pp. 18, 4to Lond. 1686
 See Cat. No. 135. Contin. p. 35. Ath. Oxon. vol. ii. col. 1121. "The Popish Paper," to which this book is an answer, is given on the back of the title page. J. H. T.
 "The same word for word with No. 5. I have compared them." Dolman. Another edition, 1688, 12mo pp. 24.
151. ✱ Lucilla and Elizabeth, or the Donatist and Protestant Schism parallel'd. 4to 1686
 See Contin. p. 36. My copy of this tract has no title, and I think

never had: it consists of 4 pp. only in 4to, and at the end of the last page we have "Published with allowance, London, printed by Henry Hills, printer to the King's most Excellent Majesty, for his Household and Chappel. 1686. J. H. T.

152. A Protestant of the Church of England no Donatist. Or **C. I.**
some short Notes on Lucilla and Elizabeth. Licensed December 8, 1686. Anon. By William Sherlock, D.D.
pp. 6, 4to Lond. 1686

See Cat. No. 136. Contin. p. 35.

153. An apologetical vindication of the Church of England: in **C. I.**
answer to those who reproach her with the English heresies
and schisms, or suspect her not to be a Catholick Church
upon their account. (Anon. By George Hickes, D.D.)
[Gibson. vol. ii. fol. vol. i.] pp. 96, with the title and introd.,
pp. 4. 4to Lond. 1687

See Cat. No. 45. Contin. p. 35. Ath. Oxon. vol. ii. col. 1004.
A second edition of this valuable book was published in 1706, with
the following title: "An apologetical vindication of the Church of
England: in answer to her adversaries who reproach her with the
English heresies and schisms. With an Appendix of Papers relating
to the Schisms of the Church of Rome. By George Hickes, D.D.
The second edition, revised by the Author. London (Walter Ket-
tilby), 1706." 8vo. Besides the appendix this edition has a large
and learned Preface. In the interval between the two editions the
author, who had been Dean of Worcester, was deprived of his church
preferments, for refusing to take the oaths to King William and
Queen Mary. In the second edition he admits the genuineness of the
papers attributed to King Charles II. (see No. xii.) which in the first
edition he had quoted without expressing any opinion as to their
author, — King James II. (as he states) having in the mean time
shewn him the originals "interlined with the King's (Charles's) own
hand." J. H. T.

A Nonjuring divine of uncommon abilities and universal learning,
born at Newsham, Yorkshire, 1642, deprived on refusing to take the

oaths 1689, consecrated Bishop of Thetford by the Nonjurors 1694, died 1715.

- C. I.** 154. ✱ The Schism of the Church of England, &c., demonstrated in four Arguments formerly propos'd to Dr. Gunning and Dr. Pearson, the late bishops of Ely and Chester, by two Catholic Disputants in a celebrated conference upon that point.

pp. 10, 4to Oxon. 1688

See Contin. p. 37, where we read, "This little paper with a large title was the other day reprinted at Oxford by the converts there." And Peck says, "Reprinted at Oxford." It originally appeared in the falsified account of the conference between Drs. Gunning and Pearson, on the one side, and two Romish disputants on the other, held in 1657. This account bears the following title:—*Schisme unmask't, &c., ut infra.* J. H. T.

- C. I.** 155. The sum of a Conference had between twq Divines of the Church of England, and two Catholic Lay-Gentlemen, at the request, and for the satisfaction of three persons of quality, August 8, 1671. Publisht with allowance.

pp. 40, 4to Lond. 1687

See Contin. p. 36. Peck, doubtless by an error of the press, has omitted to mark this book as being on the popish side.

In the Preface from "The Publisher to the Reader," we are told that "in the year 1676, there happen'd a conference about points of Religion, between some Protestant Divines and some Roman Catholic Gentlemen, which, after a long silence, has been now lately set out the second time, in a fine Dress and with a long Preface: this (the publisher says) gave me the curiosity to seek further into those matters, and meeting accidentally with the copy of another conference held in 1671, wherein some of the same persons were concern'd, I thought good to present you with it." It does not appear, however, who the "two divines of the Church of England," engaged in the conference of 1671, or who the "three persons of quality" for whose satisfaction it was intended, were. The other conference alluded to is thus described in the margin: "A relation of a Conference, Apr. 3, 1676," and is doubtless that which Thomas Burnet, in his *Life of the Bishop*,

published at the end of the second volume of Burnet's *Own Times* (vol. ii. p. 685), thus notices: "As the apprehensions of popery grew daily stronger, the most eminent divines of the Church of England signalized themselves in the Romish Controversy: nothing of that kind was more taken notice of than the Account our author printed, in the year 1676, of a Conference, which himself and Dr. Stillingfleet were engaged in with Coleman and the principal of the Romish priests: this made him considered as one who stood in the very front of the opposition to popery."

I have not seen the original edition of this conference, but I have a copy of it, which I doubt not is the same which the publisher of the Conference of 1671 speaks of (in the words just quoted) as having been "lately set out the second time." Neither Peck nor Wake have noticed the Conference of 1676, published by Bishop Burnet, nor does it occur in the Bodl. Cat. I have a copy of the second edition of it, although it is not so called in the book itself, nor any hint given that it was published before.

The first edition of this Conference was printed in 8vo, 1676, under the title: "A relation of a conference held about religion at London, 3 April, 1676, by Edward Stillingfleet D.D. and Gilbert Burnet," &c. See chron. account of Burnet's Works, *Own Times*, vol. vi. p. 336, (Oxford ed.), fol. vol. ii. p. 727. J. H. T.

156. The Reformation of the Church of England justified, according to the canons of the Council of Nice, and other general councils and the traditions of the Catholick Church. Being an answer to a paper reprinted at Oxford, called the Schisme of the Church of England demonstrated in four arguments, formerly proposed to Dr. Gunning and Dr. Pearson, the late bishops of Ely and Chester, by two Catholic disputants, in a celebrated Conference upon that point. In which answer the unworthy and false dealings of the Papists are shewed, and the charge of schisme returned upon them, and the Church of England proved truly Catholick and Apostolick in her doctrine and constitution. Anon. By William Saywell D.D., C. 1.

Master of Jesus College, Cambridge (afterwards Archdeacon of Ely). pp. 83, with title and pref. pp. 6, 4to Camb. 1688

Cat. No. 142. Contin. p. 37. See above No. 154. Wake (loc. cit.) tells us that Dr. Saywell "was particularly related to one of the abused bishops." I believe Bishop Gunning is meant, to whom Saywell was chaplain, (*Fasti Oxon.* vol. ii. col. 177,) this being the relation spoken of, not any consanguinity. J. H. T.

N.B. — The Nos. 148–150 ought to have been marked as being in the **C. L.**

An answer to the address presented to the Ministers of the Church of England. pp. 31, 4to Lond. 1688

The same as No. 248 *infra*.

C. L. The English case exactly set down by Hezekiah's reformation in a Court Sermon (on 2 Kings xviii. 22) at Paris. By Dr. Richard Steward, the Dean of Westminster, and of his Majesty's Chappel. Published for the brief but full vindication of the Church of England from the Romanists charge of Schism. And commended to the consideration of the late Author of *The Grotian Religion Discovered*. pp. 71, 18mo. Lond. 1659. pp. 30, 4to 1687–88

The difference of the case between the Separation of Protestants from the Church of Rome and the Separation of Dissenters from the Church of England. pp. 71, 4to Lond. 1683

✱ *Schisme unmask't: Or A late conference betwixt Mr. Peter Gunning and Mr. John Pierson, Ministers, on the one part, and two disputants of the Roman Profession on the other: wherein is defined both what schisme is, and to whom it belongs. With a brief Recapitulation; wherein at one view may be seen the whole drift of this Conference, for such as want either learning to reach or leisure to read the whole Tract. And all is concluded with a decision of the main*

question, whether Protestants or those of the Roman Church be schismatiques. Also an Index is drawne pointing at the principal matters. Paris (cum privilegio), 8vo 1658

We learn from the Preface to this production that the conference began a little before Whitsuntide (May) 1657. See an account of the book (which it appears was disavowed by one of the Romish disputants) in the preface to the answer to it (No. 156 *supra*), and in the Engl. transl. of Bayle's Dictionary by Bernard, Birch and Lockman: art. Pearson, John; where we are informed that one of the Roman disputants went under several names, as Spencer, or Tyrwhitt, or Hatcliffe; and that the other was a Physician.

But "The Schism of the Church of England demonstrated" (No. 154) is not a reprint of this account of the Conference (as the translators of Bayle assert, note (A) loc. cit.) but only a Paper added at the end of it, and which (as Dr. Saywell remarks in the Preface to his answer, see No. 156 *supra*) "the authors do not so much as say that it was a part of their dispute, but a pure addition of their own," &c. See also Ath. Oxon. vol. ii. col. 766, where we read, "Upon the title of this book bishop Barlow wrote:—"I am told that John White (author of a Letter to a person of Honour, in vindication of himself and his doctrine, printed 1659, Oct.) was he who did principally manage and put out this disputation." To which he afterwards added this note: "Others say his name was Spencer (the same who answered Dr. Laud's book), and Dr. Lenthall was his associate, who was first of Christ's Coll. [in Cambridge, then Fellow of Pembroke Hall, a preacher and in orders; afterwards turning papist, would have professed the civil law, and a physician now he is in 1663. This Dr. Breton, master of Emanuel Coll. (who was at the debate), assures me. A Jesuit, who went by the name of Spenser, a Lincolnshire man, is said to be the author of Questions propounded for resolution of unlearned pretenders in Matters of Religion, to the doctors of the prelati-cal, pretended reform'd Church of England. Paris (alias Lond. as it seems) 1657, 8vo, 4 sh." In a note in Bliss's ed. of the Ath. Oxon. (loc. cit.), on the authority of Baker, who refers to Baxter, Of the True Church, vol. iii. p. 1, we are told that "one of the disputants of the Romish persuasion was Wm. Johnson, alias Terret." This was

one of the aliases of the person above spoken of as White, Spencer, Tyrwhitt (Terret ?), or Hatcliffe. J. H. T.

"Spencer John — (the account of this great polemical writer is anything but circumstantial in p. 52 *Florus Anglo Bavaricus*) — sometimes called Vincent Hatcliffe, was born in Lincolnshire in 1601 Died 1671. F. Spencer ranks amongst the ablest polemical writers F. N. Southwell p. 504 of the *Bibliotheca*, &c., says that he was the Author of an 8vo work published in London, intitled, 'Aut Deus aut Nihil,' also 'Schism detected;' see *Florus Anglo Bavaricus*." From Dr. Oliver's Biography, who mentions two other works he has seen written by Spencer. This publication, "Schism Unmaskt," is ascribed by Dolman to John Sergeant.

A relation of a conference held about religion, at London, by Edward Stillingfleet, D.D. &c., with some gentlemen of the Church of Rome.

pp. 64, and preface with title pp. 8, 4to Lond. 1687

The preface states that this conference was undertaken at the request of Lady T. for the satisfaction "of her husband and some others of the Church of Rome, as well as for clearing such scruples as the perpetual converse with those of that religion had raised in the Lady." This conference took place April 3, 1676. The divines on the side of the Church of England are mentioned in the conference as D. S. and D. B. i.e. Dr. Stillingfleet and Dr. Burnet. The divines on the other side were M. C. (i.e. Mr. Coleman, a Jesuit, secretary to the Duchess of York), and a person called N. N., who did not take any part in the discussion until towards the end. This is no doubt the personage whom Thomas Burnet calls "the principal of the Romish Priests," and I think he must have been either John Gother or John Leyburn. The letters N. N. are the last letters of the Christian and Surname of John Leyburn. The other parties whose initials appear in the narrative are M. L. T. and her husband, S. P. or S. P. T. i.e. My Lady Tyrwhit or Terwhit and Sir Philip Terwhit. M. W. appears to have taken an active part on the Romish side, but I do not know who is designated by these letters; possibly Mr. Woodhead; see No. 189 *infra*.

The Relation of the Conference was drawn up by Burnet, and is

subscribed (with their names in full) by Gilbert Burnet, Edward Stillingfleet, and Will. Naylor, a gentleman whom they brought with them to be a witness on their side. [See Burnet's account of this conference, *Own Times*, vol. i. p. 395. "Sir Philip Terwhit (he says) had married a zealous Protestant, who, suspecting his religion, charged him with it. But he denied it before marriage, and carried it so far that he received the sacrament with her in her own church. After they were married, she found that he had deceived her; and they lived untowardly together. At this time some scruples were put in her head," &c.] Then follows (p. 11) "The relation which N. N. desired might be subjoined to the Relation of the Conference," with the answer. Then (p. 16) "The Letter which we promised, wherein an account is given of the doctrine of the church for the first eight centuries demonstrated to be contrary to Transubstantiation in a letter to Lady T." signed by Stillingfleet and Burnet. Also (p. 29) "A discourse shewing how unreasonable it is to ask for express words of Scripture in proving all articles of faith," by Burnet: and lastly (p. 44) "A discourse to shew that it was not only possible to change the belief of the church concerning the manner of Christ's presence in the sacrament; but that it is very reasonable to conclude both that it might be done, and that it was truly changed."

With respect to the Conference of 1671 (No. 155) it is evidently a report drawn up on the side of the Roman Church. The publisher tells us that "some of the same persons" were engaged in it, as were afterwards in a similar way "engaged" in the conference of 1676. This is sufficiently vague. But it is all the information I possess as to the *dramatis personæ* of the conference in 1671, the subject of which was schism. The dialogue seems to imply that two doctors on the side of England were engaged against one on the side of Rome: they are designated as Dr. 1, Dr 2, and Cath., and the Protestant doctors are sometimes made to speak together, when their words are given as coming from Drs. There was also a "Company" present who are more than once addressed by "Cath." (p. 10, 16) and who on some occasions took a part in the discussion, where they are called Gentlemen (p. 9), Gentlem. and Gent. (pp. 36, 37, 39), and who always spoke together and on the Popish side. There is also a mysterious personage who made two pretty long speeches, and who is called

Narr. (p. 15) and Nar. (p. 28), both on the Romish side. Or perhaps this does not mean any individual present, but rather a Narrative of something which did not take place at the conference. J. H. T.

- ✱ Twenty-one conclusions further demonstrating the schism of the Church of England, formerly offered in confutation of Dr. Hammond and Bp. Bramhall. Oxon. 1688

The publications here referred to are *Schism Dispatched*; or a Rejoinder to Dr. Hammond and the Lord of Derry, 1657, 8vo; *Schism Disarmed*, against Dr. Hammond and the Bp. of Derry, by J. W. [i.e. J. Sergeant]. Paris 1665, 8vo.

- ❧. The True Catholic and Apostolic Faith maintained in the Church of England. Being a Reply to several Books published under the names of J. E., N. N., and J. S., &c. By Andrew Sall, D.D. 8vo Oxford 1676

This very interesting volume, written in reply to Nicholas French's "Bleeding Iphigenia," and his "Dolefull Fall of Andrew Sall," also to the "Unerring Unerrable Church," commences with a Dedication to the Earl of Essex, Lord Lieutenant of Ireland; followed by a Letter from J. Free, the Superior of the Jesuits in Ireland, with Sall's Reply; the Licence granted to Sall, when Rector of the Irish College at Salamanca, to keep and read Prohibited Books, by the Bishop of Valencia in 1652; then a Letter of Nicholas French, Bp. of Ferns, and his Elogium upon Sall. In "The Literary Policy of the Church of Rome exhibited in an account of her Damnatory Catalogues of Indexes, both prohibitory and expurgatory," by the Rev. Joseph Mendham, M.A., Lond. 1830, will be found a Papal revocation of the licence of reading heretical works, on the ground of the apprehended conversion of those who were to confute the heretics. "Ferraris, *Prompta Bibl.* under *Fides*, will show with what alarm Rome beheld the discussions of her sons with heretics, and how carefully the Propaganda provided against mischief." Addit. Suppl., p. 16, *ibid.* With what chains the human intellect has been shackled in Papal countries is evinced by the precautions of revision, correction and expurgation, which have been used in the most orthodox books, as will be seen in the licenses prefixed to

the second and later editions of the *Historia Pontifical* by Yllescas. See Southey's *Vindiciæ Ecclesiæ Anglicanæ*, p. 392. Concerning this book, which is the most rare of all Sall's publications, see also No. 218 *infra*.

"The Bleeding Iphigenia" of Dr. French has long been known as a book of uncommon rarity, and has been eagerly sought after by book collectors. Whenever it or the 'Sale and Settlement of Ireland' have appeared at an auction room, crowds of bidders have attended, and the contents of this little volume, in the reader's hands, have sold for no less a sum than £40." Advertisement to the Bleeding Iphigenia in the "Historical Works of the Right Rev. Nicholas French, C. I. D.D., Bishop of Ferns, &c. &c. Now for the first time collected." James Duffy, Dublin, 18mo 1846.

"As for the Bleeding Iphigenia there came three copies to this town, sent by Bp. French. The people are so taken with it as, in my opinion, if 20,000 volumes of it had come over, they would all have been bought up." From a letter from a friar in Connaught, in Dr. O'Connor's Catalogue of MSS. in Stowe Library, vol. i. p. 264. An account of this author is given in Ware's *Irish Writers*, by Harris, p. 166 et seq. [The Bleeding Iphigenia is really the suppressed Preface to the Doleful Fall of Andrew Sall, as appears by comparing the printer's signatures in the original editions. The Bleeding Iphigenia was reprinted Dublin 1829, in Fac Simile so far as the lines go and pages, but not as to type. This edition has a preface signed O. [Rev. Cæsar Otway] giving an account of the Author, etc. A copy of this reprint on vellum is in the Library of Trin. Coll. Dublin. We have also the orig. edit. without a title page.

The person who wrote against Sall under the initials J. S. was Ignatius Brown (Ware's *Writers of Ireland*, by Harris, pp. 186-7.) N. N. was Nicholas French, tit. bishop of Ferns. I do not know who J. E. was, but his book is in the Library of Trin. Coll. Dublin. J. H T.]

We have, says Dr. Oliver, from the sprightly pen of Ignatius Brown, "The Unerring and Unerrable Church," 8vo. 1675, pp. 310. "An Unerrable Church or None," 8vo. 1678, pp. 342.

The command of God to his People to come out of Babylon, Rev. xviii. 4, demonstrated to mean the coming out of the present

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Papal Rome, with a most earnest Persuasive to all to come out who are in it, and a Dissuasive from looking back if come out, or entertaining any alliance with that Communion, and herewith a Calculation of the time that the Papacy can according to this Prophecy continue, is given, etc. 1688

CHAP. XV.

Of the Romanists charge of an Agreement between the church of England and the church of Rome ; with the churchmen's replies.

157. ✱ An agreement between the Church of England and Church **C. I.** of Rome, evinced from the concertation of some of her sons with their brethren of the Dissenters. Published with allowance. pp. 88, and pref. and title pp. 8, 4to Lond. 1687

See Contin. p. 18, where this tract is attributed to the Representer, but it is not mentioned among his works by Dodd. See No. 51 *supra*. In p. 61 there is a paper, which the preface tells us was drawn up by another hand, entitled, "The Necessity of an Agreement between the Church of England and the Church of Rome, evinced from the nature and constitution of a National Church episcopally established." J. H. T.

"I must observe, by the way, that though the Prefacer does ascribe this learned Piece to another Author, yet he has concealed the true Father: His other Author was a good Roman Catholick, who disputes in good earnest from the Subordination of Pastors in the Church to prove the Supremacy of an Oecumenic or Universal Pastor; but the true Author was an Independent Protestant, from whom this honest Romanist borrows every argument, and almost every word, excepting such little variations as a Papist must of necessity make in an Independent's writing, without ever confessing his Benefactor, or owning from whence he had it. The title of the Book is, The Catholick Hierarchie, or the Divine Right of a Sacred Dominion in Church and Conscience, truly Stated, Asserted, and Pleaded. Printed for Sam. Crouch at the Princes Arms in Pope's Head-Alley in Cornhil, & Tho. Fox at the Angel in Westminster-hall, 1681. In the XIV. Chap. of which Book, p. 76, being a Digression concerning the Subordination of Pastors; whoever has the curiosity may find this entire Treatise of the Necessity of Agreement between the Church of England and the Church of Rome, onely with this difference, that the Independent disputes against the Subordination of Pastors by this very Argument,

That the Asserting the Subordination of Pastors in the Church, doth by all good consequence infer the Supremacy of an Oecumenical or Universal Pastor." Sherlock's Vindication, &c., p. 63.

158. A vindication of some Protestant principles of church unity and Catholick communion, from the charge of Agreement with the Church of Rome. In answer to a late pamphlet intituled, An Agreement between the Church of England and the Church of Rome, evinced from the concertation of some of her sons with their brethren the Dissenters. By William Sherlock, D.D., Master of the Temple. pp. 128, title and advert. pp. 6, Rogerson's List of Books pp. 2, 4to. Lond. 1688

See Cat. No. 123. Contin. p. 18. At the end of the advertisement "To the Reader," the author states that he had intended a preface to explain some notions about the Church, but has reserved it for a distinct treatise. See No. 196 *infra*. J. H. T.

- C. 1. 159. The difference between the Church of England and the Church of Rome, in opposition to a late Book intituled An Agreement between the Church of England and the Church of Rome. Imprimatur H. Maurice, Oct. 6, 1687. Anon. By John Williams, M.A. (afterwards Bp. of Chichester).

pp. 81 incl. title, 4to Lond. 1687

See Catal. No. 124. Contin. p. 18. Ath. Oxon. vol. ii. col. 1121. This ought to have been placed before Sherlock's book, as it was published first. The Imprimatur of Sherlock's having been Nov. 16, 1687. Peck followed the order in which they were given by Gee. J. H. T.

The doctrinal Theses and Anti-Theses of the two Churches have more recently been stated in Bishop Marsh's Comparative View of the Churches of England and Rome. Second edition, with some Explanatory Notes on Church Authority, the character of Schism, and the Rock, on which our Saviour declared that he would build his Church. 8vo Lond. 1816.

Papists no Catholicks and Popery no Christianity. Anon. By **C. I.**

W. Lloyd, Bp. of St. Asaph. pp. 12, to the reader, &c., pp.

2. Printed for the Author. 4to Lond. 1677

A second Ed. much enlarged. pp. 56, was printed 4to Lond. (for Henry Browne at the Gun in St. Paul's Ch. yard), 1679. J. H. T.

A Short and True Account of the several advances the Church of **C. I.**

England hath made towards Rome, or a Model of the Grounds upon which the Papists for these hundred years have built their hopes and expectations, that England would ere long return to Popery. [By Dr. Du-Moulin, some time History Professor of Oxford.] Veritas Odium parit.

pp. 118, 4to Lond. 1680

Also, A Confirmation of the precedent Discourse, drawn from several Passages out of the Irenicum, A Weapon-Salve for the Churches Wounds, written by Edward Stillingfleet, D.D., Dean of St. Paul's, Canon of Canterbury, and Chaplain in Ordinary to His Most Sacred Majesty. The Postscript. A True Report of a Discourse between Monsieur De L'Angle, Canon of Canterbury, and Minister of the French Church in the Savoy, and Lewis Du Moulin; the 10th of February 1678, Lond. 1679. Declaratory Considerations upon the Present State of the Affairs of England. By way of Supplement. Lond. 1679. A New Essay towards a true Ecclesiastical History, which may serve as a key to the Annals of Baronius. "Jortin observes on this great cardinal and advocate of the Roman See, that he breathes nothing but fire and brimstone, and accounts kings and emperors to be catchpolls and constables, bound to execute with implicit faith all the commands of insolent ecclesiastics." Disraeli's Curiosities of Literature. For an account of Du-Moulin see Wood's Fasti Oxon. ed. Bliss, vol. iv. col. 113.

CHAP. XVI.

Of the discourses written by the Romanists reflecting upon the Reformation of the Church of England; with the Churchmen's replies.

160. ✱ The Church of England truly represented according to Dr. Peter Heylin's history of the Reformation.

See Contin. p. 36. [And No. 181, *infra*.]

“Sanderson, in his History of the Life and Reign of King Charles, layeth a scandal upon the Doctor that he was an Agent for the See of Rome. The Doctor indeed in all his writings did ever assert the King's Prerogative, and the Churches Rights, for which he incur'd the Odium of the opposite Party, with whom 'tis ordinary to brand such persons with the ignominious name of Papists, or being Popishly affected, as abhor the other extreme of Puritanism, in which kind of Calumnies the Doctor hath sufficiently had his share; though no man hath written more sharply against the Church of Rome, as appears from most of his Books, and particularly in his *Theologia Veterum*, and his Sermons upon the Tares: but though these have not been able to secure him from the malicious Tongues and Pens of ill men, yet his innocence hath found very worthy Advocates. Among whom I thank particularly the Reverend and Learned Dr. Stillingfleet in his Answer to T. G. [see No. 85 *supra*] who would have made use of the Puritans accusation for the Papists purpose, but the worthy Doctor quickly refuted him out of the fourth Sermon of Doctor Heylin upon the Tares, where he lays at the door of the Papists the most gross Idolatry, greater than which was never known among the Gentiles.

“But against these things 'tis commonly said, and as commonly believed, that some persons, and those of most illustrious quality, [i.e. the Duchess of York] have been perverted from the Protestant Faith to Popery, by reading some of the Doctors Books, and particularly that which he writ about the History of the Reformation, called *Ecclesia Restaurata*. This Objection having many particular charges

contained in it, will require as many distinct Answers, which I shall give in short. And first, if it be true that any have embraced the Roman Faith, by means of that Book, he may conclude them to be very incompetent Judges in the matters of Religion, that will be prevailed upon to change it upon the perusal of one single History; and especially in the Controversies between us and the Papists, which do not depend upon matter of fact, or an Historical Narration of what Occurrences happened in this Kingdom, but upon doctrine of Faith, what we are to believe and disbelieve, in order to our serving God in this life, and being Eternally blessed with him in the next." — *Life of Heylin*, prefixed to his works, pp. 24, 25. The charge above referred to is not confirmed by his other work published in 1657, viz.,

Ecclesia Vindicata; or, the Church of England Justified; I. In the **C. L.** Way and Manner of Reformation. II. In Officiating by a Public Liturgy. III. In prescribing a Set Form of Prayer to be used by Preachers before their Sermons. IV. In her Right and Patrimony of Tithes. V. In retaining the Episcopal Government, and therewith, VI., The Canonical Ordination of Priests and Deacons. By Peter Heylin, D.D. (Compare Woodhead on Church Government, part v., pp. 250-54,) Nor by that published in 1645, *The Parliament's Power in Lawes for Religion*, or an Answer to the Calumny of the Papists, nicknaming the Church of England by the name of a Parliamentary Religion, 4to Oxf. 1645.

161. The State of the Church of Rome when the Reformation **C. L.** began; as it appears by the advices given to Paul III. and Julius III. by creatures of their own. With a Preface leading to the Matter of the Book. Anon. By Will. Clagett, D.D. pp. 34, and pref. pp. 8, 4to Lond. 1688

See Cat. No. 137. Contin. p. 35.

It is scarcely possible that Dr. Clagett could have been the author of the translation of the documents which he has published in this tract. For in one place the well known theological phrase, *ex opere operato*, is translated (p. 24) "by the works done," and there are several other errors of ignorance or of carelessness. It is probable, therefore, that Dr. Clagett only wrote a hasty preface to the publication, and that the translation was executed by some inferior hand, and

yet he apparently adopts the translation as his own when he says in the Preface, "I thought a few hours spent in translating them into our language would not be thrown away." It is most unfortunate, however, that one of the documents thus put forth, viz., "the advice to Julius III." (which the Preface tells us was "the most fatal thing that ever happened to the reputation of the Roman cause") is a manifest pasquinade, the production of the celebrated Peter Paul Vergerio, bishop of Capo d'Istria. How any one could read it, and believe it to be a serious document, addressed by three bishops to a Pope is very surprising; and even Dr. Clagett seems to think some apology to be necessary, for he says in the Preface, "that the nine" (who wrote the first letter) "were serious and seemed to be so: the three (who wrote the second letter) were serious and seemed not to be so; which makes the advice of the former look like sincerity and that of the latter to look like wit," &c.

Nevertheless the *Consilium* was published as a serious document by John Wolfius in his *Lectiones Memorabiles* (vol. ii. p. 549), by W. Crashaw (from a different copy); and afterwards by Edw. Browne (who reprinted Crashaw's edition) in his additions to the *Fasciculus* of Orthuinus Gratius. In Wolfius the *Consilium* is addressed to Paul III., not Julius III., and a passage at the end relating to England and queen Mary (Clagett's ed. p. 33) is omitted, we may therefore perhaps infer that the first edition of the Pasquinade was put forth in the time of Paul III., and that another edition which Crashaw reprinted, addressed to Julius III., with the allusion to queen Mary's persecution of the Protestants in England, came out afterwards. At all events it does not appear to have deceived anybody when first published, nor to have been intended to deceive, for Vergerio has given it as his own in his works; a fact which Crashaw endeavours to explain by telling us that Vergerio inserted it in his works because he had found it in the Pope's private study — "*Hoc Vergerius in conclavi privato (pessimarum Musarum Musæo) Papæ, inter secretiora et sacratiora papalis Imperii arcana inventum, amicis primo privatis communicavit, deinde suis inseruit operibus.*" And yet the document so far from being communicated only to his private friends had been printed and published in 1549, and afterwards in 1553, whereas the works of Vergerio, in which it appears, bear date Tübingen, 4to 1563, two years before the author's death. The other document, viz., the "Advice" given to

Paul III. by nine bishops is probably genuine; or at least it cannot be suspected of a protestant origin, as it appeared in Crabbe's edition of the Councils, 1551; and in the Acts of the first Council of Pisa, Paris 4to 1612. See Mendham's *Literary Policy of the Church of Rome*, pp. 48, 49, and Index of Greg. XIV. pp. 75-83. Also an Article in the *British Magazine* (vol. xxxv. for 1849, pp. 538-42), on Dr. Cumming's edit. of Gibson's *Preservative against Popery*.

It is curious as showing the haste with which Dr. Clagett's tract was got up, that although he entitles this latter document "An Advice given to Paul III. by four Cardinals and five other Prelates," and speaks of it in his preface as signed by nine, yet he has printed the names of eight only of the subscribers, having omitted one name, and transposed the title of the omitted name to another bishop. The names of the prelates, as he gives them, are these: Frederick Archbishop of Brundusium, which ought to be Frederick Archbishop of Salerno. He then omits the name of "Jerome, Archbishop of Brundusium," but gives the remainder correctly, viz., "Joh. Matthew [Gibet] Bishop of Verona, Gregory [Cortese] Abbat of St. George at Venice, Fryar Thomas, Master of the sacred palace." And yet he seems to have taken some pains in the matter, as he inserts the surnames of Gibet and Cortese, which do not appear in Brown's reprint. Fascic. vol. ii. p. 236. In the signatures of the three bishops, at the end of the Advice given to Julius III., there are also mistakes of carelessness:—"Giles Talceta" ought to be "Giles Falceta," and "Gerards Burdragus" ought to be "Gerhard (or Gerhardus) Busdragus." The author of the paper in the *British Magazine*, above referred to, has shown that "Gerhardus Busdragus" was a name assumed by Vergerio in some of his similar pieces of ironical controversy. A good account of this singular man will be found in the English translation of Bayle's Dictionary, by Bernard, Birch and Lockman. J. H. T.

The title of the genuine *Consilium* is as follows: *Consilium Delectorum Cardinalium et aliorum Prælatorum, de emendanda Ecclesia*. S. D. N. Papa Paulo 3 ipso jubente conscriptum et exhibitum an: 1538. Libellus vere aureus. Ante annos 70 in Concil. Tridentino primum editus; deinde Romani Antichristi tyrannico jussu injuste suppressus. Nunc autem ab interitu vindicatus et renuo recusatus. Ex Bibliotheca W. Crashawi. 4to Londini 1609. "This little-known but often-mentioned work was the result of the Consultations of the

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Cardinals and other divines appointed by Pope Paul III. to report on the state of the Church, and what necessity there might be for a Reformation. At the end of the volume is appended a list of those appointed to the important undertaking, and it includes the most learned and respected churchmen of the age, as Cardinals Pole, Contareni, Sadolet, &c. It produced an animated discussion between Schelhorn and Cardinal Quirini in the last century, the latter at first maintaining that the book was not authentic, but was put forth primarily by the Protestants; but he afterwards convinced himself of the contrary. This *Advice* is appended to Carranza's *Summa Conciliorum*, 1546 and 1551. This *Counsel* is transformed into a Council in Foster's translation of Ranke's *History of the Popes*, vol. i. p. 3, note, Lond. 1853, [Bohn, vol. i. p. 111,] and the same mistake appears twice in the *Christian Remembrancer* for July 1856, pp. 80, 92, where mention is made of the Council of Cardinals." Gibbing's *Trial and Martyrdom of Carnesecchi*. It will be found also in Durandus de *Modo Concilii*, etc. ad calc. 105-12. The title of the supposititious Consilium is: Consilium quorundam Episcoporum Bononiæ congregatorum quod de ratione stabilendiæ Romanæ Ecclesiæ Julio III. Pont. Max. datum est. Quo artes et astutiæ Romanensium et Arcana Imperii Papalis non pauca propalantur. Ex Bibliotheca W. Crawshaw, 4to Lond. 1613. For the history of this "Conciliabulum" consult *Notes and Queries*, first series, vol. ix. Schelhorn's remarks on these two documents are in the seventh volume of his *Amœnitates Literariæ*, p. 276 et seq.

C. L.

[The true title of the original and excessively rare edition is as follows: "Consilium Delectorum Cardinalium & aliorum Prælatorum de emendanda Ecclesia, S.D.N.D. Paulo III. ipso iubente conscriptum & exhibitum, M.D.XXXVII." It has no place of printing, but has the arms of Paul III. on the title, and was printed 1538, the year after its being "Conscriptum et exhibitum." See Reprint of the Roman Index, by Rev. R. Gibbings, Pref. p. 20.

In some copies we find Concilium for Consilium.

Trin. Coll. Dublin has one with this title:—

Concilium delectorum Cardinalium et aliorum Prælatorum de emendanda ecclesia, S.D.N.D. Paulo tertio ipso iubente conscriptum, et exhibitum Anno M.D.XXXVIII. Accessit æquitatis Discussio super Consilio [sic] Delectorum Cardinalium, &c., ad tollendam per Generale concilium inter Germanos in religione discordiam. Antwerpiae. In

scuto Burgundiæ per Joannem Steelsium Anno a Christo nato M.D.XXXIX.

The author of the *Æquitatis discussio* was Joannes Cochläus.

There were two editions of Crashaw's reprint of this: one with the title as given *supra*, "Londini excudebat Felix Kynston sumptibus Richardi Boyle, 1609."

The other with some slight variations in the title, as "S.D.N.D. Paulo III." and "anno 1538," "Londini Excudebat N. O. sumptibus Richardi Boyle." This consists of a single sheet, with signature A., containing twelve leaves, and is therefore properly 12mo.

The short note, "Lectori," which follows the address to the Abp. of York in the 4to, does not occur in the 12mo. edit.

In both these editions the document is called *Consilium*. But it is *Concilium*, p. 130 of the *Apologia sacri Pisani Concilii Moderni*, at the end of the "Acta primi Concilii Pisani," 4to Lut. Paris, 1612, where the whole document is given. J. H. T.]

162. ✠ Catholic Theses, on several chief heads of controversy. C. 1.

Anon. By Abraham Woodhead, fellow of Univ. Coll. Oxford.

4to Oxford 1689

See Ath. Oxon. vol. ii. col. 617 [where Wood expresses a doubt whether the work was ever completed. And the same doubt is repeated in the Cat. of the Bodl. Libr. J. H. T.]

For a notice of Woodhead and his writings see No. 218 *infra*.

163. ✠ Church Government. Part V. A Relation of the English C. 1.

Reformation, and the lawfulness thereof examined by the Theses delivered in the four former parts. Anon. ✠ By Abraham Woodhead. pp. 260, with title, contents and address pp. 12.

4to Oxford 1687

See Contin. p. 36. Ath. Oxon. vol. ii. col. 616-17. The title-page has a wood-cut ornament with a medallion head of King Alfred. The prefatory letter begins, "Sir, well knowing your fidelity and loyalty to your prince," &c. But there is nothing to show to whom this epistle was addressed. There is no doubt that the author was Abraham Woodhead, fellow of Univ. Coll. Oxford, one of the most zealous con-

verts to the Church of Rome of that period, who died May 4, 1678 (æt. 70), leaving behind him a great number of works in MS. on the controversial questions at issue between the Roman and English Churches. Many of these, and the present amongst the number, were afterwards printed, at a private printing press which he had set up in his lodgings, by Obadiah Walker, Master of Univ. Coll., for which press (as the books printed by him could not have been licensed in the ordinary way) he had obtained the special licence of James II. This circumstance is the cause of the mistake committed by many and even by contemporary writers, that this, and some other of Woodhead's works, were written by Walker. Burnet, in the first part of his *Reflections* (No. 172 *infra*) on this treatise, says in the introduction, "We have been long in expectation of some extraordinary productions of the eminent convert of Oxford. His age [Walker was then, 1688, about 77 years of age], his learning, and the present conjuncture hath raised that expectation very high; and though the ill success of his discourses concerning the presence in the Sacrament and the adoration of it [see Nos. 279, 282 *infra*, which are also by Woodhead, although printed by Walker], hath sunk his reputation to a great degree," &c. Here it is evident that Walker must have been intended; for his being a head of a house in Oxford, his having avowed himself a Romanist in 1684, and his attempt to set up a chapel for the celebration of Mass in his College, all gave him a notoriety, which accounts for his being styled by Burnet "the eminent convert of Oxford." Moreover in 1688 Woodhead was dead, and therefore could not have been the person alluded to. Nevertheless it is clear that Burnet must have known very well that Walker was only the reputed author, for he adds (p. 4) "I am, I confess, much inclined to believe, he who hath published this book could not have writ it."

C. I.

This book is styled "Part V.," and "four former parts" are alluded to in the title. These were also by Abr. Woodhead, and had reference to the Presbyterian controversy. They were published together under the title, "A brief account of ancient Church-Government, with a reflection on several modern writings of the Presbyterians (the assembly of divines, their *Jus Divinum ministerii Anglicani*, published 1654, and Dr. Blondel's *Apologia pro sententia Hieronymi*, and others) touching this subject. Anon. Lond. 1662 4to (in four parts)

reprinted in 1685. In the first ed. of the Ath. Oxon. Wood had stated, on the authority of "a certain R. Catholick, who was originally of Univ. Coll.," that this book was written by Obad. Walker. But in his second edit. he cancels this statement, and says, "Some say it was written by R. Holden, a Sorbon Dr., but falsely; for Abr. Woodhead was without doubt the author of it." Ath. Oxon. vol. ii. col. 614 [ed. Bliss, vol. iii. col. 1159]. For an account of Obad. Walker, see Ath. Oxon. vol. ii. col. 923 sq. J. H. T.

Walker had a license granted to him by the King, dated May 1686, for the exclusive sale of certain books for twenty-one years. The list of them was printed in the second volume of Gutch's *Miscellanea Curiosa*; they are all in favour of the Roman Catholic Religion.

The Contents of the four former parts are — I. The Apostles the successors of Christ. II. Bishops the successors of the Apostles. III. The Presbyterians plea against Bishops. IV. An answer to this their plea. Cf. Bentley's *Phileleutherus Lipsiensis*. "It was agreed over all Christendom at once in the very next generation after the Apostles to assign and appropriate to them the word *Επισκοπος* or bishop. From that time to this that appellation, which before included a Presbyter, has been restrained to a superior Order. And here's nothing in all this but what has happened in all languages and communities in the world. See the *Notitia* of the Roman and Greek Empires; and you'll scarce find one name of any State Employment, that in course of time did not vary from its primitive signification. So that should our Lutheran Presbyters contend they are Scripture Bishops, what would they get by it? No more than lies in the syllables. The time has been when a commander even of a single regiment was called Imperator: and must every such now a days set up to be Emperors? The one pretence is altogether as just as the other." Remark, xxxiv. Also Jer. Taylor's *Episcopacy Asserted* § 21 (*Polemical and Moral Discourses*, fol. 1657, p. 157, 8), Du Moulin and Andrews in Wordsworth's *Christian Institutes*, vol. iii., Pearson (*Vindic. Ignat.* part II. ch. iii. quoted *ibid.* p. 196.) "We shall find that the Dissenters in this Kingdom, usually passing under the title of 'the Three Denominations,' that is the Presbyterians, the Independents, and the Baptists (or more correctly, Anabaptists), declare for the parity of the ministers of the Gospel in matters of Church govern-

ment. But we have seen that the Universal Church and our ancient Church, as a portion of it, was from its beginning established in Episcopacy. Our judicious Hooker asserts, 'A thousand five hundred years and upwards the Church of Christ hath now continued under the sacred regimen of bishops.' Salmasius of France, one of the most learned of all Presbyterians, admits, concerning Episcopal government: 'The thing itself is most ancient; for, if the times of the Apostles are excepted, those two orders of bishops and presbyters have been distinct in the church.' If this be conceded, then Salmasius gives up the contest; for it is evident, as has been already observed, that the Apostles themselves, as shewn in the New Testament, exercised this supervision, which, as an abiding part of their office, has descended to the bishops of the Church. Blondel, another very learned Frenchman and Presbyterian, singularly enough admits, 'By all that we have said to assert the rights of the Presbytery, we do not intend to invalidate the ancient and Apostolical constitution of Episcopal pre-eminence.' And the three leading Reformers, Luther, Melancthon, and Calvin, were all in favour of Episcopacy, as their works, if examined, will shew. If any doubt this assertion, especially as it regards Calvin, let such consult the 'Life and Correspondence of Parker, Archbishop of Canterbury,' as written and published by Strype, and they may be satisfied." *The Church of England apostolical in its origin, episcopal in its government, and scriptural in its belief. Wherein, also, its claims, in opposition to Popery and Dissent, are considered and asserted.* By the Rev. Tho. P. Pantin, M.A. (The references are not given, because the tract itself, pp. 48 12mo., may easily be obtained from Mr. Stewart, King William-street, Lond.) "St. Hieronom himself when out of his anger against John Bp. of Jerusalem he endeavoured to equal the Presbyter with the Bishop, though in very many places he spake otherwise, yet even then also and in that heat, excepted ordination, acknowledging that to be the Bishop's peculiar." Jer. Taylor's Sermon preached at the Consecration of two Archbishops and ten Bishops, Dublin 1661. "I shall say one thing more, which indeed is a great truth, that the diminution of Episcopacy was first introduced by Popery, and the Popes of Rome by communicating to Abbots and other mere Priests special graces to exercise some special offices of Episcopacie, hath made this sacred order to be cheap, and apt to be invaded." — Ibid.

Of Tracts against Episcopacy there were, in Milton's words, "Numbers numberless." "Never did men so ply their adversaries with the hail-shot of Libels as Martin Marprelate and his followers plied upon the Bishops."—Heylin's Pref. to *Ecclesia Vindicata*. They were finally put down at Manchester by the Earl of Derby. See Baines's *Lancashire*, vol. ii. p. 263. Copious notices of them will be found in Fuller, Collier, Strype (*Ann.* vol. ii. p. 261), Wood by Bliss, Ames by Herbert, and Beloe. See also Maskell's *Hist. of the Marprelate Controversy during the reign of Elizabeth*. The Smectymnuans, viz. Marshall, Calamy, Young, Newcomen, and Spurstow, who wrote a celebrated book called *Smectymnuus* (a title made up of their initials, Christian and surname), although they were "undertaken" by Bp. Hall in *The Humble Remonstrance*, and by Heylin in his *Hist. of Episcopacy* and his *Hist. of the Presbyterians*, had a powerful effect, and, as Calamy affirms, gave the first deadly blow to Episcopacy. In this struggle to render Episcopacy, in Baillie's words, "a poor plucked crow," Milton joined the side of the Puritans, and in coming forward with his *Apology for Smectymnuus* and other tracts he may have been influenced by his regard to Thomas Young, one of the writers, who for some years had been his preceptor.—See Robert Baillie's *Letters and Journals*. Edited by David Laing for the Bannatyne Club. Baillie or Baylie, Principal of the University of Glasgow, and the most learned champion of Presbyterianism, was the author of *Laudensium Αὐτοκατάκριτοις*, the *Canterburians Self-Conviction*; or an evident Demonstration of the avowed Arminianisme, Poperie and Tyrannie of that Faction, by their own Confessions, &c., 1640, 4to, 1641-1643. *The Unlawfulness and Danger of limited Episcopacie*, whereunto is subjoined a short Reply to the Modest Advertiser of that Treatise; as also the Question of Episcopacie discussed from Scripture and the Fathers, Lond. 1641, 4to. *An Historicall Vindication of the Government of the Church of Scotland*, from the manifold base calumnies which the most malignant of the Prelats did invent of old, &c. Lond. 1646, 4to. Of the celebrated Rutherford's writings an account will be found in "Bibliographical Notices of the Church Libraries bequeathed by Humphrey Chetham." The sentiments of Stillingsfleet and other irenical writers are given in David Irving's *Life of Leighton*, and in the Rev W. Goode's *Vindication of the Doctrine of the Church of England on the Validity of the Orders of the Scotch and Foreign*

Non-Episcopal Churches. 1852. The reader who desires to examine impartially both sides of the question will be satisfied with *An Inquiry into the constitution, discipline, unity and worship of the Primitive Church, that flourished within the first three hundred years after Christ.* By Lord Chancellor King. In two Parts. [1712.] Part I. With Remarks and an Appendix, the whole comprising an Abridgment of an "Original Draught of the Primitive Church," in answer to the above-mentioned Discourse. By a Clergyman of the Church of England. Lond. 1843. The Editor, the Rev. T. J. Whittington, late Curate of Winwick, Lancashire, "not merely confined himself to that able work" (the Original Draught, &c.), "but occasionally had recourse to the learned and useful labours of Potter, Pearson, Wheatly," &c. See also Bishop Sage's *Principles of the Cyprianic Age*, &c., with Memoir and Notes, and his *Fundamental Charter of Presbytery*, as it hath been lately established (1688) in the Kingdom of Scotland, Examined and Disproved, &c., together with a Preface. Printed for the Spottiswoode Society, Edinburgh, 1844, 46.

- C. 1. 164. Of the authority of Councils and the Rule of Faith. By a Person of Quality. With an answer to the eight Theses laid down for the trial of the English Reformation, in the book that came last week from Oxford.

pp. 118, Pref. pp. 1-6, 4to Lond. 1687

See Cat. No. 96. Contin. p. 31. Instead of "last week," Gee and Peck have it "the Book that came lately from Oxford." The Imprimatur is dated "March 22, 1686" (i.e. 1684); so that Woodhead's Church Government, Part v., containing the eight theses (see No. 163) must have come out a week before that date, although it is dated 1687. Peck, copying Gee, says, "The first part (about councils) by — Hutchinson (Gee spells the name Hutchison) Esq., the rest by Dr. Clagett." But the book is in three parts; the first p. 1, "Of the authority of Councils;" the second, p. 63, "Of the Rule of Faith;" and the third, p. 101, "Postscript," in answer to Woodhead. It is this last that is by Dr. Wm. Clagett. The two former parts are by "a person of quality," i.e. Mr. Hutchinson.

See Pepys's Diary March 23, 1669 (vol. ii. p. 321), where a Mr. Hutchinson is mentioned, whose "vein" lay in matters of religion. J.H.T.

On the *Tria Capitula* referred to in the former tract, see Crakanthorp's *Vigilius Dormitans*, *Romes Overseer Overseene*. Or a *Treatise of the Fift Generall Councell held at Constantinople, anno 553*, under Justinian the Emperour in the time of Pope Vigilius: the occasion being those *Tria Capitula*, which for many yeares troubled the whole Church. Wherein is proved that the Popes Apostolicall Constitution and definitive sentence in matter of Faith was condemned as hereticall by the Synod. And the exceeding frauds of Cardinall Baronius and Binius are clearly discovered. Fol. Lond. 1631.

The story of the Council of Rimini or Ariminum, anno 359, also referred to in the former tract, is very elegantly told by Sulpitius Severus, and by Jerome in his *Dialogues against the Luciferians*. See also Palmer's *Treatise on the Church on Arianism in connexion with synodical action*. — *Historical Collections concerning Church Affairs*. By a Presbyter of the Church of England. Lond. 1696 4to.

"Here I had been obliged to shew some part of that Cloud of Witnesses wherewith we are encompassed in maintaining that the Fathers took the Holy Scriptures for the Rule of their Faith; but that this point is made out so learnedly and so plainly in the late *Vindication of the Answer to some late Papers* [No. 17 *supra*] from pag. 40 to pag. 50," &c. Rule of Faith p. 80.

165. *Animadversions on the eight Theses laid down, and the C. L. inferences deduced from them, in a Discourse entitl'd Church Government, Part v. lately printed at Oxford*. They went out from us, &c., 1 Joh. ii. 19. [Anon. By George Smallridge, B.A., of Christ's Church.] pp. 68, and to the University Reader pp. 2. 4to Oxford (printed at the Theater), a wood-cut of the Theater on the title page. 1687

See Cat. No. 141. Contin. p. 35. Ath. Oxon. vol. ii. col. 1065. Gee says that this book is in two parts; meaning, I presume, the next article (No. 166) as the second part, but this last I think is not by Smallridge. Both are in answer to No. 163 *supra*. J. H. T.

Compare the King's Right of Indulgence in Spiritual Matters, p. 90 *supra*. Peter Walsh in his *Hist. and Vindic. of the Loyal Formulary or Irish Remonstrance*, 1674 fol., admits that ecclesiastical constitutions are not independent of the Prince's sanction. To the Title of

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Supreme Head over the Church, given to King Henry VIII. by the Parliament, the learned Jackson devotes a Chapter in his Treatise of Christian Obedience, being the Second Part of his Twelfth Book, concerning the Holy Catholick Faith and Church, vol. iii. pp. 920-30. For an account of Jackson, one of the greatest of English Theological Writers, see Worthington's Diary and Correspondence, vol. i. p. 282-3.

The following extract from the Advertisement to this treatise relates to the subject under consideration, whilst it is an interesting supplement to a note in p. 60 *supra*. "Whereas one, either the true or a personated Roger Widdrington and some others of Romish persuasion, had so much conscience and loyalty, He to write for the lawfulness of taking the Oath of Allegiance, and they to take the same: this J. E. [Matthew Kellison] in his fifteenth chapter (of the Right and Jurisdiction of the Prelate and the Prince, &c.) strives to prove that the Oath can neither be proposed nor taken without sin. Against this bold Author on the one hand, and on the other against such amongst us as yield not due obedience either to Laws Civil or Ecclesiastical, to their Prince or to their Prelate, doth our good Author level much of his Discourse. The Reader may (perhaps) be content to be advertised of one particular more, viz. That there be two Books which pass under the name of Roger Widdrington. One called *Disputatio Theologica de Jurament. Fidelitatis*, quoted often by J. E. in his fifteenth Chapter: the other, *Responsio Apologetica*, cited by J. E. pag. 295. But I have heard a very ancient and most learned Man, Mr. Herbert Thorndike of Happy Memory, say that the reputed Author (at least of one of those Books) was a Priest of the Church of Rome, called Father Preston, who was prisoner in the Clink in Southwark, and being afraid of hard usage, chose to continue so, rather to enjoy a dangerous liberty, esteeming his Prison a Castle or Sanctuary rather than a Gaol." Of Dr. Matthew Kellison, Dodd says, in *The Secret Policy of the Society of Jesus*, p. 180: "It speaks his worth enough to say he was President of Douay College, Royal Professor and Rector of the University of Rheims, and Parent to many excellent Pieces in defence of the true Religion." They are enumerated by Watt.

- C. L. 166.** Reflections on the historical Part of Church Government. Part v. He that is first in his own cause, &c., Prov. 18, 17.

pp. 99, 4to Oxford (printed at the Theater), a wood-cut of the Theater on the title page. 1687

See Contin. p. 35. This is attributed to Smallridge in the Bodl. Cat., probably on the authority of Gee (see last art.) But Smallridge, who is undoubtedly the author of No. 165, says (p. 65 of that tract), "I should now proceed to consider the Historical part of this Discourse; but *that* I understand is already under the consideration of another hand, from which the reader may shortly expect a satisfactory account." And the Introduction to the "Reflections," speaks of the "Animadverter," i.e. the author of the "Animadversions" (No. 165) which seems to imply that the "Animadverter" was not the author of the "Reflections." It was probably for this reason that Peck separated this tract from the preceding; without attributing it to Smallridge. And that the author of No. 165 was not the same as the author of No. 166, is further evident from the preface to Atterbury's Answer to the discourse concerning the spirit of Martin Luther" (see No. 168 *infra*) where he says: "In the Defence of our Reformation to come 'twill be found that the Considerer [i.e. the author of No. 167] is no good historian; the Replyer [see No. 281 *infra*] has proved him no good Catholic; the Animadverter [see No. 165] no good subject; and all together no good Disputant; so that I have no new side of him left to entertain the reader with." Here the author of the defence of the Reformation is apparently distinguished from the "Animadverter," who was certainly Dr. Smallridge. Nevertheless it is possible that Dr. Smallridge may have written the Reflections, with a design to pass for a different person from the author of the Animadversions: this, however, I think is not very likely, when we consider the language he has used, as quoted above, in reference to the Reflections.

Atterbury's tract, (No. 168), received its Imprimatur July 29, 1687, whereas "the Defence of the Reformation" (No. 166) was not licensed until October 19, 1687. It was therefore still "to come," when Atterbury wrote. The Replyer (No. 281) was before both, having been licensed May 19, 1687. J. H. T.

There is another passage in the Reflections more convincing than that in the Introduction. "The Question here discust has already been debated in the Animadversions, and if the Reader desires to be

farther satisfied I can not more oblige him than by sending him to the Most Reverend and Learned Author," p. 24.

"As long as the Sacred History of Hezekiah's and Josiah's Reformation shall be preserved, this prerogative of Godly Princes (of Reforming in extraordinary cases without or against a major part of their clergy) will need no other defence. The particulars of the Parallel have been so exactly drawn in a Discourse lately reprinted (Dr. Steward's Sermon, see p. 172 *supra*) that any farther attempt would be a presumption," &c., p. 96. Compare Steph. Gardineri Oratio de Vera Obedientia in Brown's Fasciculus, vol. ii. pp. 802-20. On the other side see Woodhead's Catholick Theses, Head ix.

- C. L. 167.** ✱ Two discourses. The first concerning the spirit of Martin Luther, and the original of the Reformation. The second concerning the celibacy of the Clergy. Anon. By Abraham Woodhead. 4to, printed at Oxford (with the same head of K. Alfred as on the title of No. 163.) 1687

See Contin. p. 36. Ath. Oxon. vol. ii. col. 616. Published by Obadiah Walker, at his private printing press, see above No. 163. The two discourses are separately paged, and have also separate titles, besides the general title above given. The first is entitled "Considerations concerning the spirit of Martin Luther, and the original of the Reformation." pp. 104, whence the author of this tract is sometimes called "The Considerer," by writers on the other side (see note to No. 166); the second part is entitled "A Discourse concerning the Celibacy of the Clergy," pp. 39. This has an imprint which the first has not, "At Oxford printed, anno 1687." Under this it is given separately by Peck, No. 267 *infra*. J. H. T.

- C. L. 168.** An Answer to some considerations on the Spirit of Martin Luther, and the original of the Reformation; lately printed at Oxford. "The fierceness of man," &c., Ps. 76, 10. [Anon. By Francis Atterbury, student of Christ Church (afterwards Bp. of Rochester).] pp. 68, and Preface pp. 2, 4to Oxford, printed at the Theater, with a wood-cut of the Theater on the title page. 1687

See Cat. No. 140. Contin. p. 35. Ath. Oxon. vol. ii. col. 1064.

"By the same Authority he sentenc'd the Canon-Law consisting of the former decrees amass'd, as well those of Councils as those of Popes to the fire; and assembling the University solemnly burnt it at Wirtemberg." The matter of fact is true, but 'tis frivolous to say he assum'd to himself any particular Authority in the doing it. The reasons he publish'd declare that 'twas done by virtue of the Commission he had as Preacher of God's word: and the Oath he took at his going out Dr. of confounding all pernicious doctrines as much as in him lay, &c. p. 35. Compare Baker's Reflections upon Learning. "If any thing can be said worse of them (some Books of Gratian's Decree) than they have said themselves, it may be had in Luther (Oper. tom. ii. p. 120 Wit.), who began the Reformation with burning the Canon Law, and in vindication of what he had done made a Collection of such Articles as were most liable to give offence. I have not yet compared his Quotations with the Text, and therefore do not put them down, but if they be faithful I am sure there is enough to give a Man a hard opinion of the Canon Law," p. 166. I find that the Articles selected by Luther refer not to the Decree but to the Decretals, and declare the Pope's dispensing and absolute Dominion. "The total abrogating (by Henry VIII.) of that course Compilation of the Canon-Laws, which never was founded on any good Authority, was so just a thing, that there are very few learned men in the Roman Communion at present, that will not say it were well for the Church if it were quite laid aside, since now all men but such as our Author are ashamed of it." Burnet's Reflections on the Oxford Theses, p. 73 (No. 172 *infra*.)

"It was perhaps more to the credit of the reigning pontiff that he gave charge to his master of the Sacred Palace, T. Manrique, to prepare a reformed edition of the Canon Law. And the task was performed with some real integrity — indeed too much for Rome; for in the reign of his successor (he himself escaped the disgrace) the proposed improvements were generally rejected, and the Decretals re-edited with the greater portion of their original corruption." Mendham's Life and Pontificate of Pius V., p. 173.

169. ✠ The Religion of Mar. Luther neither Catholick nor Protestant; proved from his own Works. With some Reflections in answer to the Vindication of Mar. Luther's spirit, printed

at the Theater in Oxon. His Vindication being another argument of the Schism of the Church of England.

pp. 24, 4to Oxon. (Henry Cruttenden) 1688

See Ath. Oxon. vol. ii. col. 940. Wood attributes this tract to Thomas Deane of Univ. Coll., one of the converts of Obad. Walker, in 1685 (see above No. 163). But it is probable that Wood had never seen the book. He calls the first part of it "a thing reprinted," and erroneously gives the other two paragraphs of the title as if they were two additional tracts appended to "The Religion of Mar. Luther, &c." thus:

"Some Reflexions in Answer to the Vindication of Martin Luthers spirit, &c.

"His Vindication; being another argument of the Schism of the Church of England.

"These two were printed in Oxon, &c. They were printed at the end of a thing reprinted, and entitled 'The Religion of Martin Luther,' &c. Ath. Oxon. *ubi supra*.

This statement, erroneous in itself, Peck has made still more so. For he splits the book into three, which he numbers 169, 170, 171. Thus—

169. ✕ The religion of Martin Luther neither Catholick nor Protestant; proved from his own works. [An old thing reprinted.]

See Ath. Oxon. vol. ii. col. 940.

170. ✕ Some reflections, in answer to the vindication of Martin Luther's spirit, &c. By Thomas Deane. 4to Oxon. 1688

See Ath. Oxon. vol. ii. col. 940.

171. ✕ A vindication of Thomas Deane's forsaking the Church of England; being another argument of the schism of the Church of England. By Thomas Deane. 4to Oxon. 1688

"See Ath. Oxon. vol. ii. col. 940. Note, these three last pieces are all printed together."

The title thus given to the imaginary No. 171 is a preposterous

blunder, not warranted by anything that Wood had said, and still less by the original tract; where "His vindication" is not Deane's Vindication, but Martin Luther's. It means in fact Atterbury's Tract in Vindication of Luther, No. 168 *supra*. The author intended to say that the Vindication of M. Luther, "printed at the Theater at Oxon," was so great a failure that it only furnished an additional argument of the Schism of the Church of England; and the whole of what he says on this point, after a long examination of Atterbury's tract (pp. 9-24), occupies a paragraph of only eight lines, with which the pamphlet concludes. This is an instructive instance of the danger of describing books at second hand, which is the source of such strange mistakes, even in the hands of men of real learning.

I do not know what was Wood's authority for stating that the first part of this tract was "a thing reprinted." J. H. T.

In his book "Of Education, especially of young Gentlemen," Oxf. 1687, Obad. Walker gives this precept: "The same cautions prescribed in speaking, or greater, are to be observed in *writing*. The neglect of their pens hath ruined very many; and particularly the great Master of Civility, the Author of Galateo. For going to present to the Pope a petition, by mistake he delivered a copy of licentious Verses writ by him; whereby he lost the Pope's favor, his own reputation, and all hopes of future advancement."

172. Reflections on the Relation of the English Reformation, **C. 1.**, lately printed at Oxford. In two Parts. Anon. [By Gilbert Burnet, D.D.] pp. 56, with app. pp. 14, 4to Amsterdam, (printed for J. S.) 1688

See Cat. No. 138. Contin. p. 35. Another edit. (probably the same with a new title page) appeared, Lond. 1689. The first part of this Tract is entitled "Reflections on the Relation of the English Reformation," &c., and is an answer to No. 163 *supra*. The second part (p. 39) is headed "Reflections on the Oxford Theses, relating to the English Reformation." And then follows a paper, with separate pagination within brackets, and new signatures A. and B. (pp. 14) entitled "The History of the Divorce of Henry VIII. and Katharine of Arragon, with the defence of Sanders. The Refutation of the Two first Books of the History of the Reforma-

tion of Dr. Burnett. By Joachim le Grand. With Dr. Burnett's answer and vindication of himself." This is the title page of Le Grand's work, which was printed in French, Paris, 1688, 8vo. The article which follows, entitled Dr. Burnett's answer and vindication, is a short review or censure of the work, followed [p. 4] by Dr. Burnet's vindication, entitled "A Letter to Monsieur Thevenot, being a full refutation of Mr. Le Grand's History of Henry VIII's Divorcing Katharine of Arragon. With a plain indication of the same by Dr. G. B." This letter is dated "Hague, 20 of June."

T.C.D.

The Tract on the Divorce of Henry VIII. is evidently no part of Burnet's "Reflections," and is only by accident found bound up with the copy above described. It is printed in double columns, which the "Reflections," &c. is not, and on a larger page and paper. The letter to M. Thevenot was publ. in 4to 1689, with this title: "A Letter to Mr. Thevenot, containing a censure of M. Le Grand's History of King Henry the Eighth's divorce. To which is added, a censure of Mr. de Meaux's history of the variations of the protestant churches; together with some further reflexions on Mr. le Grand." Chronol. account of the works of Bp. Burnet. (Own Times, Oxf. edit. vol. vi. p. 346.) J. H. T.

173. ✱ Some queries to the Protestants, concerning the English Reformation. By T. W. Gent. Published with allowance. pp. 8, 4to Lond. (Nath. Thompson) 1687

See Contin. p. 37. These are the same queries which Dean Manby has given in Latin at the end of his "Considerations," No. 128 *supra*. T. W. is Thomas Ward. See No. 174.

And see also King's Answer to Manby, ch. vi. p. 86 (No. 129 *supra*.) The same are found under the title, Some queries to the Archbishop of Canterbury, *ut supra*, p. 99. J. H. T.

- C.L.** 174. The Queries offered by T. W. to the Protestants concerning the English Reformation reprinted and answered. [Anon. By Wm. Claget, D.D.] Imprimatur Nov. 23, 1687.

pp. 48, 4to Lond. (H. Clark) 1688

See Cat. No. 143. Contin. p. 36. Ath. Oxon. vol. ii. col. 327. Quære, if this Mr. T. W. was not one Mr. Webster of Lynne. See No. 184 *infra*.

I know not why Peck has made this suggestion as to T W., except that Webster begins with W.; there is no allusion in the Tract No. 184 to the queries of T. W., nor anything to identify T. W. with Mr. Webster of Linne. It seems much more probable that the initials T. W. stand for Thomas Ward, "the Roman Catholic soldier" (see above No. 109), and it is worthy of note, in confirmation of this conjecture, that the concluding queries speak of errors in the English Bible, a subject upon which Thomas Ward wrote a special treatise this same year, entitled, *The errata to the Protestant Bible, or the truth of their English translations examin'd, &c.* 4to Lond. 1688. Reprinted Lond. 1737, and 4to Dublin 1807.

This book is taken altogether from Gregory Martin's "A discoverie of the manifold corruptions of the holy scriptures by the heretikes of our daies, specially the English sectaries, and of their foule dealing herein," &c. Rhemes 1582, 8vo, a book which was completely answered before Ward was born, by Dr. W. Fulke (whose defence of the English Translations was reprinted by the Parker Society in 1843). The republication of Ward's book in Dublin, in 1807, with the sanction of the Irish Roman Catholic bishops, produced two answers, both respectable, viz., I. *An Analysis of Ward's errata of the Protestant Bible.* By Rich. Ryan, D.D. Dublin, 8vo 1808. II. *An Answer to Ward's errata of the Protestant Bible.* By Rich. Grier, D.D. Dublin, 4to 1812. J. H. T.

175. ✱ A Dissertation concerning Patriarchal and Metropolitcal **C. L.** authority, in answer to what Edw. Stillingfleet, Dean of St. Paul's, hath written in his book of the British Antiquities. By Eman. à Schelstrate, S.T.D.C.L. [i.e. Sacrae Theologiae Doctor, Canonicus Lateranensis] and Prefect of the Vatican Library. Translated from the Latin. With allowance. pp. 128, with Title and Dedic. to James II. pp. 10, Preface pp. 22, and at the end Index, Postscript and list of books authorized by his Majesties letters patent.

pp. 8, 4to Lond. (Matthew Turner) 1688

See Contin. p. 36. In the Dedication, which is subscribed "Emmanuel of Antwerp in the Low Countries," James II. is styled "Defender of the Faith, Conqueror, Triumphant, Peacemaker." At

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the end is a curious list of Popish books, which Matthew Turner of Holborn, bookseller, and his assigns only, had licence to publish by his Majesty's letters patent. The original Latin of this work was printed at Rome 1687, 4to. Emanuel à Schelstrate, or Scheelstrate, of Antwerp, of which town he was a native, and chanter of the Cathedral there, was afterwards promoted to be Librarian of the Vatican and Canon of St. John of Lateran and of St. Peter at Rome, where he died in 1692, aged 44. His works prove him to have been a man of eminent industry and learning.

Of his answer to Stillingfleet Wake says, *Contin. loc. cit.*, "As to this Book, since Mr. Schelstrate's Friends have ventured to expose it in a Translation here, the Reverend and most worthy Dean of Paul's will not fail, if God continue him health and opportunity, to give an Answer; and I am sure the world will not be angry with me for raising their expectations of the Dean's Answer, since they are satisfied that he will make them sufficient amends for them." Upon this Peck has put into his Catalogue the answer, as if it had been published adding, however, a quære, thus:

176. An answer to a dissertation concerning patriarchal and metropolitical authority, &c. as above. By Edw. Stillingfleet, D.D., Dean of S. Paul's.

He promised such a thing. But quære if ever published? See *Contin. p. 36.*

It does not appear that Stillingfleet ever promised such a thing, although Wake promised for him. No such thing appears to have been ever published. J. H. T.

The title of Stillingfleet's work here referred to is as follows: "*Origines Britannicæ*; or, the Antiquities of the British Churches." Reprinted at Oxford, at the University Press, 1842, in 2 vols. 8vo. To which is added, *An Historical Account of Church Government as first received in Great Britain and Ireland.* By W. Lloyd, D.D., Bishop of Worcester. A new edition, with additional Notes, by the Rev. Tho. P. Pantin, M.A. Of the *Origines Britannicæ* and of Schelstrate's Dissertation in the original Latin, a review will be found in the fifteenth volume of the *Bibliothèque Universelle*. "I shall not here answer," says Schelstrate (*Pref. p. 2*), "all the objections he hath thought fit to

make; for since he hath written against those things which I had deduced from ancient Testimonies concerning the Patriarchal Power of the Roman Bishop over the West, in my Book intitled, *Antiquitas illustrata*, I will refute what he hath writ in answer to it, when I publish my Book *de Antiquitate*, &c., with the addition of three or four Ages to it." The enlarged edition of this, his greatest work, was printed 2 vols. fol. 1690-97. The student will find full information on the respective limits of the Patriarchates in Bingham's *Orig. Eccles.*, book ix. chap. i., illustrated with maps. In the seventh volume of Usher's works will be found The original of Bishops and Metropolitans briefly laid down. See p. 3 *supra*.

177. A discourse concerning the necessity of Reformation, with **C. 1.** respect to the errors and corruptions of the Church of Rome. The first part. pp. 60, including title. Imprimatur, H. Maurice, &c. Feb. 8, 1686. The second edition. London (Rich. Chiswell) 1687, 4to. [Anon. By Dr. Nich. Stratford, Dean of St. Asaph, afterwards (1689) Bp. of Chester.]

See Cat. No. 1. Contin. p. 5. Ath. Oxon. vol. ii. col. 1067. The first ed. was dated 1685. J. H. T.

Reprinted in Gibson's *Preservative*, vol. i.

"This pretended Infallibility of the Church of Rome hath as little support from the Doctrine of the Antient Christian Church, as it hath from Scripture and Reason," p. 11. Compare *The Search after Infallibility. Remarks on the Testimony of the Fathers to the Roman Dogma of Infallibility.* By James Henthorn Todd, D.D. Lond. 1848. They will be found also in the *British Magazine* from April to November 1848, inclusive.

The necessity of Reformation is made evident by taking a particular view of the Corruptions. I. In Doctrine. II. In Worship. III. In Manners. IV. In Discipline. Compare No. 5 and No. 161. For corruptions in discipline our Author refers the Reader also to the *History of the Council of Trent* by Father Paul; the *Review of the Council of Trent* [by Ranchin, transl. by Langbaine]; Espenœus's *Comment on the first Chap. of the Epistle to Titus*; Richerii *Historia Conciliorum*. To these may be added the declamations in *Von der Hardt's Concilium Constantiense* by Peter d'Ailly, etc.

- C. 1. 178.** The necessity of Reformation, with respect to the errors and corruptions of the Church of Rome. The second part. Wherein is shewed the vanity of the pretended reformation of the Council of Trent: and of R. H.'s Vindication of it, in his fifth discourse concerning the Guide in Controversies. [Anon. By Nich. Stratford, D.D.] pp. 119, Pref. and Contents pp. 4. Imprimatur Car. Alston Martii 6, 1685. 4to Lond. 1686.

See Cat. No. 2. Contin. p. 5. Ath. Oxon. vol. ii. col. 1067. Wake says, Contin. l. c., that the author designed a third part, which however does not appear to have been ever published. R. H. (the initials of the second syllables of his names) is Abraham Woodhead, who published his Guide in Controversies, under those initials. See Nos. 189-193 *infra*. J. H. T.

This part contains also The Authority of Father Paul's History of the Council of Trent asserted, pp. 29-61.

179. A discourse concerning the necessity of Reformation, &c. Part III. By Nicholas Stratford, D.D. 4to 1686

See Cat. No. 2. Contin. p. 5. So Peck gives the title and date of this imaginary third part. But there is no evidence that it ever existed; for Wake (l. c.) only says, "We have hopes that it will be published ere long," and Gee (following Wake) that from the same learned hand "we expect ere long the third and last part." But as Gee's Cat. was printed 1689 it is evident that Peck drew upon his imagination when he dated this supposed third part 1686. J. H. T.

- C. 1. 180.** A discourse about the charge of novelty upon the reformed Church of England, made by the Papists asking of us the question, Where was our religion before Luther? Anon. By Gregory Hascard, D.D., Dean of Windsor.

pp. 36, 4to Lond. (Robt. Horn) 1683

See Cat. No. 8. Contin. p. 4.

"This is the common and trite Objection against our Religion, very frequent not only in the mouths of their more ordinary Disciples, but also of their more learned Writers, Bellarmine, Campian, Smith." p. 4. "The Popish Faith is Pius Quartus his Creed at Trent, so that

we may justly demand of Papists, where was their Religion before Trent, which was since Luther." Lloyd's Papists no Catholicks. See also Nos. 209, 355, 371, 372 *infra*.

England's Independency upon the Papal Power, historically and judicially stated, by Sir John Davis and Sir Edward Coke.

4to Lond. 1674

Historical Vindication of the Church of England in point of **C. I.**

Schism, as it stands separated from the Roman, and was reformed by Elizabeth. By Sir Roger Twysden.

4to Lond. 1675

The Pillars of Rome broken, wherein the several Pleas for the Pope's authority in England, with the material defences of them that have been made by the Romanists, are revised and answered. By Fr. Fulwood, D.D.

4to Lond. 1679

The Protestant Religion vindicated from the Charge of Singularity **C. I.**

and Novelty, in a Sermon Preached before the King by J. Tillotson, D.D., Dean of Canterbury. [Works, fol. 1696, vol. iii. pp. 308-18.]

Lond. 1680

Sure and Honest Means for the Conversion of all Heretics; and Wholesome Advice and Expedients for the Reformation of the Church.

4to Lond. 1688

A Discourse concerning the Church in these following Particulars.

I. Concerning the Visibility of the true Church. II. Concerning the Church of Rome. III. Concerning the Protestant Churches. IV. An Answer to this question, Where was your Church before Luther. By the Rt. Revd. Father in God Robt. Sanderson, late Ld. Bp. of Lincoln.

1688

CHAP. XVII.

Of the Discourses written by Romanists reflecting upon the validity of the orders of the Church of England; with the Churchmen's replies.

181. ✱ The Church of England truly represented.

See Contin. p. 55. Is not this the same as No. 160 *supra*? See Contin. p. 36. Wake appears to be mistaken when he says that "the occasion of reviving this matter," of the validity of English ordination, "was given by a little scurrilous libel that went abroad," under the name of "The Church of England truly Represented," in answer to whose Calumnies three discourses were published, meaning Nos. 182, 186, and 184 *infra*. For the "little scurrilous libel" was quite different, and is printed in Burnet's answer (No. 182 *infra*), and is there entitled "Arguments to prove the Invalidity of the orders of the Church of England." It appears also from what Burnet says (Pref. p. 27) that it had not been printed, but only given about in MS. to such persons as were known to be wavering. No. 186, however, was avowedly written in answer to No. 160; and No. 184 professes to be a reply to "some scattered objections of Mr. Webster of Lincolne," but makes no mention of No. 160, or any other tract on that side. Wake says that of these three discourses "two are new, and the other only reprinted," which probably means that a second edition of Burnet's tract (the first ed. having appeared in 1677, 8vo) was brought out in consequence of the publication of No. 160. J. H. T.

The arguments of the Romanists are briefly recapitulated in No. 154 *supra*.

- Ⓒ. 1. 182. A vindication of the ordinations of the Church of England, in which it is demonstrated that all the essentials of ordination, according to the practice of the primitive and Greek Churches are still retained in our Church. In answer to a

paper written by one of the Church of Rome to prove the nullity of our orders; and given to a Person of quality. The second edition. [Anon. By Gilbert Burnet, D.D., afterwards Bp. of Salisbury.] pp. 94, with title and Pref. pp. 30, Chiswell's list of books at the end pp. 4, 4to Lond. (Ric. Chiswell) pp. 94, Pref. xxviii. 4to Lond. 1688

(Gibson, vol. iii. fol. 1.)

See Cat. No. 161. Contin. p. 54. The first edition of this book was printed in 8vo 1677. The "Paper" is printed at length, p. 1. The "Person of quality" to whom it was given was Lady Terwhitt, at whose house Burnet and Stillingfleet had the conference with Coleman, 3 April, 1676, see pp. 174-6 *supra*. Speaking of this conference Burnet says (Own Times, vol. i. p. 395); "Soon after that, the lady, who continued firm upon this conference, was possessed with new scruples about the validity of our ordinations. I got from her the paper that was put in her hand, and answered it; and she seemed satisfied with that likewise. But afterwards the uneasiness of her life prevailed more on her than her scruples did, and she changed her religion." J. H. T.

183. *Concio ad clerum, habita coram Academia Cantabrigiensi*, **C. L.**

Junii 11^o A^o 1687, pro gradu Baccalaur. in S. Theologia. Ubi vindicatur vera et valida Cleri Anglicani, ineunte Reformatione, ordinatio. Cui accessit concio habita Julii 3, 1687, de canonica Cleri Anglicani ordinatione. Latine reddita et aucta a T[homa] Browne, S.T.B. Coll. D. Joh. Evang. Soc. *Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος*, &c. 1 Cor. iv. i. Annexum est Instrumentum consecrationis Matth. Parker, Archiepiscopi Cantuariensis, ex MS. C.C.C. Cant. First sermon pp. 38, with Pref. and title pp. 14. Second sermon pp. 66, 4to Cantabrigiæ (Jo. Hayes) 1688. (Reprinted 8vo Lond. 1731.)

See Cat. No. 162. Contin. p. 55. Fasti Oxon. vol. ii. col. 220. The second sermon has this separate title: "Concio habita coram Academia Catabrigiensi Julii 3^o A^o 1687, ubi vindicatur canonica Cleri Anglicani ineunte Reformatione ordinatio: a T. Browne, S. T. B. Coll. D. Joh. Evang. Soc. *Χωρήσατε ἡμᾶς*, &c. 2 Cor. vii. 1." 4to Cantabrigiæ (Jo. Hayes) 1688. J. H. T.

"The validity of the consecration of Archbishop Parker is a matter of much importance to the English Church. For if it could be proved, as the old Papists endeavoured to bring it about, that he was no true Archbishop or Bishop," by reason of the want of, or irregularity of consecration, then "as a sequel all the Bishops that he afterwards consecrated should be no Bishops, because he was none himself, and therefore could not consecrate nor give order to others," &c. An Account of the Rites and Ceremonies which took place at the Consecration of Archbishop Parker, with an Introductory Preface and Notes. Communicated to the Cambridge Antiquarian Society by the Rev. James Goodwin, B.D. Cambridge, 1841. See also The Succession of Bishops in the Church of England unbroken; or the Nag's Head Fable refuted, &c., by the Rev. E. C. Harington, B.D., 1852, and No. 2 *supra*. It is rejected by Lingard himself as a palpable forgery.

- C. I.** 184. A short defence of the orders of the Church of England, as by law establish'd: against some scatter'd objections of Mr. Webster of Linne. By a Presbyter of the Diocess of Norwich [i.e. Luke Milburne, minister of Yarmouth.]

pp. 36, 4to Lond. (Randal Taylor) 1688

See Cat. No. 163. Contin. p. 55. I do not know who was the Mr. Webster of Linne, against whom this tract is written, nor where his "scatter'd objections" are to be found. J. H. T.

185. A plain answer to a Popish priest, questioning the orders of the Church of England, drawn up for the satisfaction of his parishioners, by a minister of that Church. The second edition, from the author's own correct copy. To which is now annexed, An answer to the Oxford Animadverter's Reflections upon it. By the same Author.

pp. 32, 4to Lond. (Sam. Smith) 1689

See Cat. No. 164. Ath. Oxon. vol. ii. col. 1000. This tract is by Abednego Seller, who although he left Oxford without a degree, was a man of deep and real learning. He was Rector of Combeinton Head in Devonshire, and ejected as a nonjuror at the Revolution. The first edition was published 1688, 4to, and was soon after answered by Thos. Fairfax, a Jesuit of St. Omers, of the Fairfax family

in Yorkshire, one of the persons forced upon Magd. Coll. as a fellow by James II. This answer appeared at the end of a book printed at the licensed press of Obadiah Walker, Univ. Coll., entitled *Twenty one questions further demonstrating the Schism of the Church of England, &c.*, 1688. Where Fairfax's answer has been printed with this title: "Some reasons tendered to impartial people why Dr. Henry Maurice, Chaplain to his Grace of Canterbury, ought not to be traduc'd as a Licenser of a Pamphlet entitled, 'A plain answer to a Popish Priest,'" &c. J. H. T.

"Fairfax was appointed in the reign of James II. professor of Philosophy in Magdalen College, Oxford. When the revolution burst forth in all its horrors, he was attacked in the streets of that city, dashed on the ground and trampled upon, and narrowly escaped being murdered outright." — Dr. Oliver.

The first edition of "A Plain Answer" contains 10 pp. 1688. **C. L.**

The second edition concludes with the doctrine of Intention. This **C. L.** subject is fully discussed not only by Marsden, but in Mason's Vindication of the Church of England. See Index in Lindsay's Translation.

186. A defence of the ordinations and ministry of the Church of **C. L.** England. In answer to the scandals raised or revived against them, in several late pamphlets, and particularly in one intituled *The Church of England truly represented, &c. Τολμηται αὐθάδεις, &c.* 2 Pet. ii. x. [Anon. By Edmund Whitfield, B.D., fellow of Kings Coll. Cambridge.] pp. 64, Title and "To the Reader" pp. 6, 4to Lond. (Brab. Aylmer) 1688

See Cat. No. 165. This Tract is in answer to No. 160 or No. 181 *supra*. J. H. T.

From which is cited (p. 3) the passage referred to by Macaulay. "Another Roman Catholic treatise begins by informing us that the ignis fatuus of reformation which had grown to a comet by many acts of spoil and rapine had been ushered into England, purified of the filth which it had contracted among the lakes of the Alps." — Vol ii. p. 110.

This defence relates to the whole contest, and takes in both the old and new objections already answered by Usher, Mason, Bramhall, &c.

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"Allowing that all the Christianity which these after ages can pretend to here in Britain owes its original either to Pope Eleutherius and his Legates in the reign of King Lucius, or else to Pope Gregory the First and Austin the monk his deputy, in that of King Ethelbert, I say allowing all this, and letting them take their choice which of these two Popes they will make the source and Fountain of this Succession, we are able to derive ours through this channel as well as themselves." It is remarkable that Pope Eleutherius sent only presbyters for the conversion of the Britons, and consequently they could not have derived episcopal succession from Rome. Most probably they found bishops here, as this institution came down from the first planting of Apostolical Churches, and Lucius, like Constantine, only confirmed the Christian religion by a national establishment. Bishops of British Churches were present at the Councils of Arles, Nice, Sardica and Ariminum, in which canons were passed by metropolitans and other bishops without the confirmation of the Patriarch of Rome. It is also remarkable that Augustine was consecrated bishop by Etherius, Archbishop of Arles, and that his predecessors had aspired to raise that metropolitan seat into a kind of Pontificate of Gaul. "Under Leo the Great, A.D. 445, the supremacy of the Roman See was brought to the issue of direct assertion on his part, of inflexible resistance on that of his opponent. . . . Hilarius, the Archbishop of Arles, inflexibly resisted all the authority of the Pope and of St. Peter; and confronted the Pope with the bold assertion of his unbounded metropolitan power." (Milman's Hist. of Latin Christianity, vol. i. pp. 192-3.) Thus had the British Church not been Metropolitan, it would have been under the jurisdiction of Arles not of Rome, subject not to the Roman Supremacy but to the Gallic Liberties. Notwithstanding that Augustine and his successors acknowledged the primacy of the bishop of Rome, "it does not yet appear that, for above 600 years after, any of them were required at their consecration to take an oath of fidelity and obedience to their lord pope." — Burnet's Vindication of the Ordinations of the Church of England, p. 87; Lewis's Life of Dr. Reynold Pecock, p. 122; Mendham's Life of S. Pius V. ad calc.

Stillington's *Origines Britannicæ* contains a learned history of the antiquity of our church, which was probably founded by St. Paul, according to bishops Stillington and Burgess, Williams and other divines.

187. The validity of the Orders of the Church of England, made out against the objections of the Papists, in several Letters to a Gentleman of Norwich, that desired satisfaction therein. By Humphrey Prideaux, D.D., Prebendary of Norwich. pp. 128, 4to Lond, (John Richardson, for Brab. Aylmer) 1688

See Cat. No. 166. Ath. Oxon. vol. ii. col. 25, and 1058. The reference to col. 25 is an error of Peck. I can find nothing there relating to this book or its author. The Preface tells us that the "Gentleman of Norwich, who desired satisfaction, was Mr. Anthony Norris, late a justice of the peace for the County of Norfolk." The book begins by an Account of the Conference between Mr. Earbery and Mr. Kipping on the Anglican side, and Mr. Acton a Jesuit and Mr. Brown on the other, concerning the validity of English orders. Mr. Norris having been present at this conference sent Dr. Prideaux an anonymous paper, containing his "Summary of the Conference." This led to a correspondence between him and Dr. Prideaux, which occupies the remainder of the pamphlet. J. H. T.

This learned divine was born in 1648, died 1724. A second edition of this treatise was printed, with other ecclesiastical tracts by the same author, 8vo Lond. 1716.

188. Roman Catholicks uncertain whether there be any true **C. I.** Priests or Sacraments in the Church of Rome; evinced by an argument urg'd and maintain'd (upon their own principles) against Mr. Edward Goodal of Prescot in Lancashire. By Thomas Marsden, Vicar of Walton in the same County. The Treatise divided into two parts. The first being explicative of terms. The second Argumentative. pp. 136, Title, Pref. and Contents pp. 8. 4to Lond. (Walter Kettilby) 1688

See Cat. No. 167. Contin. p. 57. Ath. Oxon. vol. ii, col. 1025. Fasti Oxon. vol. ii. col. 141. "Tho. Marsden, of Brazen. Coll., was afterwards Chaplain to the English merchants trading at Lisbon in Portugal. . . . He is now living and able to publish other matters." He was *able* to draw the weapons of controversy from the armoury of Scholastic Philosophy.

In this treatise the author insists on the insecurity and absence of faith produced in the mind of the Romanist by this uncertainty.

"Anxiety would oppress the soul, were it left to fluctuate about the weighty matters of Religion, such as the truth of our Sacraments is acknowledged to be. And it hath been shewn that the truth of these can not be known, unless the Minister's Intention be so too." His adversary, Goodall, had evidently been a Protestant. "Pray tell me, how it happens, that in your Study of Theology, for full twenty years in our Communion, you were not able to find one of their distinguishing Articles defensible: and now in one years time see them all perspicuous and surely founded. . . . Pray then tell us, how, all at once, you hapned to find out all those Points we call Popery, to be warranted by Divine Authority." p. 136. Cf. Fowler's Discourse of Christian Liberty, sect. 3, chap. 16, Lond. 1680.

- A Treatise of the Vocation of Bishops and other Ecclesiastical Ministers; proving the Ministers of the Pretended Reformed Churches in general to have no calling, against Monsieur du Plessis and Mr. Doctour Field, and in particular the pretended Bishops in England to be no true Bishops, against Mr. Mason. By Anthony Champ or Champney. 4to Douay 1616
See Mason's second Dedication.

- A Treatise of the nature of Catholic Faith and Heresie, with Reflexions upon the Nullitie of the English Protestant Church and Clergy. By Peter Talbot. 8vo Rouen, 1657

He published this whilst a Father of the Society of Jesus. He was afterwards Archbishop of Dublin. "Dodd, p. 284, vol. iii. Church History, might have improved his article, had he paid more attention to the spirit of Father Southwell's Narrative, which lay open before him." Dr. Oliver, p. 268. "Peter Talbot, brother to Richard Talbot, Duke of Tyrconnel; born in Ireland, but originally from a noble family of that name in England." Dodd. "Under the name of Erastus Senior (sic?) he does not rely on the Nag's Head Consecration Story." Dr. Oliver. For an account of Peter Talbot see Ware's Writers of Ireland, by Harris, and D'Alton's Memoirs of the Archbishops of Dublin.

✱ Erastus Senior scholastically demonstrating this conclusion, that (admitting their Lambeth records for true) those called Bishops here in England, are no Bishops either in order or jurisdiction, or so much as legal, in answer to Mason, Heylin, and Bramhall. [By John Lewgar.] 12mo 1662

"Notwithstanding what had been said, there was some one or more of them still hardy enough to publish a book (pretending to prove the Nullity of the Prelatic Clergy) about the year 1657, in 8vo [*ut supra*] I have now before me another, of the like sort, intituled, Erastus Junior, or A Fatal Blow to the Clergies pretensions to Divine Right; in a solid Demonstration by Principles, Forms of Ordination, &c., that no Bishop nor Minister, &c., hath any right or authority to preach, &c., in this Nation from Christ, but only from the Parliament; in two Parts, 4to. Bearing the name of Josiah Webb, Gent., a furious Detester of the Dregs of the Anti christian Hierarchy yet remaining among us; but written indeed by John Lewgar, a Revolver to Popery. There is also a second part of Erastus Senior [Junior?] pretending to demonstrate by Forms of Ordination &c. And now I shall proceed to that other performance (of the same Author) with the following title, Erastus Senior, Scholastically demonstrating, &c. I may be allowed to observe what an Author of great learning and reputation assures us, of both these doughty performances under the titles of Erastus," etc. See Prideaux's Valid. of the Orders, &c., p. 23, 1688.

[There is no copy of Erastus Senior in the Bodl. nor in Dublin Library except the reprint published in "The English Catholic Library," vol. ii. Lond. (Dolman) 1844, 8vo. J. H. T.]

A Vindication of a Sheet concerning the Orders of the Church of **C. I.** England against some Reasons, etc., printed at Oxford.

pp. 10, 4to Lond. 1688

"Christ instituted no form of words (in the institution of Orders) as absolutely necessary; those which he used in the Mission of the Apostles we think the fittest, and therefore as such, use them in our Ordination; but for that form which the Church of Rome uses, there is no shadow of proof in Scripture or Antiquity. The delivery of the

vessels is so far from being instituted by Christ that it is by the Romanists themselves acknowledged a Novelty." See Morinus, &c.

Compare Sall's "Catholic Religion Maintained in the Church of England," chap. viii. "How far the Church of England agrees with the Romish in matter of Ordination; wherein they differ; and how absurd the pretension of Romanists is, that our difference herein with them should annul our Orders." And Burnet's Vindication, Append.

C. L. Canonica Successio Ministerii Ecclesiæ Anglicanæ tam contra Pontificios quam Schismaticos vindicata Authore Sam. Fuller S.S. Th. Prof. Cappellano Regio &c. 4to Cantabr. 1690

✠ The Controversy of Ordination truly stated, as far as it concerns the Church of England by law established; being an exposition of the Thirty-Sixth Article. With a full Account of what both Roman Catholics and Protestants have delivered upon the subject of Ordination. Especially the Attempt of Dr. Burnet, late Bishop of Salisbury, in order to clear that point, is impartially considered, &c. By Thomas Ward.

8vo Lond. 1719

See Mason's Vindication by Lindsay, p. 112. This was answered in Elrington's Clergy of the Church of England truly ordained, and not obliged to subscribe to damnable Contradictions, in reply to Ward's Controversy of Ordination, 8vo Dublin 1808.

Amongst the Romanists, Courayer, Canon Regular of St. Geneviève, distinguished himself by a Dissertation sur la Validité des Ordinations des Anglois, Brux. 1723, and by a masterly "Supplement" to the same work, in which he overthrows triumphantly all the objections of Père le Quien, Father Hardouin, and other Romanists, to our Ordinations. These were translated by Daniel Williams, and published Lond. 1728, 8vo, under the titles, A Defence of the Validity of the English Ordinations, and of the Succession of the Bishops in the Church of England: together with Proofs justifying the Facts advanced in this Treatise (1 vol. 8vo), and a Defence of the Dissertation (2 vols. 8vo). "Besides which," says Mason, "there is another Book in English, come out by Owl-light," intituled,

✱ Remarks upon Le Courayer's Book in defence of the English Ordinations, wherein all his arguments are answered, and the invalidity of the English Ordinations is fully considered and fully proved, by Clerophilus Alethes, (John Constable.)—Without place or date.

"It is," observes Dr. Oliver, "a work of considerable research, and was much admired by the Rev. Robert Manning, an excellent judge in such matters." According to Chancellor Harington (*Notes and Queries*, second series, vol. i. p. 135), Constable did not respond to any portion of Courayer's Defence of his Dissertation. These "Remarks" and another popish publication by John Trapp—(*England's Conversion and Reformation compared*, Antwerp 1725, 8vo)—are noticed in Lindsay's Pref. to Mason pp. 114-16.

Besides Courayer several Romanists have allowed the Orders of the Church of England to be good and valid, *e.g.* Father Walsh, Father Davenport, alias Sancta Clara and Cudseminus; see Prideaux p. 45 (quoted by Lindsay). Bossuet made the same admission in his letter to Mabillon, quoted in the Appendix of Courayer's Defence, &c. Barnes, the Benedictine, went so far as to write a book (*Catholico-Romanus Pacificus*, see Brown's *Fasciculus*, vol. ii. p. 826-70) to induce the Roman patriarch to receive the English church into his communion, and to justify us from the charge of schism and heresy. See Basier *On the Ancient Liberty of the Britannic Church and the legitimate exemption thereof from the Roman Patriarchate*: three chapters concerning the Privileges of the Britannic Church, &c. selected out of a Latin Manuscript, entitled *Catholico-Romanus Pacificus*: translated by Rich. Watson, Lond. 1661, 8vo. In Ussher's *Opuscula*, ad calc. will be found, *Sententia de Ecclesiæ Britannicæ Privilegiis, ex Cathol. Rom. Pacif. sect. 3.* This learned and candid man (Barnes) was, in consequence of his liberal notions, seized at Paris, carried prisoner to Rome, immured in the dungeon of the Inquisition, and ere long thrust into a madhouse, where he died. On his melancholy end see also the authors referred to in Walch, *Bibl. Theol.* vol. ii. p. 355. Basier's opusculum appears to have been unknown to C. I. Bingham; see *Antiq. of the Christian Church*, chap. ix.

Detection of the Forgery of the Nag's Head Consecration : or a modest Vindication of the Clergy of the Church of England, both as to their Orders and Succession. By Matthew Earbery.

8vo Lond. 1722

See No. 187 *supra*. He makes use of Leslie's four famous marks.

The Succession of Protestant Bishops asserted ; or the regularity of the ordinations of the Church of England justify'd. Wherein the first Protestant Bishops are cleared from the aspersions lately cast upon them by Mr. Thomas Ward, &c. By Daniel Williams.

8vo Lond. 1721

C. L.

The first edition of the celebrated work of Francis Mason, "from which it appears," says Wood, vol. i. col. 546, "that the author was a general-read-scholar, thorough-pac'd in the Councils, and all sorts of Historie, whether divine, civil or profane," was in English, published Lond. 1613, fol., but greatly enlarged in the second, which the author wrote in Latin. The last edition is as follows: A Vindication of the Church of England, and of the lawful ministry thereof: that is to say, of the succession, election, confirmation and consecration of bishops, and also of the ordination of priests and deacons. In five books. Wherein the Church of England is defended against the calumnies and reproaches of Bellarmine, Saunders, Bristow, Harding, Allen, Stapleton, Parsons, Kellison, Eudæmon, Becanus, and other Romanists. Now faithfully translated from the Author's Latin edition (much enlarged and corrected). Whereunto is added a new edition of a Sermon of the same author's concerning the authority of the Church in making Canons and Constitutions in things indifferent. [On 1 Cor. xiv. 40. Also printed in Wordsworth's Christian Institutes, vol. iv. p. 444.] A copy of the first reformed Ordinal. A Translation of some fragments of Letters written to Father Le Courayer; in an Appendix. Together with an exact Index of the principal matters, and marginal Notes upon the whole Book. To all which is prefixed A full and particular Series of the Succession of our Bishops, through the several Reigns since the Reformation; an Historical Account of the Rise and Progress of the present Controversy, and of the several Writers on both sides; and particularly of our Learned Author Mason, and of all

his Works, in a large Preface. By John Lindsay, a Priest of the Church of England. Fol. Lond. 1728.

Lindsay considers the pamphlet spurious, which was published under Mason's name entitled, *The Validity of the Ordination of the Ministers of the Reform'd Churches beyond the Seas*, maintained against the Romanists, printed at Oxford 1641, 4to, for divers reasons, as "1. With respect to the time of its appearance in the world. 2. With respect to its Editor; viz. John Duree, a Scotsman, and a Preacher, though whether he had taken Orders according to the Form of the Church of England, which it seems he always scrupled, it doth not appear. However he was a great pretender towards the making a reconciliation between the Calvinists and Lutherans beyond the Seas; but so far from being a friend to the Church of England, that he sided with the Presbyterians, when they became prevalent in 1641, was one of the zealous Preachers before the Rebellious Parliament, and by them, amongst other employments, made one of their pious Assembly of Divines, to reform away the Church of England (Root and Branch) as they themselves reform'd the State," &c. An account of John Dury, or Duræus, will be found in Worthington's Diary and Correspondence. Cf. Lindsay in Byrom's Remains, vol. ii. part ii. p. 532.

Professor Hey, in his admirable Lectures on Divinity, Cambridge, 1798, in reference to a succession of Bishops among Protestants, cites "Baxter on Councils, p. 471, Sect. viii., and page 484, Prop. vi. — Burnet on the Validity, etc. — Neal, vol. i. p. 502, bottom, 4to. — Heylin's Hist. of Episcopacy. — Archbishop Bramhall has a work on this subject, which may be good: see the account in his Life, Biogr. Britan. note (u): or his works in folio." To avoid repetition I must here refer to page 2, and conclude with

The story of the ordination of our first Bishops in Q. Elizabeth's reign at the Nag's Head Tavern in Cheap-Side thoroughly examined; and proved to be a late invented, inconsistent, self-contradictory and absurd fable. In answer to Le Quien and to Remarks on Le Courayer. By Thomas Brown, B.D.
8vo Lond. 1731

CHAP. XVIII.

Of the discourses written of the unity, authority and infallibility of the Church.

- C. L.** 189. ✠ The guide in controversies; or a rational account of the doctrine of Roman Catholicks concerning the ecclesiastical guide in controversies of religion; reflecting on the later writings of Protestants, particularly of Archbp. Laud and Mr. Stillingfleet, on this subject. By R. H. pp. 85, Pref. vii. 4to s. l. 1673

Sic in Catal. Bodl. This is by Abraham Woodhead, of Univ. Coll. Oxford. (See what has been said of him No. 163 *supra*.) He appears to have chosen the letters R. H. because they were the initials of the second syllables of his names. Peck gives the title of this book erroneously, and I have therefore corrected it, as above. It consists of five parts, with an appendix. Peck (following Wood) mentions only four; and yet Wood, although he says that the work consists of four parts, gives afterwards the title of the fifth. Ath. Oxon. vol. ii. cols. 614, 615. The first and second parts were published in London in 1666, 4to; the third and fourth, London 1667, 4to. So says Ant. Wood; but the Bodl. Catal. (which library contains only Parts III. and IV.) gives the date 1668, and says that no place of printing is mentioned. Parts I. and II. are of extreme rarity, the whole impression having been burnt in the fire of London, with the exception of a very few copies. Parts II. and III. were published in London 1667 [i.e. 166½], and all four parts together, with some additions and alterations, were printed again in London 1673, 4to.

C. L.

The words "rational account" shew an evident allusion to Stillingfleet's "*Origines Sacræ*, or a rational account of the grounds of the Christian faith," &c., and to the same author's *Rational Account* of the grounds of the Protestant religion, &c.

Peck ought to have placed these books by Woodhead in Chap. I., as they were connected with Stillingfleet's controversial writings published in the reign of Charles II. But as they were again brought

into the controversy about an infallible guide, &c., in the reign of James II., he has placed them out of chronological order here; and I have not thought fit to change their place, although I have been, in consequence, obliged to introduce here a notice of several tracts that ought to have had a place in Chap. I. J. H. T.

190. ✱ The Guide in Controversies. Part II. Proceeding upon **C. 1.** the Concessions of Learned Protestants that the Pastors of the Church, some or other, in all Ages, do guide their subjects infallibly in Necessaries to search which, in any Division happening among these Pastors, are those to whom Christians ought to adhere, and yield their obedience. pp. 87–152.

191. ✱ The Guide in Controversies. Part III. pp. 153–373. **C. 1.**

See Ath. Oxon. vol. ii. col. 614. Part of this third discourse was refuted by Dr. Edw. Stillingfleet, in his work entitled

A second (see No. 193 *infra*) discourse in vindication of the protestant grounds of faith, against the pretence of infallibility in the Roman Church, in answer to the Guide in Controversies, by R. H. Protestancy without principles, and Reason and Religion, by E. W. 8vo Lond. 1673.

See Stillingfleet's works, vol. v. p. 117, where the initials R. H. are erroneously attributed to R. Holden, and E. W. to E. Warner. For R. H., as we have seen, denote AbRaham WoodHead; and the other two tracts are known to be by the Jesuit Edward Worseley; they are not mentioned by Peck, but were published with the following titles:

Protestancy without principles; or sectaries unhappy fall from infallibility to fancy; in four discourses. 4to Antwerp 1668.

Reason and Religion; or the certain rule of faith; where the infallibility of the Roman Catholic Church is asserted, against Atheists, Heathens, Jews, Turks and all sectaries, with a refutation of Mr. Stillingfleet's many gross errors. 4to Antwerp 1672.

And soon after, the same author published a reply with this title:

The infallibility of the Roman Catholick Church and her miracles, **C. 1.** defended against Dr. Stillingfleet's cavils, unworthily made publick in two books; the one called An answer to several treatises, &c. (see Stillingfleet's works, vol. v. p. 220); the other, A vindication of the

protestant ground of faith, &c. 2 parts, 4to Antwerp 1674.

We learn also from Ant. Wood (loc. cit.) that Stillingfleet's tract was answered by Abr. Woodhead himself in a pamphlet entitled,

Exercitations concerning the resolution of faith, against some exceptions, 4to s. l. 1674. This book I have never seen; neither is it in the Bodleian Library. I give the above title on Wood's authority. J. H. T.

"Edward Worsley, born in Lancashire in 1604, admitted at the age of 22, and Professor 29 Sept. 1641. For many years taught Philosophy and Theology at Liège, of which College he became Rector from 1658 to 1662. E. W. must ever rank among the ablest controversialists of this or any other country, as the following works will prove:

C. L.

'Truth will out,' in answer to Dr. Jeremy Taylor's 'Dissuasive from Popery,' 4to, Lond. 1665, &c. &c. A posthumous work of his appeared, entitled, Anti-Goliah, or an Epistle to Mr. Brevint, containing some Reflexions upon his Saul und Samuel at Endor." 8vo, 1678. Dr. Oliver. In Chap. XVII. of the former treatise, he charges Taylor with wronging the Canon Law by quotations unworthily corrupted.

C. L.

Dr. Oliver has omitted in his list of Worsley's works A Discourse of Miracles wrought in the Roman Catholic Church, or, A full refutation of Dr. Stillingfleet's unjust exceptions against Miracles, together with a large discovery of the Doctors unreasonable frauds, manifest in his many false, perverted and impertinent Quotations, 8vo Antwerp, 1676.

C. L. 192. ✠ The Guide in Controversies. Part IV. pp. 374-448.

Containing the Socinian's Apology for the believing, and teaching, his doctrine against former Church-Definitions, and present Church-Authority, upon the Protestant's Grounds (not holding anything contrary to the Holy Scriptures).

It may here be remarked that Smallridge, in his Animadversions, etc. (No. 165 *supra*) writes: — "I may not omit for the Reader's diversion a Grammatical Criticism which our author hath made upon the little particle *as*. It is enacted the 32nd Henry VIII. 26 c.: 'That all such Determinations, Decrees, Definitions, and Ordinances *as*, according to God's word and Christ's Gospel, shall at any time be set forth by the Arch-Bishops, Bishops, and Doctors in Divinity appointed by

his Majesty, or else by the whole Clergy of England, in and upon the matters of Christ's Religion, &c., shall be by all his Grace's subjects fully believed, obeyed," &c. Upon which he makes this learned note. Whereas under the Reformation private men are tied only to obey and believe the Definitions of Councils when they are set forth according to God's word, i.e. when private men think them to be so, yet here this Liberty was thought fit to be restrain'd, and private men tyed to believe these Definitions when set forth *as* according to God's word, i.e. when the setters forth believe them to be so. To obey a thing defin'd, according to God's word, and to obey a thing defin'd, *as* being according to God's word, are Injunctions very different. Now a little skill in *Honest Walker's* particles would have clear'd this point, and a School-boy that was to turn this passage into Latin, would have known that *as* is put for *which*. Accordingly Keble, abridging this statute, makes it run thus: All Decrees and Ordinances *which* according to God's word, &c. But this it is for people to meddle in Controversie at an age when they have forgot their Grammar. Notwithstanding, therefore, this Aristarchus, we still retain the Liberty of believing and obeying only such things which be defined according to God's word. For which we are much blamed in the conclusion of this Discourse."

193. ✱ An appendix to the four discourses concerning the Guide **C. 1.**
in controversies; further shewing the necessity and infallibility thereof, against some contrary Protestant principles.

pp. 246, Pref. and Contents 25. 4to s. l. 1675

Some copies of this book have the title, "A discourse of the necessity of Church-Guides, for directing Christians in necessary faith; with some annotations on Dr. Stillingfleet's answer to N. O. By R.H." 4to s. l. 1675. See Ath. Oxon. vol. ii. col. 614. A copy with this title is in the Bodleian Library. The initials N. O. were also adopted by Woodhead (being perhaps the letters following the initials UNiversity COLlege), in his book entitled, "Dr. Stillingfleet's principles, giving an account of the faith of protestants, considered by N. O." 8vo Paris 1671. This was an answer to Dr. Stillingfleet's book entitled, "A rational account of the grounds of the protestant religion; being a vindication of the Archbishop (Laud) of Canterbury's Relation of a Conference, &c., from the pretended answer by T. C." fol. Lond.

1665. T. C. (i.e. Thos. Carwell, whose real name is said to have been Spencer) wrote "Labyrinthus Cantuariensis; or Dr. Laud's labyrinth; being an answer to the late Archbishop's relation of a conference between himself and Fisher." Fol. Paris 1658. This was the first discourse, of which E. W.'s discourse was the sequel or second discourse. "Annotations on Dr. Stillingfleet's Answer to N. O.'s consideration of his principles." This is the second part of No. 193 *supra*, and printed with it. Ath. Oxon. vol. ii. col. 614. "Dr. Stillingfleet against Dr. Stillingfleet; or the palpable contradictions committed by him in charging the Roman Church with idolatry," &c. 8vo s. l. 1671. Bodl. This is by John Williams, a Roman Catholic writer. "The new way of answering examined; in a reply to two pamphlets, entitled, Dr. Stillingfleet against Dr. Stillingfleet, and Dr. Stillingfleet's principles considered," &c. 8vo Lond. 1672. "Dr. Stillingfleet still against Dr. Stillingfleet; or the examination of Dr. Stillingfleet against Dr. Stillingfleet examined." Anon. [By John Williams.] 8vo, s. l. 1675.
- B. L.** "Considerations on the Council of Trent; being the fifth discourse concerning the Guide in Controversies," by R. H. [i.e. Abraham Woodhead.] 4to s. l. 1671, No. 208. See Ath. Oxon. vol. ii. col. 615, where Wood says: "Tis said there is a sixth part concerning the alienation of church lands, but Quære?" J. H. T.
- B. L.**
- B. L.**
- C. L.**

Meric Casaubon, the adversary of Sergeant, defended Stillingfleet against Carwell or Spencer, in his treatise "Of the Necessity of Reformation in and before Luther's time, and what hath visibly most hindered its progress. Occasioned by some late most virulent books written by Papists, but especially by that entitled Labyrinthus Cantuariensis." Paris 1658. 4to Lond. 1664.

By Dolman "Stillingfleet still against Stillingfleet" is ascribed to J. Keyns, who wielded, says Dr. Oliver, his powerful pen against Dr. Stillingfleet, pointing out his contradictions and blunders. His controversy with the Doctor continued with little interruption from 1671 to 1675. He published also in London "A Rational Compendious Way to convince without any dispute all persons whatever dissenting from the True Religion." 12mo 1674. . . . It is well known that this polite scholar was the principal compiler of the "Florus Anglo-Bavaricus." 4to Liège 1685. This history of the Jesuits comprises the eventful crisis of Oates's plot.

Of Cressy, whose replies to Stillingfleet have been noticed *supra*,

pp. 132, 157, Butler in his *Memoirs of Catholics*, vol. iv. p. 423, remarks: "His conversion did not deprive him of his protestant friends. The learned Dr. Henry Hammond having received from him a copy of his *Exomologesis* declined, in the language of friendship, to become his antagonist, "that he might give no disturbance to a person for whom he had, as he expressed himself, so great a value, and who could have no humane consideration in the exchange he had made. . . . A new edition of the *Exomologesis*, with a succinct view of the controversy between Cressy and his two great opponents (Lord Clarendon and Dr. Stillingfleet), would form an interesting manual of Catholic controversy." In those days the spirit of charity, thus exercised by Dr. Hammond, was not diffused through society, but "a cruel and false opinion prevailed that as Protestantism and Christianity are inseparable, so Romanism and Christianity are incompatible." (See Gladstone on the State in its Relations with the Church, chap. vi., where there is an historical sketch of the policy of the State respecting religious differences down to the Revolution in 1688, and a similar outline from the Revolution to the present time.) Consequently no controversialist is more entitled to be heard in vindication of the Reformation and in the defence of the Church of England against the objections of the Romanist, that by casting out the authority of the Bishop of Rome she cast off the head of all Christian unity, and so must needs be guilty of Schism. See his *Works*, fol. Lond. 1684, vol. i. pp. 526-531. Lib. of Angl.-Cath. Theol., Oxf. 1847, vol. ii. An account of Hammond is given in Worthington's *Diary and Correspondence*, vol. i. p. 222.

Having already mentioned most of the treatises constituting the controversy between Cressy and his two great opponents, I shall here give a complete list. "The *Sancta Sophia*" of Father Baker, a Benedictine monk, in the abridgment given of it by Father Cressy of the same order, and "Philotheus's Pilgrimage to Perfection, in a practice of ten days solitude," Bruges 1668, were once popular among English Roman Catholics. The *Sancta Sophia* was severely animadverted upon by Dr. Stillingfleet in his "Idolatry practised by the Church of Rome." Cressy replied to it by his "Answer to part of Dr. Stillingfleet's book," &c., and his "Fanaticism fanatically imputed to the Catholic Church by Dr. Stillingfleet." [See his *Collection of several Treatises in answer to Dr. Stillingfleet*, viz. 1. "Fanaticism," &c.; 2. "The

Roman Church's devotions vindicated from Doctour Stillingfleet's misrepresentation," by O. N., a Catholick; 3. "The Roman Doctrine of Repentance and of Indulgences vindicated," &c.; 4. Dr. Stillingfleet's "Principles," &c., by N. O., 1671-2.] In answer to this work Lord Chancellor Clarendon published a vindication of Dr. Stillingfleet, entitled, "Animadversions," &c. Mr. Cressy answered by an "Epistle apologetical of S. C. to a person of honour, touching his vindication of Dr. Stillingfleet," [which contains many notices of a personal kind which deserve to find a place in his biography. His *Sancta Sophia* is extracted from forty small treatises of Father Baker, and printed Douay 1657, 2 vols. 12mo. Worthington's *Diary and Correspondence*, vol. ii. part i. p. 196.] To this Dr. Stillingfleet replied by his *Answer to Mr. Cressey's Epistle apologetical, &c.* All these controversial works are ably written and deserve an attentive perusal; not so much, however, for their mystic lore as for the important facts and observations which they communicate respecting the grounds on which the penal laws, in the English code against the Roman Catholics, can be best attacked or defended." *The Retrospective Review*, vol. i. part ii. On Mystical Devotion, by Ch. Butler.

- C. L. 194.** A Discourse concerning a Guide in matters of faith. With respect, especially, to the Romish pretence of the necessity of such a one as is infallible. The second edition, corrected. [Anon. By Thos. Tenison, D.D., Vicar of St. Martin's, afterw. Abp. of Canterbury.] pp. 50, Title and Contents pp. 6, Cat. of Books by Tooke (at end) pp. 2.

4to Lond. (T. Basset and Benj. Tooke) 1687

In Gibson's *Preservative*, vol. iv. fol. 1.

- C. L. 195.** A fair and methodical discussion of the first and great controversy between the Church of England and the Church of Rome, concerning the infallible guide; in three discourses. [Anon. By George Hooper, D.D., afterwards Bp. of St. Asaph, then of Bath and Wells.] [Works, fol. Oxf. 1757, pp. 27-126.] 4to Lond. 1689

See *Ath. Oxon.* vol. ii, col. 1049. "The title has three Discourses

but two only appear." "They were begun before the Revolution, and that event put an end to the controversy." Works, p. 126.

Born 1640, died 1727.

196. A discourse concerning the Nature, Unity, and Communion **C. I.** of the Catholick Church, wherein most of the controversies relating to the Church are briefly stated. Part I. By William Sherlock, D.D., Master of the Temple.

pp. 60, 4to Lond. (Wm. Rogers) 1688

See Cat. No. 105. Contin. p. 29. In Gibson's Preservative, vol. iii. fol. i. The following tracts of the same author, which are all in the **C. I.**, are in Gibson: No. 119, No. 122, vol. xi. fol. 2; No. 158, vol. xiv. fol. 3; No. 196, vol. iii. fol. 1; No. 246, vol. xi. fol. 2; No. 306, vol. iv. fol. 1; No. 337, vol. vi. fol. 2; No. 353, vol. iii. fol. 1; No. 370, *ibid*.

Compare the second Part of "A Discourse of the Visible and Invisible Church of Christ." In which it is shewn, That the Powers claim'd by the Officers of the Visible Church, are not inconsistent with the Supremacy of Christ as Head; or with the Rights and Liberties of Christians, as Members of the Invisible Church. By John Rogers, B.D., Lond. 1720. "Respecting the great distinction between the Visible and Invisible Church, on which most of the controversies concerning its Divine Institution principally depend, see Dr. Rogers's Discourse, &c., and a Review of that Discourse, published soon afterwards, and entering more largely into a discussion of the controverted points; both of them masterly Treatises." Van Mildert's Bampton Lect. viii. Append. p. 406.

197. A discourse concerning the nature, union, and communion of the Catholic Church. Part II. By William Sherlock, D.D.

See Cat. p. 17. It does not appear that this second part was ever published. Gee (*loc. cit.*) says: "The author did intend, and we hope will ere long gratify the world with the second part of this Discourse concerning the Church." So that it had not appeared in 1689, and I can find no evidence that it ever appeared. J. H. T.

198. The Pillar and Ground of Truth. A Treatise shewing that **C. I.**

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the Roman Church falsely claims to be *that* Church, and the pillar of *that* Truth, mentioned by St. Paul in his first Epistle to Timothy, chap. iii. v. 15. Which is explained in Three Parts. [Anon. By Simon Patrick, D.D., afterwards Bp. of Ely.] Imprimatur Jo. Batteley, May 9, 1687. pp. 126, to the reader with title pp. 10, list of books at the end pp. 4. (Gibson, vol. v. fol. 1.) 4to Lond. (Ric. Chiswell) 1687

See Cat. No. 106. Contin. p. 30. Fasti Oxon. vol. ii. col. 166. The Bodl. Cat. says that this book is by some attributed to Dr. Wm. Sherlock, Master of the Temple. See "Autobiography of Bp. Patrick," 8vo Oxford 1839, and Cat. Bodl. tom. iv., where this book is ascribed to Bp. Simon Patrick. J. H. T.

Simon Patrick born 1626, died 1707; was one of the most learned men as well as one of the best writers of his time.

Compare Van Mildert's Sermon above referred to, Preservation of Scripture-Truth a sacred charge committed to the Church, Inquiry how far it has hitherto fulfilled that trust, Conduct of the Church of England in this respect, Her principles of Scripture-interpretation, &c.

- C. L. 199.** A short discourse concerning the Churches Authority in matters of Faith, shewing that the pretenses of the Church of Rome are weak and precarious in the resolution of it. Licensed March 8, 1686. pp. 27, Title and Pref. pp. 4.

4to Lond. (Randal Taylor) 1687

See Cat. No. 108. Contin. p. 31. Gee tells us that this tract is "by Ignotus," as if it were so said on the title page. He meant only that he himself knew not the author. Peck gives it without the author's name. But it is ascribed to John Williams, afterwards Bp. of Chichester, in the Bodl. Catal. although not mentioned by Wood in the list of that author's works. See Ath. Oxon. vol. ii. col. 1020. J. H. T.

Compare Leslie's Tract entitled, Of Private Judgment and Authority in matters of Faith, Oxford 1832, vol. i. p. 378, fol. vol. i. p. 180, and his other Tract, The Case Stated between the Churches of Rome and England, vol. iii. and fol. vol. i. "A small volume by the Margaret Professor of Divinity in Cambridge (Marsh) under a similar title, A Comparative View of the Churches of England and Rome, comprises

within a short compass so much extensive research, forcible reasoning and perspicuous illustration of the subject, as almost to supersede the necessity of further investigation. If to this work, however, be added a careful perusal of the two pieces of Leslie just mentioned, together with his Case of the Regale and of the Pontificate stated in the same volume, a clearer view may perhaps be taken of some points, upon which it did not fall within the scope of Dr. Marsh's design to dilate." Van Mildert's Bampton Lectures, Append. p. 328, who quotes Leslie's happy illustration of the whole subject, in the case of a Traveller and his Guides.

200. A plain and familiar discourse by way of dialogue betwixt a **C. I.** Minister and his Parishioners, concerning the Catholick Church. In three parts. I. Shewing what's the Nature of the Catholick Church. II. That the Church of Rome is not the Catholick Church. III. That the Scriptures, and not the Church, are the rule of Faith. Which may serve as an answer to some late Tracts upon that argument. By a Divine of the Church of England. pp. 70, Title and Pref. pp. 4. (Gibson, vol. iii. fol. 1.) 4to Lond. (R. Clavel and B. Tooke) 1687

See Cat. No. 109. This Tract is by Samuel Freeman, D.D., Dean of Peterborough, as Gee and Peck tell us. J. H. T.

Eusebius Paget or Pagit wrote *Christianography*; or a description of sundry sorts of *Christians in the World not subject to the Pope*, &c., 4to Lond. 1635. Often reprinted; with a Treatise of the Religion of the Ancient Christians in Britany, in some editions. (Watt.) An edition with the date 1674 bears his name in the title page. Cf. T. P. P[antin] in Baxter's Key for Catholics, by Allport, p. 16, in which the Nature of Catholicity is explained, as in ancient writers, (see Suiceri Thesaurus) to be synonymous with orthodoxy. See also Raynoldes's Conference with Hart (Third Conclusion), 4to Lond. 1584.

201. A few plain reasons why a Protestant of the Church of Eng- **C. I.** land should not turn Roman Catholick. By a real Catholick of the Church of England. 1 Thess. v. 21. Prove all things, &c. Imprimatur, Jo. Battely, Sept. 15, 1687.
pp. 53. 4to Lond. (R. Clavel) 1688

See Cat. No. 110. Contin. p. 35. Ath. Oxon. vol. ii. col. 878. This Tract is by Thomas Barlow, Bp. of Lincoln. It is in the form of a Letter, addressed to a clergyman, who consulted Bp. Barlow on the best mode of meeting the arguments of the emissaries of the Church of Rome. Wood says (loc. cit.) that "Dr. J. Battely, the licenser, would not suffer several sheets to pass, and therefore they were omitted." Dr. Bliss, in his ed. of the Ath. Oxon. (vol. iv. col. 338) has published a curious letter of Abp. Sancroft to Barlow, in which the Abp. says of this Tract: "There is no man versed in your books, but in reading a tenth part of this will as plainly discover it to be yours, as if Thom. Lincoln. were texted in the title page, *litteris uncialibus*." This remark is most just; but nevertheless the Tract is anon. The author, at the end of the Postscript, subscribes himself, "N. N.;" perhaps taking the final letters of the two syllables of Lincoln. In Bp. Barlow's "Genuine Remains," London (John Dunton), 1693 8vo. there is a paper (p. 454) on the claimed "Infallibility of the Church of Rome," which contains a great deal of the same matter as the present tract. J. H. T.

- C. L. 202.** Good and solid reasons why a Protestant should not turn Papist; or Protestant prejudices against the Roman Catholic religion; propos'd in a letter to a Romish priest. By a Person of Quality. The third edition. pp. 37, title and contents pp. 4, Taylor's Cat. of Books pp. 3. Imprimatur July 9, 1687. 8vo Lond. (John Taylor) 1688

See Cat. No. 111. Contin. p. 30. Neither Gee nor Peck appear to have seen this book, and they have given the title very inaccurately. Gee says "by Ignotus," meaning that he did not know the author. It is attributed to the Hon. Robert Boyle in the Bodl. Catal. The first edition was printed 1687 in 4to, entitled "Reasons why a Protestant," &c. J. H. T.

The first edition, pp. 32. Taylor's Cat. of Books, pp. 2.

- C. L. 203.** ✠ A conference with Mr. Claude, minister of Charenton, concerning the authority of the Church. By James Benigne Bossuet, Bishop of Meaux, councillor to the most Christian King and formerly preceptor to the Dauphin; first Almoner to the

Dauphiness. Faithfully done into English out of the French Original. Publiſht with allowance. pp. 126, title, advertisement, &c., pp. 8. 4to Lond. (Matthew Turner) 1687

See Contin. p. 31. The Conference ends p. 55. Then follows "Reflexions on a writing of Mr. Claude," (pp. 57-126.) The "Writing of Mr. Claude" is No. 204 sq. The original edition is entitled "Conférence avec M. Claude, ministre de Charenton sur la matière de l'Eglise. Paris 1682, 12°." And it will also be found in Bossuet's Works (Versailles, 1815) tom. 23, p. 233 sq. I know not by whom the translation was made. J. H. T.

204. Mr. Claude's answer to Monsieur de Meaux's book, intituled, A Conference with Mr. Claude, with his Letter to a Friend, wherein he answers a Discourse of M. de Condom, now Bishop of Meaux, concerning the Church. Imprimatur, Guil. Needham, Jun. 18, 1687. 4to Lond. (T. Dring) 1687

See Cat. No. 116, where Gee says; "Translated and published by Ignotus." This only means that he did not know who translated and published it. This book is paged thus: Author's Preface; and Translator to the Reader, &c., pp. i-xxvi; Relation of the Conference, pp. 1-30; Answer to M. de Condom's Discourse concerning the Church, pp. 1-67. See the account of this conference, in the "Life and Death of Mr. Claude," p. 32 (No. 205 *infra*).

Réponse au livre de l'évesque de Meaux intitulé Conférence avec M. Claude. 8vo. Queville, 1683. 2 parts. This is the original of Nos. 204 and 206.

A relation of the famous conference held about religion between M. Bossuet and M. Claude at the Countess of Roye's house; translated from the French copy as it was lately published by M. Claude. Fol. Lond. 1684. J. H. T.

See an account of the theological conferences held between the doctors of both churches in Mosheim's Institutes of Ecclesiastical History, cent. xvii. sect. ii. p. 12, &c. He has here assembled Roman, German, French, Dutch and English peace-makers both Protestants and Roman Catholics. The Author [Townsend] of "Historical Collections out of several grave Protestant Historians, concerning the Changes of Religion, and the strange confusions following from thence :

in the Reigns of King Henry the Eighth, Edward the Sixth, Queen Mary, and Elizabeth," 8vo 1674, in chap. vii. Append. produces the Assertions of some Protestants concerning Church Authority, some of which he considers as concessions to the Dignity and Authority of the Church of Rome; viz. Sir Edw. Sandys, Dr. Jer. Taylor, Grotius, Dr. Field, Dr. Hammond, Dr. Jackson, Dr. Ferne. *Ab Uno Disce Omnes*. See Dr. Field's Appendix, containyng a Defence of sych partes and passages of the former Foure bookes (of the Church) as haue bin either excepted against, or wrested to the maintenance of Romish errors (fol. Oxford, 1628.)—"Concerning Grotius's opinion, design and great endeavours for reducing the Churches to Popery," see Baxter's Key for Catholics, edited by Allport, and The Grotian Religion Discovered against Mr. Thomas Pierce, 8vo Lond. 1658. In a note, pp. 371-4, vol. 1, of Worthington's Diary and Correspondence there is an admirable vindication of Grotius, from which I cannot refrain from quoting in part the noble portrait originally sketched by Grotius for Arminius:—

"Damnatus aliis, ipse neminem damnat
Modestiaeque limitem premens, donat
Nunc verba vero, nunc silentium paci."

- C. L. 205.** The Life and Death of Monsieur Claude, the famous Minister of Charenton in France. Done out of French by G. P. Imprimatur, G. Needham, Sept. 13, 1687. pp. 58, Title and Pref. pp. 14, Dring's list of books at the end, pp. 2.

4to Lond. (Thomas Dring) 1688

An "Abrégé de sa vie" by Mr. de la Devèze, Pastor at the Hague, is quoted in Bernard, Birch, and Lockman's transl. of Bayle's Dictionary. Article Claude (John). And an extract there given note (E) agrees so nearly with the corresponding passage of the present Tract, that I have no doubt M. de la Devèze [Abel Rodolph de Ladevèze, or de la Devèze] is the author of this Life "Done out of French by G. P." But who G. P. was I do not know. J. H. T.

Born 1619, died 1687. His "Historical Defence of the Reformation," one of the ablest vindications of protestantism, was published in English by T. B. Lond. 1683, 4to, and his "Essay on the Composition of a Sermon" which he wrote about the year 1676, for the use of his

son, was translated and published in English in 1778 by the late Rev. Robert Robinson, of Cambridge, 2 vols. 8vo, with a Life of the Author, and notes, "all which, as displaying an implacable and unprovoked hostility to the established church, have been very properly omitted in a new edition of the translation, published in 1796, by the Rev. Charles Simeon of King's College, Cambridge." Chalmers.

206. The second part of Mr. Claude's answer to Monsieur de Meaux's Book, intituled, A Conference with Mr. Claude, &c., containing an examination of M. de Meaux's thirteen reflections on a writing of Mr. Claude's. pp. 200, Title, to the Reader, and Contents, pp. 6. 4to Lond. (T. Dring) 1688

Gee does not mention this second part. See 204. J. H. T.

"The Protestants have not," says Bossuet, "the consolation which the Catholics have, to see Jesus Christ's promise visibly accomplished, and maintain'd during so many ages. They can not shew a Church which has ever been since Jesus Christ came to build it on the Rock; and to save his word, they are obliged to have recourse to a Church of the Predestinate, which neither themselves, nor any one else can shew." "While the Reformed deny the perpetuity of Christ's presence with the Church of Rome, they may fairly be called upon to establish the perpetuity of a Church or Churches, which by the maintenance of their own doctrine in all grand essentials, shall connect them with the Primitive Church, and thus shew that, in their case, neither of the promises of Christ has failed of its accomplishment." Faber's "Inquiry into the History and Theology of the Ancient Vallenses and Albigenses; as exhibiting agreeably to the Promises the perpetuity of the Sincere Church of Christ." Lond. 1838. But the most satisfactory solution of this difficulty on the part of Protestants is given in Baxter's Key for Catholics (chap. xxiv., Visibility). Compare Allix's Remarks upon the Ecclesiastical History of the Ancient Churches of the Albigenses, Bp. Ussher, de Success. et Statu Eccles. and in his Answer to the Jesuits and the Ancient Religion of Ireland, Mornay's Mystery of Iniquity, Dr. Field of the Church, Flacius Illyricus, Sir Humphrey Lynde's Via Devia, sect. 24 (in Gibson's Preservative, Suppl. vol. iv.) See also No. 5, p. 9, *supra*.

- C. I. 207.** An historical examination of the authority of general Councils, shewing the false dealing that hath been used in the publishing of them; and the difference amongst the Papists themselves about their Number. The second edition corrected. pp. 76, Title, Pref. and Contents pp. 18.

Lond. (H. Mortlock) 1688

See Cat. No. 97. Contin. p. 31. Gee attributes this book to "Mr. Jenkins," and Peck to "Robert Jenkin, M.A., Fellow of S. John's College, Cambridge." The Bodleian Catal. has it under "Jenkins" (—) probably from Gee.

Roman forgeries, or a true account of false records, discovering the impostures and counterfeit antiquities of the Church of Rome. Anon. By Thomas Traherne. 8vo. Lond. 1673.

See Ath. Oxon. vol. ii. col. 531. This book having been published before the reign of James II. does not properly come within the period to which this Catalogue is confined. But I have inserted it as having been the first tract on the forgeries in the Councils; and mentioned by Dr. Comber as being the work that set him upon the design of continuing the subject. For Traherne died in 1674 without completing his book, which does not go much beyond the Nicene Council. The subject is one which is far from being exhausted, and for the sake of those who may desire to pursue it, I mention here the following books of an earlier date:—

Problema de Romanæ fidei ementito Catholicismo, contra Cocceium. By William Perkins. 4to Cantab. 1604.

C. I.

Censura quorundam scriptorum quæ sub nominibus sanctorum et veterum auctorum a pontificiis passim in eorum scriptis, citari solent; in qua ostenditur scripta illa vel esse supposititia, vel dubiæ saltem fidei. By Robert Cooke; (Robertus Cocus;) Fellow of Brasenose Coll. Oxford. See Ath. Oxon. vol. i. col. 396. 4to Lond. 1614; 4to Lond. 1623; 8vo Helm. 1655.

C. I.

A treatise of the corruption of Scripture, Councils, and Fathers, by the prelates &c. of the Church of Rome, for maintenance of poperie. By Thomas James, D.D., first keeper of the Bodleian Library. 4to Lond. 1611; 8vo Lond. 1688. See Ath. Oxon. vol. i. col. 538.

Roman Forgeries in the Councils during the first four centuries. Together with an Appendix concerning the forgeries and errors in the Annals of Baronius. By Thomas Comber, D.D., Prebend of York. pp. 175, and introd. matter pp. 14. (Robt. Clavell.) 4to Lond. 1689. Divided into two parts, part i. containing centuries I.-III.; part ii. containing century IV.

The Church History clear'd from the Roman Forgeries and corruptions found in the Councils and Baronius: from the year 400 till the end of the fifth General Council An. Dom. 553. Being the third and fourth parts of the Roman Forgeries. By Thomas Comber, DD., Dean of Durham. "For we have not followed," &c. 2 Pet. i. 16. pp. 335, and pref. matter pp. 14. (Robt. Clavell.) 4to Lond. 1695.

The foreign writers Junius, Daillé, and Rivet, although *caute legendi*, ought to be consulted; and I hope I may be excused for recommending also the following work of a living author. "Roman Forgeries and Falsifications; or an examination of Counterfeit and corrupted records, with especial reference to Popery. Part I. By the Rev. Richard Gibbings, M.A." 8vo Dublin 1842. It is to be regretted that the little encouragement now given to works of deeper learning than ordinary, has prevented the appearance of more than Part I. of this valuable work. J. H. T.

The author "designs two things: first, To shew the false dealing that has been used in putting forth the Councils. Secondly, To shew that Papists are not agreed in the Authority of them as they are put forth." For a reference to notices of forgeries of Canons and Decretal Epistles see Baxter's *Key for Catholics*, edited by Rev. J. Allport, Lond. 1839. For a complete body of information upon this point, the reader may consult Mendham's *Literary Policy of the Church of Rome*. Lond. 1830. Of James's treatise above mentioned there is a large analysis in Oldys's *British Librarian*.

"As the Authority of Apostolical Traditions," says our Author, "could reach no farther than the first Ages, so in succeeding times we have little reason to think that the Holy Ghost had much to do in their Councils; Christ himself seems to have been almost excluded, since Christ's Vicar, as he styles himself, has had such an absolute sway in Councils. If any one shall say, says Gerson (*apud Richer*, l. 2, p. 262) there must be recourse to the See and Court of the High Priest, we will not deny it, if Divinity shall have there two impartial

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Doctours, not seduced, not proud, not covetous or envious, not favourers of the temporal and spiritual Power, more than of the Truth; otherwise it would be more tolerable to have none than to endure such." p. 71. Compare Hallam (Constitutional History of England, chap. iv.) in reference to Hooker's Ecclesiastical Polity: "It may justly be objected to some passages that they elevate ecclesiastical authority, even in matters of belief, with an exaggeration not easily reconciled to the protestant right of private judgment, and even of dangerous consequence in those times; as when he inclines to give a decisive voice in theological controversies in general councils; not indeed on the principles of the church of Rome, but on such as must end in the same conclusion, the high probability that the aggregate judgment of many grave and learned men should be well founded. . . . Hooker's mistake was to exaggerate the weight of such men's judgment; and not to allow enough for their passions and infirmities, the imperfection of their knowledge, their connivance with power, their attachment to names and persons, and all the other drawbacks to ecclesiastical authority.

"It is well known that the Preface to the Ecclesiastical Polity was one of the two books to which James II. ascribed his return into the fold of Rome; and it is not difficult to perceive by what course of reasoning on the positions it contains it was effected."

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- C. 1. 208. ✱** Considerations on the Council of Trent, &c., being the Fifth Discourse concerning the Guide in Controversies (with a Digression against Claude on Transubstantiation). By Abraham Woodhead. pp. 335 and 24, 4to Lond. 1675

This Tract has already been described [No. 193] in connection with the other publications of the author, forming parts of the same series, and the pamphlets to which they gave rise. J. H. T.

- 209. ✱** Pope Pius his Profession of Faith vindicated from novelty in additional articles. Published with allowance.

pp. 40, 4to Lond. (Henry Hills) 1687

See Contin. p. 57. Dod, in his Church History, vol. iii. p. 483, attributes this tract to John Gother. J. H. T.

210. The creed of Pope Pius the IV., or a Prospect of Popery, **C. L.** taken from that authentic record, with short Notes. [Anon. By Michael Altham M.A.] Imprimatur Guil. Needham, Jun. 29, 1687. pp. 10, 4to Lond. (L. Meredith) 1687
See Cat. No. 183; Contin. p. 58. [And No. 10 *supra*.]
211. The additional articles in Pope Pius's Creed, no Articles of **C. L.** the Christian faith. Being an answer to a late Pamphlet intitled Pope Pius his profession of faith vindicated from novelty in additional articles. And the Prospect of Popery taken from that authentick record, with short notes thereupon defended. [Anon. By Michael Altham, M.A.]
pp. 88, 4to Lond. (L. Meredith) 1688
See Cat. No. 184; Contin. p. 58. Michael Altham was of Christ's Coll. Cambr., and Vicar of Tatton in Essex. J. H. T.
212. A brief Examination of the present Roman Catholick Faith contained in Pope Pius his New Creed, by the Scriptures, Antient Fathers, and their own modern writers, in answer to a letter, desiring satisfaction concerning the visibility of the Protestant Church and religion in all ages, especially before Luther's time. Imprimatur Guil. Needham, Oct. 26, 1688. pp. 123, Title and introd. pp. 4, 4to Lond. (James Adamson) 1689
Peck erroneously attributes this book to Mr. Altham, confounding it with Gee's No. 183 (which is No. 210 *supra*), and referring also to Contin. p. 57 (which ought to be p. 58), where we find only mention of Nos. 210 and 211 *supra*. Neither Gee nor Wake mentions this book. Bp. Gibson has reprinted it in his Preservative against Popery, vol. iii. tit. x. p. 7, and attributes it to Mr. *Samuel* Gardiner. There is a copy in the library of Trin. Coll. Dublin, which is in every respect the same as the anon. one, except that it has a new title page, giving the author's name thus:—"By Samuel Gardiner D.D., late Rector of Eckinton in Derbyshire." J. H. T.
Compare No. 206 *supra*.
213. A sermon preached on St. Mark's Day **MDCLXXXVI.** in the

parish Church of St. Paul's, Covent Garden. By Symon Patrick, Rector there [afterwards Bishop of Ely.]

pp. 48, 4to Lond. (B. Royston) 1686

See Cat. No. 119; Contin. p. 31.

- C. I.** 214. Doubts concerning the Roman Infallibility: I. Whether the Church of Rome believe it. II. Whether Jesus Christ or his Apostles ever recommended it. III. Whether the Primitive Church knew or used that way of deciding controversie. [Anon. By Henry Maurice D.D., Domestic Chaplain to Archbishop Sancroft.]

pp. 39, 4to Lond. (James Adamson) 1688

See Cat. No. 132; Contin. p. 31; Ath. Oxon. vol. ii. col. 873.

"May I be allowed to ask, on what authoritative decision of *what* Ecumenical Council do Bossuet and Trevern and other Popish Ecclesiastics claim for their Church this same prerogative of Infallibility?

"In the eleventh century, during which no Ecumenical Council was sitting, the famous Hildebrand, who played the part of Pope by the style and title of Gregory VII., decided indeed that the Roman Church has never erred, and never will err [under the conviction that 'were the talisman of infallibility broken the magic edifice of the Papal dominion would crumble to ruins;' Whately]; but this can only serve the turn of those who hold the individual Infallibility of the Pope; nor will it serve even their turn, who hold the individual Infallibility of the Pope, unless they can produce the infallible decision which infallibly assigns to the Pope the privilege of individual Infallibility. Where does there exist the canon of an Ecumenical Council, in which the possession of Infallibility is decreed to the Church of Rome?" Faber, *ubi supra*.

215. ✱ Seek and you shall find: or a search into the grounds of Religion: together with some queries in order to a particular satisfaction, upon account of the various opinions in this present age. Quæritis me et invenietis &c. "You shall seek me and you shall find me," &c. Jer. 29, 13. Permissu su-

periorum. pp. 26, To the Reader pp. 10, Hills's Catal. of books pp. 2. 4to Lond. (Henry Hills) 1686

See Contin. p. 31. I know not who the author was. J. H. T.

216. A Discourse shewing that protestants are on the safer side, notwithstanding the uncharitable judgment of their adversaries; and that their religion is the safer way to heaven. **C. 1.**

pp. 43. 4to Lond. (Richd. Chiswell) 1687

See Cat. No. 117; Contin. p. 58. Gee, and after him Peck, tell us that this tract is "by Mr. Bolieu, chaplain to the Lord Chancellour Jeffreys," meaning Luke Beaulieu prebendary of Gloucester, of whom see an account Ath. Oxon. vol. ii. cols. 1065-6.

He wrote also, Take heed of both extrems; or plain and usefull cautions against popery and presbytery, in two parts. 8vo Lond. 1675.

The holy Inquisition; wherein is represented what is the religion of the Church of Rome. 8vo Lond. 1681. J. H. T.

Compare No. 457 *infra*.

The Jesuit Peter Talbot, in his "Treatise of Religion and Government," 4to 1670, discusses the argument whether Protestantcy be less dangerous to the Soul than the Roman Catholic Religion? In the Appendix to Townsend's Historical Collections, chap. ii., are Testimonies of Scripture evidently convincing, that there can be no hope of Salvation for such as are separated from the Church by Heresie or Schism. Laud speaks out (Conference with Fisher § 38): "All Protestants unaimously agree in this, 'that there is great peril of damnation for any man to live and die in the Roman persuasion.'" On the difference between Protestants and Romanists on this subject see Stillingfleet's Doctrines and Practices of the Church of Rome, chap. xxxv., with a Preface and Notes by W. Cunningham, D.D., 12mo. Edinburgh 1845, and his Rational Account of the Grounds of the Protestant Religion. Part iii., chaps. 4 and 5. "Chillingworth," remarks Mr. Hallam, "well redeemed any censure that might have been thrown on him by his great work in answer to the Jesuit Knott, entitled the Religion of Protestants a Safe Way to Salvation. [See No. 441.] In the course of his reflections he had perceived the insecurity of resting the Reformation on any but its original basis, the independency of private opinion. This too he asserted with a

fearlessness and consistency hitherto little known, even within the Protestant pale; combining it with another principle, which the zeal of the early reformers had rendered them unable to perceive, and for want of which the adversary had perpetually discomfited them, namely, that the errors of conscientious men do not forfeit the favour of God. This endeavour to mitigate the dread of forming mistaken judgments in religion runs through the whole work of Chillingworth, and marks him as the founder in this country of what has been called the latitudinarian school of theology. In this view, which has practically been the most important one of the controversy, it may pass for an anticipated reply to the most brilliant performance on the opposite side, the History of the Variations of Protestant Churches; and those who from a delight in the display of human intellect, or from more serious motives of inquiry, are led to these two master-pieces, will have seen perhaps the utmost strength that either party, in the great schism of Christendom, has been able to put forth." Hallam's Constitutional History of England, vol. i. p. 486. Compare Chillingworth's "Thoughts of Peace" in Book iv. p. 16, and The Principles and Practices of certain Moderate Divines of the Church of England, &c., by Edward Fowler, D.D., Bishop of Gloucester, p. 314.

217. Thirty plain but sound reasons why Protestants dissent from Popery. To which is added, Thirty-four points, held by many Papists, which were never yet rationally proved by any one of them. Therefore Protestants expect a reasonable proof of them, before they can be satisfied of the truth of them, so as to become their converts. Written in a plain and familiar style, for the instruction of the common people, that they may be able to give a reasonable answer to any Popish emissary when he assaults them. pp. 28, 4to London, printed in the year 1688

See Cat. No. 181. Contin. p. 58. Gee says that this is "By Ignotus," meaning that he did not know the author. Peck has numbered this work 216 by a mistake of the press, instead of 217. J. H. T.

- C. L. 218. An historical relation of several great and learned Romanists who did embrace the Protestant religion, with their reasons for

their change, deliver'd in their own words. Collected chiefly from the most eminent Historians of the Roman perswasion. To which is added a catalogue of sundry great Persons of the Roman Catholick Religion, who have all along oppos'd the Tenents of the Church of Rome. With allowance, April 20, 1688. pp. 34, 4to Lond. (Rich. Baldwin) 1688

See Cat. No. 188; Contin. p. 59. Gee says that this is "By Ignotus," i.e. he did not know by whom. This is 217 in Peck, by a mistake of the press. J. H. T.

Instead of describing this very interesting tract here, I shall notice it in the Supplement, to be inserted in Part II., in the hope of devoting to the subject the consideration it deserves.

219. ✱ *Veritas Evangelica*; or the gospel truth asserted in sixteen useful questions, which being seriously searched into, will open the way to find out assuredly the true and saving faith of Christ, which is but One, as the Apostle affirms, Eph. 4; One Lord, one Faith, one Baptism. Written by T. K. and now published by R. C. Read; Understand; and then Censure. Published with allowance. pp. , 4to Lond. (N. Thompson) 1687

See Contin. p. 57. "The Epistle Dedicatory," subscribed R. C., is "To the most serene and supreme Nursing Mother of the Holy Catholick Church, Mary, by the Grace of God Queen of England, Scotland, France and Ireland." The preface is signed T. K. I know not who are R. C. and T. K. J. H. T.

220. A brief account of the first rise of the name Protestant; and what Protestantism is: with a Justification of it, and an earnest exhortation to all Protestants to persist in that Holy Religion. By a Professed enemy to Persecution.

pp. 40, 4to Lond. printed in the year 1688

See Cat. No. 196. Contin. p. 59. On the title-page is an extract from the "Lord Bishop of Cork's Protestant Peacemaker," p. 128:—"I am and must be in mind, that the strength of the Protestant Cause, both here at Home, and throughout Christendom, lyes in the Union of Protestants; and the Glory, Purity, and Power of Christianity in the

world, stands or falls with Protestantism." The Bodl. Catal. (under *Protestant*) attributes this book to Samuel Bolde. The author was evidently of the school favorable to Protestant Dissent; but the Bodl. Cat. does not give this work under Bolde, perhaps because when the article Bolde (Sam.) was printed, it had not been ascertained that it was by him.

Samuel Bolde was Vicar of Shapwicke, Dorsetshire. To which is added, "A plea for moderation towards Dissenters." It was probably in allusion to this that he calls himself "a *professed* enemy to Persecution." J. H. T.

- C. L. 221** The Protestant Resolved: or a discourse shewing the unreasonableness of his turning Roman Catholic for Salvation. [Anon. By Clement Ellis.] (Gibson, vol. iv. fol. 1.)

pp. 91, 4to Lond. 1688

See Cat. No. 197. Contin. p. 59. Ath. Oxon. vol. ii. col. 970.

- C. L. 222** The Protestant Resolution of Faith, being an answer to Three Questions. I. How far we must depend on the Authority of the Church for the true sense of Scripture? II. Whether a visible succession from Christ to this day makes a Church, which has this visible succession, an infallible interpreter of Scripture: and whether no Church, which has not this succession, can teach the true sense of Scripture. III. Whether the Church of England can make out such a visible succession. [Anon. By Will. Sherlock, D.D.] (Gibson, vol. v. fol. 1.)

pp. 26, Pref. iv. 4to Lond. 1686

In reply to the first two questions see Chillingworth, chap. iii.

A Sermon in confutation of R. H., the author of the Guide in Controversies, shewing that his most plausible arguments produced against Protestants do more effectually conclude for Judaism against Christianity. By Dan. Whitby. 8vo 1679.

See No. 277, 346, by the same author, who subjoined some Reflexions on a late Popish book called The Guide of Controversies to his work on Host-worship. 8vo Lond. 1679.

The Church of Rome no safe Guide, or Reasons to prove that no rational Man who takes due care of his eternal Salvation can give himself up unto the conduct of that Church in matters of Religion. By John Owen. 1679

A Letter to a Priest of the Romish Church, wherein the grounds of their pretended Infallibility are called for and examined in some Queries. 4to Lond. 1675

✠ Dr. Stillingfleet's Principles of Protestancy cleared, confuted and retorted; and the Infallibility of the Roman Catholic Church asserted; and that the same Church alone is the whole Catholic Church. By Peter Talbot, Archbishop of Dublin. 4to 1673

See Stillingfleet's Rational Grounds of the Protestant Religion, part ii. chap. 5. Of the Roman Church's Authority, chap. 7. The Pope's Authority not proved from Scripture, or Reason, part iii. chap. 1. Of the Infallibility of General Councils, &c. A Reply to Mr. J. Sergeant's Third Appendix, containing some Animadversions on the Book intituled, A Rational Account, &c. In p. 222 I have mentioned Meric Casaubon as defending Stillingfleet, against Carwell or Spencer. We find him again associated with Stillingfleet in his tract, The New Way of Infallibility lately devised to uphold the Roman Cause; the ancient Fathers and Councils laid aside: against J. S. (the author of Sure Footing) his Letter lately published, 4to Lond. 1665. See also p. 131 *supra*.

Popish Labyrinth: shewing the Errors of the Papists in that opinion that the Church can not Err. By Simon Episcopius. Done into English by J. K. (Opp. Theolog. fol. Amst., 1650, tom. ii. pp. 148-53.) 8vo Lond. 1673

The same, translated from the Latin. By R. Watson. 8vo Lond. 1826

Roma Mendax: or the Falsehood of Rome's high pretences to Infallibility and Antiquity evicted. By John Menzies, S.T.P. Lond. 1675

The Infallibility of the Church of Rome examined and confuted.
In a Letter to a Roman Priest. By Gilbert Burnet, D.D.
pp. 85, 4to 1680

✠ 1. Question. Why are you a Catholic? The answer follows,
&c. (No. 432 *infra*.)

Why are you not a Roman Catholick? A discourse occasioned
by the pamphlet, intituled, Why are you a Catholick?
pp. 54, 8vo 1679

A vindication of the answer to some late papers, &c. (*ut supra*,
No 17), by Edward Stillingfleet, D.D.

"A discourse so learnedly and clearly written, that we ought to
thank our adversaries for their importunity that has produced us so
excellent a Treatise in a point of such importance." State, p. 25.

A Conference between John Lewgar and Mr. Chillingworth, whe-
ther the Roman Church be the Catholic Church, and all out
of her Communion Heretics or Schismatics. Lond. 1687

See No. 441 *infra*. "The arguments on both sides are set down
with the Answers and Replies to them. This Method hath the ad-
vantage of bringing a Controversy within a narrow compass, and of
shewing at one view the weight of the arguments, the closeness of the
answers, and the justness of the conclusions; and thereby it was the
most suited to Mr. Chillingworth's clear, impartial and strong way of
arguing.

"We have in the same manner the substance of a dispute he had
with Mr. Daniel, wherein he disproves the Infallibility of the Church
of Rome, by an argument taken from the Contradictions which are
contain'd in the Doctrine of Transubstantiation [No. 441]. He had
another with a gentleman he does not name, in which he confutes the
same Infallibility by proving that either the present Church of Rome
errs in offering Tapers and incense to the Virgin Mary, or that the an-
cient Church of Rome did err in condemning as Heretics the Colly-
ridians for offering a Cake to her [No. 441]. Besides the pieces

already mentioned, Mr. C. wrote one to demonstrate that the doctrine of Infallibility, the main point of Romish votaries, is neither evident of itself, nor grounded upon certain and infallible reasons, nor warranted by any passage of Scripture [No. 144]. And in two other Papers he shews that the Church of Rome hath formerly erred; first by the admitting of Infants to the Eucharist, and holding that without it they could not be saved; and secondly by teaching the Doctrines of the Millenaries, viz. that before the world's end Christ should reign upon Earth for a thousand years, and that the Saints should live under him in all holiness and happiness; both which doctrines are condemned as false and heretical by the present Church of Rome [No. 441]. He writ also a short Letter [No. 441] in answer to some objections put to him by one of his friends, wherein he shews that neither the Fathers nor the Councils are infallible witnesses of Tradition; and that the Infallibility of the Church of Rome must first of all be proved from the Scripture. He concludes with these words: 'Remember that if we have any infallible way, we have no use (at least no necessity) of an Infallible Guide; for if we may be saved by following the Scripture as near as we can (though we err), it is as good as any Interpreter to keep unity in charity (which is only needful) though not in opinion; and this can not be ridiculous, because they say if any man misinterpret the Council of Trent, it shall not damn him; and why (without any more ado) may not the same be said of Scripture?' Des Maisseaux, pp. 38-40. Chillingworth was confronted on some of these arguments by E. Hawarden in *Wit against Reason: or The Protestant Champion*, the great, the incomparable Chillingworth, not invulnerable. 8vo. Brussels 1735.

Two short discourses against the Romanists, &c. See p. 118.

Five short treatises; 1. Concerning Faith necessary to Salvation. 2. Of Infallibility. 3. Concerning the obligation of not professing or acting against our judgment or conscience. 4. Concerning obedience to ecclesiastical governors and trial of doctrines. 5. Concerning Salvation possible to be had in a Schismatical Communion. 4to Oxford 1688

Among the most zealous defenders of Papal Authority is John Thomas de Rochaberti, who left a long treatise, — *De Romani Pontificis Autoritate*, 3 vols. fol. esteemed in Spain and Italy, prohibited in France; and *Bibliotheca Pontificia*, a large collection of all the Treatises which have been written by different Authors in favour of the Pope's Authority and Infallibility; 21 vols. fol. Rome, 1700. Also prohibited by Act of Parliament of Paris.

"Bossuet [who denounced the Pope's infallibility] was a great orator, a consummate dialectician, and an accomplished master of those vague sublimities by which men are easily affected. All these qualities he employed in the production of what is probably the most formidable work ever directed against Protestantism. This is the opinion of Mr. Hallam respecting Bossuet's *History of the Variations of Protestant Churches*. *Const. Hist.* vol. i. p. 486; compare Lermnier, *Philos. du Droit*, vol. ii. p. 86. Attempts have been made by Protestant theologians to retort against the Catholics the arguments of Bossuet, on the ground that the religious variations are a necessary consequence of the honest pursuit of religious truth. See Blanco White's *Evidence against Catholicism*, pp. 109-112; and his *Letters from Spain* by Doblado, p. 127. With this I fully agree; but it would be easy to show that the argument is fatal to all ecclesiastical systems with strictly defined creeds, and therefore strikes as heavily against the Protestant Churches as against the Catholic." Buckle's *History of Civilization in England*, vol. i. p. 721. I think it right to give, without always adopting, the opinions of this able and learned writer. The limits of church authority are clearly stated in Archbishop Whately's *Errors of Romanism*, Essay IV. "Scepticism," as his Grace observes, "is not implied by absence of a claim to infallibility" (*The Kingdom of Christ*, p. 336); and Buckle himself admits that there is a decisive criterion of religious truth, p. 323 *et seqq.* Bacon, in his *Adv. of Learning*, discussing the use of reason in spiritual things, maintains that Creeds are safeguards against novelties and theories. Cf. Tatham's *Chart and Scale of Truth*, vol. ii., and Morell's *Philosophy of Religion*, 1849.

For an answer to the imputation of divisions among Protestants, and with it the same retorted upon the church of Rome, see Field on the Church, ch. 42 and *passim*. Stillingfleet's *Idolatri of the Church of Rome*, c. v. Cf. the *Divisions of the Church of Rome*. (*Works*, vol. v. p. 170.) Bp. Hall, *ut supra*, p. 134. Placette on the In-

curable Scepticism of Rome (No. 3 *supra*). Concerning Salvation possible to be had in a Schismatical Communion, see The Protestant Resolved, *ut supra*, pp. 56-65.

- A Discourse concerning the Unity of the Catholic Church maintained in the Church of England [No. 9 *supra*].

4to Lond. 1684

- Catholick Religion asserted by St. Paul, and maintained in the Church of England; in opposition to the Errors of the Church of Rome. In a Sermon preached at St. Warbrough's Church in Dublin. By William (King) Lord Bp. of Kilmore and Ardagh.

pp. 22, 4to Dublin 1686

- ✱ Dr. Sherlock sifted from his Bran and Chaff; or a certain Way of finding the true Sense of the Scripture, and discovering who are the true living Members of the Church of Christ [No. 415 *infra*].

4to Lond. 1687

- ✱ Controversial Discourses relating to the Church, being an Answer to Dr. Sherlock's Discourse concerning the Nature, Unities, and Communion of the Catholick Church. By B. D.

8vo Douay 1697

- A Treatise of the Pope's Supremacy. To which is added, A Discourse concerning the Unity of the Church. By Isaac Barrow.

4to Lond. 1688

In the first volume of his Works, the Discourse, p. 293-325. See p. 28 *supra* and chap. xix.

- The Pillar and Ground of Truth (on 1 Tim. iii. 15), a Sermon preached before the King at Whitehall, May 7, 1676. By John Sudbury, D.D., Dean of Durham and Chaplain in Ordinary to his Majesty.

4to Lond. 1676

- Novelty of the Modern Romish Religion sent forth in answer to three Queries propounded by N. G., Priest. By S. Felgate.

8vo Lond. 1682

“The Church of Rome hath changed the Primitive Canon, or Rule of Faith, by adding new articles to it, as necessary to be believed in order to Salvation; look to the Confession of Faith, according to the Council of Trent We deny not but that general or provincial Councils may make constitutions concerning extra-fundamental verities, and oblige all such as are under their jurisdiction to receive them, at least passively, so as not openly and contumaciously to oppose them. But to make any of them a part of the creed, and to oblige all Christians under pain of damnation to receive and believe them, this is really to add to the Creed, and to change the ancient Canon or Rule of Faith. But alas, these superadded articles of the Trent Creed are so far from being certain truths, that they are most of them manifest untruths, yea, gross and dangerous errors. To make this appear, I shall not refuse the pains of examining some of the chief of them.” *The Corruptions of the Church of Rome in Relation to Ecclesiastical Government, the Rule of Faith, and Form of Divine Worship; in answer to the Bishop of Meaux’s Queries: with an Appendix [containing the Creed of Pope Pius IV.] By Geo. Bull, D.D., Lord Bishop of St. David’s. (In the 2nd volume of the Churchman Armed). Compare Bramhall’s Just Vindication of the Church of England, (Works p. 56, vol. i.)*

It is stated by Nelson in his *Life of Bull*, that in a letter addressed to himself the Bishop of Meaux proposed several Queries to Dr. Bull, in order to know the sentiments of so great a man upon those subjects (what is meant by the Catholic Church), which the Bishop expected to receive with no small degree of satisfaction. “But just as Dr. Bull’s Answer” adds Nelson “came to my hands, I received the melancholy news of the Bishop of Meaux’s Death, which prevented the progress of that controversy; which we might have expected to have seen carried on with great decency, and to good effect, by two such great men, though of different Communions, if the Providence of God had not put a stop to it by taking the Bishop out of the world before Dr. Bull’s Letter was sent to him,” p. 250. In *Spry’s Bampton Lectures* already referred to, p. 10, one Sermon is devoted to “The Inefficiency and Mischievous Tendency of the Measures which have been taken at different Periods for the Restoration of Unity.” The author reviews the “labours for peace” of Cassander, Bossuet, Grotius and Wake. An account of Bossuet’s controversy with Wake

(see chap. vi.) will be found in the Appendix, pp. 422-25. On the subject of this Sermon the reader is referred to Walchii Bibliotheca Theologica, vol. ii., c. v., sect. 14, § 20; Saxii Onomasticon, vol. iv., sect. 17, &c.

A short Historical Essay touching General Councils, Creeds and Impositions in Religion. By Andrew Marvell.

4to Lond. 1688

In the third volume of his Works. In page 126 he points out the original "good-natured" signification of heresy and heretic. Cf. Hobbes's Dialogue between a Philosopher and a Student. Sect. v.

The Judgment of private discretion, etc., by Richard Kidder (No. 422 *supra*). 1687

In Gibson, vol. v. fol. vol. i.

The unreasonableness of the Romanists requiring our communion with the present Romish Church, etc. By William Squire (No 449 *infra*). 1672.

Cf. Rose's State of Protestantism in Germany, pp. 8-30.

Fides Ecclesiæ Anglicanæ vindicata ab incertitudine, etc., a Johanne Cudworth (No. 454 *infra*). 1688

De Ecclesia Romana, etc., a Georg. Ashwell (No. 455 *infra*). 1688

The Salvation of Protestants asserted and defended, etc., by J. A. Dalhusius (No. 457 *infra*). 1689

I shall not overlay the titles of the Author of the Complete Catalogue with a supplement not synchronical, but nevertheless I shall conclude with a book the date of which is nearer our own times than our predecessors.

An Interesting Controversy with Mr. Ritschel, Vicar of Hexham, by Thomas Ward, Author of The Cantos and The Errata of the Protestant Bible, from a Manuscript written by Himself.

"Why shall we hesitate to throw ourselves upon the authority of the catholic church, which has always maintained herself by the succession of bishops, by the faith of the people, by the decision of councils, and by the authority of miracles? Not to acknowledge her doctrine is a proof either of great impiety or extreme arrogance." St. Augustine. 279 pp. exclusive of Pref. and Life. 8vo Manchester, 1819

"The work which is here offered to the public was occasioned by a personal interview between the author [see No. 109 *supra*] and Mr. Ritschel, vicar of Hexham, on the subject of religion. The particulars of this interview Mr. Ward laid before the world in a book entitled A Conference with Mr. Ritschel, vicar of Hexham. Mr. Ritschel replied: answers were exchanged on either side; and the following pages are what Mr. W. wrote in reply to the second letter of the Vicar of Hexham." Pref. x. iv.

Dodd does not mention the Conference with Ritschel in the list of Ward's works.

Reading the Fathers Chillingworth contemptuously calls travelling on a "north-west discovery," p. 366. (Edit. 1846.) Even to Augustine, who was probably the ablest of them, Chillingworth pays no deference. See what he says at pp. 196, 333, 376; and as to the authority of the Fathers in general see pp. 152, 346. "After a prodigious waste of industry and erudition, a learned foreigner (M. Daillé) at length shewed the inutilty and the folly of pursuing the contest any further. In a well-considered discourse, On the use of the Fathers, he clearly evinced that their authority was much less than was generally supposed, in all points of religious controversy; and that their judgment was especially incompetent in *those* points, which were agitated by the two parties. This discovery had great effects. It opened the eyes of the more candid and intelligent inquirers; and our incomparable Chillingworth, with some others (Lord Falkland, Lord Digby, Dr. Jer. Taylor, &c.) took the advantage of it to set the controversy with the church of Rome, once more, on its proper foot; and to establish, for ever, the old principle *that the Bible*, and that only (interpreted by our best reason) *is the religion of protestants*." Hurd's Sermons on the Study of the Prophecies, *ad finem* Sermon. xii. Cf. Warburton's Preface to his "Julian."

C. I.

CORRIGENDA ET ADDENDA

TO PART I.

N.B. Such of the following notes as are by Dr. Todd were not placed in the Editor's hands in time, so as to be available for insertion in their proper places : —

PAGE 1 — *Tract No. 1.* My copy of this book (for I have no doubt it is the same) has this title : — “ Four conferences concerning, I. Reading the Holy Scriptures in the Vulgar Tongue. II. Half Communion. III. Worshipping of Images. IV. Invocation of Saints. Imprimatur R. Bathurst, Oxford 1688.” J. H. T.

Chap. i., observes Dr. Todd, is very meagre and imperfect ; several tracts of Stillingfleet, Burnet, and John Williams (Ath. Oxon. vol. ii. col. 1120), which belong to the succeeding controversy, are omitted in it. Also some of the Sermons in the “ Morning Exercises” of the Dissenters might have been included. On the general subject of the controversy see Stillingfleet's Life, p. 17 [vol. i. of his Works].

PAGE 2 — *Tract No. 2.* The book to which this is an answer, although called “ a popish MS.,” seems to have been printed in 1633, and to have been the same of which the title is thus given in the Bodl. Cat. under N. N.

“ The progenie of catholics and protestants whereby on the one side **C. L.** is proved the lineal descent of catholics for the Roman faith and religion, from the holie fathers of the primitive church, even from Christs verie time until these our dayes, and on the other the never being of protestants during al the foresayd time.” Rouen 1633, 4to.

The author of “ Origo Protestantium” (John Shaw) died 22nd May 1689. J. H. T.

K K

The title concludes thus: — "Otherwise then in confessed and condemned Hereticks. And al this is convinced by the manifold and clearest acknowledgements of Protestant Writers, both forrain and domestick. By thine owne mouth I iudge thee, naughtie seruant. Luc. xix. 22."

The writer, Lawrence Anderton, was born in Lancashire, educated at Blackburn and Cambridge, became a convert, and entered the Society of Jesus in 1604. "He became a bright ornament to his order: when on the mission, he principally resided in Lancashire, where he died in 1643." Dodd refers to Alegambe p. 294. Athen. Oxon. p. 480 [col. 668]. Life of Robert Bolton, by Edward Bagshaw, 1633. This work is dedicated to M. Doctour Morton, Superintendent of Litchfield and Coventrie, on account of his "Appeale for Protestants," made in answer to "The Protestants Apologie for the Roman Church," by James Anderton, alias John Brerely. See p. 58, and Baxter's Key for Catholics, edit. by Allport, p. 426.

C. L.

PAGE 3 — *Tract No. 3.* This is by Peter du Moulin, Jun. — Peter Talbot, tit. Abp. of Dublin, and brother to the D. of Tirconnel, wrote some books under the signature of N. N. (Harris's Ware's Writers, p. 193, and Bramhall's Works, Oxford 1842, vol. i. p. 30.) But this must be a different person, probably John Leyburn, taking the final letters of his names. J. H. T.

IBID. *Tract No. 4.* William Lloyd, Bp. of St. Asaph, 1690, translated to Lichfield and Coventry, 1692, to Worcester 1699, ob. 1714. J. H. T.

PAGE 4. On the loyalty of the Papists, see Dodd's Church History of England, part vi. art. 5.

PAGE 5. The Compendium: or a short View of the late Tryals in relation to the present Plot against his Majesty and Government, &c. By the Earl of Castlemain. 4to Lond. 1679.

Prefatory discourse to a late Pamphlet entitled, A Memento for English Protestants, and being an answer to that part of the Compendium which reflects upon the Bp. of Lincoln's Book. 4to Lond. 1681.

PAGE 9 — *Tract No. 5.* John Williams was Rector of St. Mildred's, Poultry, and Canon of St. Paul's, London, Chaplain to William III., D.D. of Cambr. in 1689 (although originally of Magd. Hall, Oxford), afterwards Bishop of Chichester. J. H. T.

PAGE 10 — *Tract No. 6.* [Anon. By Nicholas Clagett, D.D., Archdeacon

of Sudbury, of Chr. Ch. Coll. Cambr.] This is attributed to Nicholas Clagett in his *Life in the Biographia Britannica*, which professes to have been drawn up from materials communicated by his son, Bishop Clagett. J. H. T.

IBID. *Tract No. 8.* As King Charles II. died Feb. 6, 1684, it is evident that this book ought not to have been given among those published *before* the reign of James II. Peck, however, had no copy of it, and he therefore very naturally followed Gee, who, however, speaks of it as one of the *Treatises* published near the end of the reign of King Charles II. J. H. T.

PAGE 11 — *Tract No. 11.* Compare The Protestant Journal for 1831 and 1832. "The offering of Tapers and incense to the Virgin Mary" (see Chillingworth's *Conferences*) is illustrated in the Review of Lidgate's poem, "How Candelmesse Day first toke the Name," Oct. 1832, pp. 602-624.

The following tract by E[dward] W[orsley?] might here be mentioned on the other side:—"Anti-Haman, or An Answer to M. G. Burnet's *Mistere of Iniquiti unvailed*. (See No. 429 *infra*.) Wherein is shewed the conformity of the doctrine, worship and practice of the Roman Catholic Church with those of the Purest times. The Idolatry of the Pagans is truly stated, and the imputation of Pagan Idolatry cleerely confuted. And reasons are given why Catholikes avoyde the communion of the Protestant Church. To which is annexed a Letter to R. Cudworth, D.D. With Leave of Superiours. 1679."

No. 11 is not by Thankful Owen. The author was Henry Hallywell, the Platonist. See Worthington's *Diary, &c.*, vol. i. p. 135, and advertisements in Hickes's *Jovian*. Omitted in Wood's *List of Hallywell's Works*.

PAGE 13 — *Tract No. 12.* See *Contin.* p. 58, where we are told, "To this" (i.e. to the short and plain way, as above), "there is an answer almost finished by a very learned person, who will demonstrate to the world, how little that book had in it to convince." On the authority of this statement Peck puts down the answer as if published, No. 18. But I cannot find that it was ever printed, nor do I know who the "very learned person" alluded to was; probably Stillingfleet.

See Evelyn's account of the death bed of Charles II., *Memoirs*, vol. i. p. 581-2, and "A true relation of the King's death. To which are added Copies of two papers found in the Strong-Box." *Phoenix Lond.* 1707, vol. i. p. 586. J. H. T.

PAGE 14 — *Tract No. 13.* The Bodl. Catal. mentions this as a single sheet without place or date, in folio; under the title of "Copy of a paper written by the late Duchess of York." I cannot find any edition of it with the title given above by Peck. I conclude, therefore, that he took that title from the words with which Stillingfleet's answer to the Duchess's paper begins. The third letter is said to be written by a Great Lady *for the satisfaction of her friends*, as to the reasons of *her leaving the communion of the Church of England and making herself a Member of the Roman Catholic Church*; but the words in *Italics* are evidently cited by Stillingfleet from the first paragraph of the paper itself as given in p. 18 *supra*. It is curious that Hudleston does not notice the Duchess's paper. J. H. T.

C. I.

The folio sheet is No. 1008 of the Halliwell Collection of Proclamations, &c. From "St. James's, Aug. 20, 1670." Ed.

T. C. D.

The tract given imperfectly by Peck, No. 160 and again No. 181 *infra*, is entitled, The Church of England truly represented, according to Dr. Heylin's History of the Reformation, in justification of the late Duchess of York's paper, Lond. 1686, 4to. J. H. T.

PAGE 15. *For veneration read vexation.*

IBID. *Tract No. 14.* See [State p. 24] Stillingfleet's Life, p. 18, prefixed to his works, vol. i. fol., Lond. 1707, and works, vol. vi. p. 641. J. H. T.

PAGE 16 — *Tract No. 15.* See [State p. 24]. Peck had not seen this tract. He gives the title erroneously thus: "A defence of the Papers written by the late King, and found in his strong box." He adds no imprint or date.

IBID. *Tract No. 16.* See [State p. 25]. J. H. T.

IBID. *Tract No. 17.* See [State p. 25]. J. H. T.

IBID. *Tract No. 18.* See the note on No. 12. J. H. T.

PAGE 18. *Copies of two papers, &c.* On the authenticity of these papers see Evelyn's Memoirs October 2, 1685, and Dr. George Hickes's Apologetical Vindication of the Church of England (2nd edition) Introduction, who says that he saw the original *interlined* in the King's own hand. But it is certain that the papers themselves were not in the King's hand. See Burnet's testimony, Own Times, vol. i. p. 615 [Oxford, 8vo ed. vol. ii. p. 471-2.] The King's papers are certified by James II. (p. 8 of this pamphlet) to be true copies, and to have been in his Royal brother's own hand,

but the paper by the Duchess is introduced (p. 9) without any heading, and without any certificate. See Burnet's account of the Duchess's death, *Own Times*, vol. i. p. 309-10. She died March '31, 1672, at which time it was not publicly known even that the Duchess of York had become a Romanist. In another place (vol. i. p. 308) Burnet tells us that the Duke in 1673 shewed him the Duchess's paper, and that "it was all writ with her own hand." Lord Clarendon's letter to the Duchess, mentioned by Burnet, will be found in *Speeches, &c.*, annexed, *Sedley's Poetical Works* (1707) p. 92, and in *Harleian Miscell.* vol. iii. See also *Monthly Repository* (1815) vol. x. p. 294-296, *Calamy's Life*, vol. i. p. 68. Voltaire, in his *Siècle de Louis XIV.* (chap. ix. note) says, *L'argent de Louis XIV. gouverna l'Angleterre depuis 1669 jusqu'en 1677; il détermina Charles II. à se convertir, puis à différer sa conversion. Ces détails de corruption sont honteux, mais il est utile que les peuples les connaissent, et que les princes apprennent qu'ils sont toujours révélés.*

PAGE 19. *Remarks on the two Papers.* This letter was written 1685, but not published till 1688. Note in List of Burnet's works, *Own Times*, vol. vi. p. 339. It is not in Trin. Coll. Dublin, nor in the Bodl. J. H. T.

PAGE 20. This Letter is not the same as that referred to. The former will be found in A Fifth Collection of Papers relating to the present Junction of Affairs in England. 4to, Janeway, Lond. 1688. C. I.

PAGE 21 — *Tract No. 21.* There was a Mr. Thomas Goodwin "pastor of a church of Christ at Pinner, Middlesex," who was probably the author of 21. See Bodl. Catal. J. H. T.

IBID. *Tract No. 22.* See *Ath. Oxon.* vol. ii. p. 327, where this book seems to be attributed to Dr. Wm. Claggett. J. H. T.

PAGE 24 — *Tract No. 23.* This book is a re-issue of two tracts previously published. Burnet's answer to the Bishop of Oxford appeared originally in three parts, viz.:

1. An Inquiry into the reasons, &c. (See p. 65 *supra*.)

2. A second part of the Inquiry into the reasons offered by Dr. Sam. Parker, bishop of Oxford, for abrogating the test; or an answer to his plea for transubstantiation, and for acquitting the Church of Rome of Idolatry. 4to 1688.

3. A continuation of the second part of the Inquiry, &c. relating to the idolatry of the church of Rome.

These two last pieces (the second part of the Inquiry and the continuation of the second part) were published a few months afterwards in one tract, with the title of "A discourse concerning Transubstantiation and Idolatry," &c., as above.

PAGE 25 — *Tract No. 24.* Second edit. The first edit. was in folio, Lond. 1687, and a third edit. in 4to was published in Lond. 1688. See Ath. Oxon. vol. ii. col. 631, where A. Wood gives this account of H. Care, (*ut infra*, p. 76.)

PAGE 29 — *Tract No. 28.* See Le Neve's Fasti, p. 13.

PAGE 31. *For 1685 read 1585.* Cf. p. 51.

PAGE 39. *Bibliotheca Politica*, by James Tyrrel.

PAGE 45. Of Oliver Carter see also Notes and Queries, 2nd series, vol. iv. p. 130. The Rev. Canon Raines possesses a copy of this rare tract.

PAGE 60. William Howard, *add*, afterwards Viscount Stafford.

Ⓒ. Ⓐ. PAGE 62. *The late Apology, reprinted, &c.*, by Dr. Lloyd, afterward Bishop of St. Asaph. See Butler's Memoirs of Catholics, vol. iii. p. 47.

PAGE 67. *The Church of England's complaint, &c.* In Somers Tracts, 3rd Collection, vol. iii. pp. 135-401.

IBID. Considerations moving to a toleration and liberty of conscience, with arguments inducing to a cessation of the penal statutes against all dissenters whatever upon account of religion, occasioned by an excellent discourse upon that subject, published by his Grace the Duke of Buckingham. Humbly offered to the Parliament at their next sitting at Westminster. *Tantæne animis cœlestibus iræ?* pp. 12, 4to Lond. 1685. J. H. T.

PAGE 72. *The famous Bull, &c.* Translated by H. Wharton. See D'Oyley's Life of Wharton (Life of Abp. Sancroft), Append. No. 1, vol. ii. p. 125. J. H. T.

Ⓒ. Ⓐ. ought to have been affixed to this tract.

IBID. Locke's *Epistola* was translated into English by Mr. Popple. (Watt.) B. L. ought to have been affixed to this. Mr. Crossley also possesses the rare original.

PAGE 102. The city we call Lisbon is by the natives called Lisboa as well as Lisbona. See Lasor A Varea, or Coronelli.

PAGE 104. An account of Gother's second work (No. 53) will be found in Cunningham's Preface to Stillingfleet's Doctrines and Practices, pp. 38-40. To No. 51 Ⓒ. Ⓐ. ought to have been affixed.

PAGE 112 — *Tract No. 73.* A detailed account of Bossuet's Exposition and

of his controversy with Wake is given in Mendham's Literary Policy, pp. 220-32.

PAGE 117. To the note from Mendham's Memoirs, &c., add: This fact is **C. L.** illustrated in "The Council of Trent plainly discover'd not to have been a Free Assembly," &c. &c. By Michael Geddes. Lond. 1714, 8vo; and in Luzancy's Reflexions on the Council of Trent. Oxford, 1677, 8vo.

PAGE 137 — *Tract No.* 102. Peck gives the date "1687, 88." I would now say that the double date probably indicated the old style year 1687, the book having perhaps been printed in Jan. or Feb. of what we would now call A.D. 1688. J. H. T.

PAGE 142 — *Tract No.* 111. *For* 1596 *read* 1696.

PAGE 143 — *Tracts Nos.* 115, 117. In reference to the authorship of these see D'Oyley's Life of Sancroft, vol. ii. p. 121. J. H. T.

PAGE 157. *For* Revolution *read* Rebellion.

PAGE 166. This Sermon (by Sherlock) was answered in a Remonstrance by way of address from the Church of England to both Houses of Parliament. Sherlock replied in a Vindication, 1685. After some time "a good man" published A Papist misrepresented and represented, &c. J. H. T.

PAGE 180 — *Tract No.* 158. **C. L.** ought to be affixed to this. In Gibson, vol. xiv. fol. vol. iii.

IBID. *Tract No.* 159. In Gibson, vol. xiii. fol. vol. iii.

PAGE 192 — *Tract No.* 164. Hutchinson in Gibson, vol. v. fol. vol. i.

PAGE 199. Insert before "In his book," &c., Deane's master, whose creature and convert he was, was a strong friend to calligraphy as well as to Popish principles.

PAGE 204 — *Tract No.* 180. In Gibson, vol. ii. fol. vol. i.

PAGE 208. Respecting the consecration of Bishop Barlow, which is an important question on account of the part he took in the consecration of Archbishop Parker, see Notes and Queries, 2nd Ser. vol. vii. p. 48.

PAGE 210 — *Tract No.* 186. Compare No. 127. A succinct account of the traditions and legends respecting the introduction of Christianity into England will be found in Collier's Ecclesiastical History of Great Britain, chiefly of England; and in reference to its sister, "the Sacred Island," see Dr. Todd's History of the Ancient Church of Ireland; and The Testimony of St. Patrick against the false pretensions of Rome to Primitive Antiquity in Ireland, by Henry J. Monck Mason, LL.D. Dublin, 1846.

PAGE 230. On the prejudices of Grotius against the doctrine of Antichrist, see Hurd's Sermons on the Study of the Prophecies. On the discrepancies of interpreters in general on this subject, Dr. Todd's Donnellan Lectures, 1840. In Lecture v. he shows that Romanism is inadequately opposed by the application of the prophecy to the corruptions of the Papacy.

PAGE 231. To Baxter's Key for Catholics, &c., add: and the two following works by the same author:—The Successive Visibility of the Church of which the Protestants are the soundest Members, I. Defended against the Opposition of Mr. William Johnson, 12mo. Lond. 1660. Which is the true Church; the whole Christian World as headed by Christ, or the Pope and his Subjects, in answer to Mr. Johnson. 4to Lond. 1679. See also the Second Part of his Key for Catholics.

PAGE 233. Comber's Roman Forgeries are in Gibson, vol. xv. fol. vol. iii.

IBID. 4th paragraph. In this reference to Mendham my memory unaccountably deceived me. The Decrees discussed in his Literary Policy are those issued by the official authorities of Rome against such books as were offensive to the Roman see. The history of the false Decretals, and of their principal object, the exaltation of the episcopal, but more especially of the papal power, will be found in Gieseler's Ecclesiastical History, vol. ii. See also Townsend's Ecclesiastical and Civil History philosophically considered, vol. ii. chap. iii. The Jus novum or Pseudoisidorian principle that obedience was due to all the papal decrees, was brought in by the Pope, Nicolas I., 836 years after Christ. See Milman's History of Latin Christianity, vol. ii. p. 373.

PAGE 234—*Tract No. 208.* See No. 178 *supra*.

PAGE 236—*Tract No. 214.* In Gibson, vol. iv. fol. vol. i.

PAGE 247. *A short Historical Essay: De Ecclesia Romana: An interesting Controversy.* These three Tracts are in the Chetham Library: the letters *C. M.* were inadvertently omitted.

IBID. In the 13th line, for *supra* read *infra*.

END OF PART I.

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